

The Presbyterian Guardian

May, 1938

VOLUME 5, NO. 5

J. Gresham Machen
Editor 1936-1937

One Dollar a Year

EDITORIAL COUNCIL

1505 Race Street,
Philadelphia, Penna.

Edwin H. Rian
Leslie W. Sloat

Ned B. Stonehouse
Murray Forst Thompson

Thomas R. Birch
Managing Editor

Dr. Homrighausen and the Bible

IN February, 1921, the Rev. Professor B. B. Warfield of Princeton Theological Seminary ceased his labors and passed from this earthly scene into the presence of his Lord. He left behind him a legacy of articles on the inspiration of the Bible which, since his death, have been collected into one volume under the title *Revelation and Inspiration*. This volume is an exposition and defense of what he himself calls the "well-defined church-doctrine of inspiration," and expresses the historic position of the seminary that he served with such distinction for some 33 years. It enunciates and establishes, in a way excelled by no other work that has ever been produced on the subject, the Reformed Christian conception of the inspiration of the Bible. The position championed by Dr. Warfield is, in a word, that of "plenary inspiration," a position that carries with it as corollary the doctrine of Biblical inerrancy. To the establishment and defense of this doctrine as the only true and tenable one Dr. Warfield brought his characteristic depth of devotion and massive scholarship.

Under the copyright date of 1936 Dr. E. G. Homrighausen has written a book under the title *Christianity in America*. Since the publication of this book Dr. Homrighausen has been appointed professor in Princeton Theological Seminary. In the aforementioned volume he says, "Few intelligent Protestants can still hold to the idea that the Bible is an infallible book; that it contains no linguistic errors, no historical discrepancies, no antiquated scientific assumptions, not even bad ethical standards. Historical investigation and literary criticism have taken the magic out of the Bible and have

made it a composite human book, written by many hands in different ages. The existence of thousands of variations of texts makes it impossible to hold the doctrine of a book verbally infallible. Some might still claim for the 'original copies' of the Bible an infallible character, but this view only begs the question and makes such Christian apologetics more ridiculous in the eyes of sincere men" (p. 121). There can be no doubt, then, but that Dr. Homrighausen in 1936 rejected the universal church-doctrine of plenary or verbal inspiration.

In an article, "The Bible Today," printed in *The Presbyterian* of March 24th, 1938, Dr. Homrighausen says, "Statements made by me personally, and by others of like mind, a few years ago, have been misunderstood, and had we to express ourselves again in writing, we would exercise greater caution in the choice of words, not for the sake of diplomacy, but because we have grown in grace and knowledge." We might inquire if Dr. Homrighausen has abandoned his position of two years ago with reference to the Bible.

In this same article of a month ago there are several statements which might appear to indicate reversal of position. Presumably not a few will thus interpret them. He says, for example, "No man dare say that only certain parts of the Bible constitute the Word of God. The Bible is a totality. Besides, such arbitrary human selection is sheer arrogance, and ends in making man a determiner of what is God's Word and what is not. Jesus Christ is the determiner of God's Word." Again he says, "This makes us think of *all* writings of the Bible not as coming from individual writers, but as being in-

spired by the Holy Spirit. In this sense the Bible is the Word of God."

From the somewhat naïve judgment that this is intended to assert the historic church-doctrine of plenary inspiration, we believe, Dr. Homrighausen would turn with something of indignation. Furthermore, we believe it can be shown from this very article that, though it may very well be that he would not now state his position as sharply as he did in 1936, yet his position is basically the same.

In the very paragraph that follows our last quotation he proceeds, "With this view of the Bible, it can be seen that there is no hesitancy whatever in applying the methods of Biblical criticism to the human side of the Bible. That the vessel in which the Word is held is necessary to the Word content is granted, although we should be very careful not to limit God by a human vessel. The vessel may be defaced, it may be somewhat marred, its nature better understood through reverent study, but that is no indication that it is useless, or 'full of mistakes.' It, nevertheless, is the vessel of the Word, and because of its testimony, it is a unique sacred vessel. We hold with Jowett that the Bible would still remain unlike any other book, even after the canons of criticism had been applied to it that might be applied to any other book."

In this quotation Dr. Homrighausen has given us anew the concept of inspiration that really underlies his less elusive statements of two years ago. For what has he done? He has distinguished between the word or text of Scripture and the Word of God. The Scriptures, he maintains, are not the Word of God—they are the vessel of the Word. And the vessel may be defaced and somewhat marred. His concept of Scripture, then, does not imply that all that Scripture says is true.

He does indeed say that "Bible history must be real and substantially accurate history, especially where that history is closely related to the theme of revelation," and that the "Holy Spirit guided holy men who recorded these events so that in substance they truthfully witness to God's active Word." But it is only too apparent that the distinctions and reservations made imply that historical inaccuracies and errors, as well as errors with respect to facts that come within

the province of natural science, are not inconsistent with his view of inspiration. There need be no mistake. For Dr. Homrighausen the Scriptures or the words of Scripture are not the Word of God. They are the human vessel that brings or witnesses to us the Word of God.

In order to elucidate in more detail the radical difference between Dr. Homrighausen's view and that of plenary inspiration we may quote and analyze the following statement from his recent article: "Bible history is revelation history, that is, everything recorded in the Bible is related to, and issues out of, God's revelation of Himself in the events described [italics ours]. As such the Bible is a totality, with one single theme. It seeks to witness to 'God's Story,' or the 'Story of God's Action in History.'" In conjunction with this we may quote from his book, *Christianity in America* (p. 131). "It is perfectly evident," he says, "that this revelation of God actually took place in human history. The Bible is only a series of human records seeking to tell what God did in the lives of men and women who took Him at His Word and lived in obedience to His sovereign leading. The Word of God is greater than the words of the Bible, for it is primarily an act of God, an event of God in human flesh."

Now it is true that the Bible contains the record or story of God's action in history. It is true also that those acts, in particular redemptive acts, were antecedent to the written record of them, except, of course, insofar as predictive prophecy in many cases is prior to the events. It is true furthermore that the record is a divinely inspired record so wrought by the Holy Spirit through the instrumentality of men that it is a living word.

But—and here the fatal divergence from the Biblical doctrine of inspiration appears in Dr. Homrighausen—the Bible is much more than a living record of divine action and revelation. It is more than even a living reproduction and interpretation of the revelation of God in history. It is itself, as a written fact, *revelation*. In other words, it is not simply a history of revelation, indeed not simply revelation history. It is, as *written word*, in itself a divine product. It is itself revelation fact. It is God

speaking to us men and, because so, it is as a written product, in all its extent and detail, of divine origin and character and therefore divinely authoritative. Holy men of God *wrote* as they were moved by the Holy Spirit. All Scripture is God-breathed. And for that reason it is itself, no less than the movements of God in history that it records, normative and determinative.

The Scripture is not simply a record of God's action; it is also *itself* God's action speaking to us with absoluteness and finality. And this is why we bow in humble reverence before it. We bow in adoration not only before the antecedent revelation it records. We bow in adoration before its every word. And this is why we dare not come to it with the canons of criticism that apply to every merely human product. The assumption upon which we approach every human work is that, however excellent and admirable, there is always some imperfection and flaw. The assumption upon which we approach the work of God is that it is like Himself perfect and infallible. If the Bible is the Word of God it is also true that the Word of God is the Bible. It is, as Dr. Warfield would say, the product of the creative breath of God.

In the words of Dr. Warfield to whom we paid tribute in the opening paragraph, "God and the Scriptures are brought into such conjunction as to show that in point of directness of authority no distinction was made between them"¹ and again, "What this church-doctrine is, it is scarcely necessary minutely to describe. It will suffice to remind ourselves that it looks upon the Bible as an oracular book,—as the Word of God in such a sense that whatever it says God says,—not a book, then, in which one may, by searching, find some word of God, but a book which may be frankly appealed to at any point with the assurance that whatever it may be found to say, that is the Word of God."² The difference between Dr. Warfield's position and that of Dr. Homrighausen is just the difference between the Bible-doctrine and Church-doctrine on the one hand and modern theorising on the other.

—JOHN MURRAY

¹ *Revelation and Inspiration*, p. 283.

² *Ibid.*, p. 52.

Quarryville—Host to the Fourth Assembly

By the REV. FRANKLIN S. DYRNESS

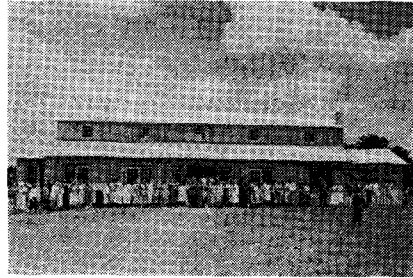
Pastor of Faith Presbyterian Church, Quarryville, Penna.

AS HOST church of the Fourth General Assembly of The Presbyterian Church of America, the Faith Presbyterian Church of Quarryville, Pennsylvania, extends a most cordial welcome to delegates and friends who plan to attend this assembly, from May 31st to June 3rd.

The Faith Church is greatly honored that the assembly has accepted the invitation to meet at Quarryville. In so doing, it is also honoring the memory of true historic Presbyterianism in America, for as early as 1700 Presbyterians settled in southern Lancaster, Chester and York counties. Churches were built and large rural congregations have continued in these sections. In the doctrinal crisis in the Presbyterian Church in the U.S.A. in June, 1936, four ministers, then serving four of these old historic churches, took their uncompromising stand with a group of members in their several churches. As a result, there are today three flourishing churches of The Presbyterian Church of America located at Nottingham, Kirkwood and Quarryville. All three have their own property and church building, are entirely self-supporting, and have caught the missionary vision. The Lord has richly blessed the work of these churches and souls have been saved through the faithful preaching of the Word. Once more a decisive stand has been taken for true Presbyterianism as it is founded upon the Word of God, in the very section where, more than two centuries ago, the first stand for Presbyterianism in America was taken. Hence, it is to an historic Presbyterian region that the Fourth General Assembly will come this June.

The Faith Presbyterian Church was started by a group of 40 members who left the Chestnut Level Church of the Presbyterian Church in the U.S.A. after the 1936 assembly had, by its actions, set the word of man above the Word of God. Today there are 85 members. The little group met the first Sunday of July, 1936, and organized as a church. By October a beautiful property of 13 acres, with a

brick house and other buildings, had been purchased. At the same time a vacated Methodist Church building was bought. A contractor was engaged to tear down this building and move it 17 miles to its new location. The men of the church did the excavating and helped in other ways. In eight weeks the work was completed, and the congregation began worshipping in its new and permanent home the last Sunday of November, 1936.

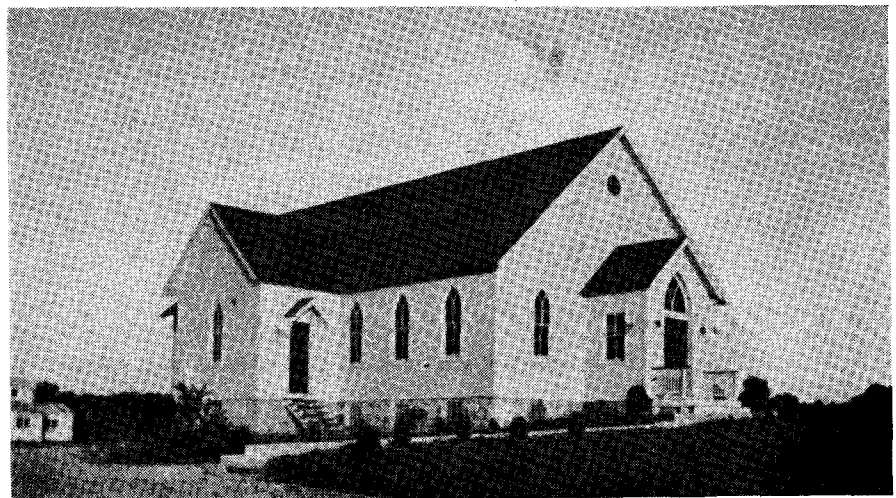


Quarryville Conference Building

The main auditorium will comfortably seat three hundred. There is also a large basement which is used for various purposes.

Early in 1937 several ministers of The Presbyterian Church of America expressed the desire for a Young People's Bible Conference to meet the needs of our denomination. Because of the facilities and the beautiful lo-

cation of the Faith Church, it was selected as the most desirable place for such a work. At once a directorate of ministers of the denomination, together with several laymen, was organized and began planning for such a conference. Alterations to several buildings on the grounds were made, and a new building, 82 feet by 40 feet, seating 550, was erected to serve as a combination dining hall and auditorium. A new well was drilled and all conveniences installed in the dormitories. Several acres of ground were converted into a lawn and vesper grounds. By the end of June, 1937, all was in readiness for the first Quarryville Bible Conference, which lasted for eight and a half days. There were 98 young people as delegates, in addition to speakers and helpers. Hundreds of friends attended the popular services each evening, and the largest crowd was over 700. There were a number who definitely professed faith in the Lord Jesus Christ, and many were led to consecrate their lives for the Lord's service as He should lead. Great spiritual joy and blessing came from the conference. Plans have been made for a larger conference this coming summer, from June 18th to 26th. Programs and further information about the conference may be had by writing to the Rev. Robert S.



Faith Presbyterian Church of Quarryville

Marsden, Middletown, Pa.; or the Rev. F. S. Dyrness, Quarryville, Pa.

It is because of the marvelous way God has led and provided that the Faith Church is able to entertain the Fourth General Assembly. There will be ample free accommodations in the dormitory for the men. However, they are asked to bring their own bed-linens, blankets, towels, and if possible a pillow, for the church is not equipped to furnish these. A number of free rooms for ladies and married couples will be offered by the members of the Kirkwood and Faith Churches. As these homes are not within walking distance of the church, it will be necessary for those who wish these accommodations to have their own autos. There will also be a number of rooms available in private homes in the village of Quarryville for 50c to 75c per night per person. Those desiring better accommodations may secure hotel rooms in Lancaster (14 miles away), where there are several first-class hotels. Frequent bus service connects Lancaster with Quarryville. All meals will be served in the dining hall on the grounds. Breakfast 30c, lunch 40c, and dinner 50c.

Those planning to attend the assembly as delegates or visitors, and who wish to make reservations for staying over one or more nights, are asked to send their reservations as soon as possible to the host church, stating the type of room desired.

Quarryville is just 65 miles from the heart of Philadelphia and may be reached by train, bus or auto. Lancaster is on the main line of the Pennsylvania Railroad and offers excellent service east or west. Several main bus lines pass through Lancaster and offer good service from all directions. Those coming by auto may take the Lincoln Highway, U. S. 30, to Lancaster. In Lancaster turn south on U.S. 222 to Quarryville. The Faith Church is located on U.S. 222 at the south end of Quarryville. For a shorter route on U.S. 30 from Coatesville or Gap, consult a road map. Others may find it convenient to take U.S. 1. If coming east on U.S. 1, turn off at Conowingo on U.S. 222 and continue to Quarryville. Those coming west on U.S. 1 should turn off at Oxford and take route 472 to Quarryville.

It is hoped that the assembly this year may prove a real spiritual re-

freshment for all who attend and that, along with the business of the denomination to be transacted, there may also be an opportunity to enjoy fellowship with one another and to feed upon the Word of God. The beautiful surroundings and the quietness of the country should be conducive to this. May all the ministers and churches of our denomination join in prayer for this assembly that God's richest blessings may be upon it throughout.

Any who wish further information may write to the pastor of the host church, the Rev. Franklin S. Dyrness, Quarryville, Pennsylvania.

Prusa's Purge or How Peace Came to Mother Church

ONCE there was a wise, peace-loving brooder named Mother Prusa Church, who had a great many chicks. Some of Mother's chicks were

white, some were black, and some were a mixture of white and black. The whites were called the believing chicks; the blacks, the unbelieving chicks; and those that were a mixture of white and black were said to be the half-creeds.

Now of her chicks dear Prusa loved the whites the least. This was because they were always fighting the blacks, whom she loved the best of all. And although mild Mother rather preferred pure black to a mixture of colors, she loved the little half-creeds very much too. They, the most numerous of the chicks, cherished peace, never fought, and kept the coop from becoming completely disordered. They were willing to see some good in all, even in the whites; and sought to help the patient Prusa make her quarters harmonious and receptive to all.

But one day something dreadful happened. The whites became more contentious than ever. Without any brotherly affection or tact, they declared that black and white could never mix and that the time had come to stand or fall by the colors. The mixed-colored chicks interpreted this declaration as not only unloving toward their brethren the blacks, but as also a venomous personal attack on half-creeds. They feared that if all did not now unite in opposing the divisive spirit of the whites, before long the blacks, they the half-creeds, and even dear Mother might be decooped. Therefore, with mixed feelings of regret and wrath, they joined battle on the black side.

Poor, patient, peace-loving Prusa! She had already suffered the whites longer than was good for a brooding biddy. And now as she looked on the general broil she realized that the time for brooding was past and the time to clean coop had come. So with all the authority she could assume she clucked into the conflict, drove forth from her abode all the whites, and bolted her gate on them for good.

They say that as a result of courageous Prusa's purge, she enjoyed perfect peace ever after. And it seems that she soon came to take wise precautions against the very appearance of white, for though she continued to love her half-creeds, before long she began to hatch none but pure black chicks.

—JOHN H. SKILTON

Westminster Commencement

THE ninth annual commencement exercises of Westminster Theological Seminary will be held at the seminary campus at 3 P. M. on Tuesday, May 10th. The address will be delivered by the Rev. J. B. Hutton, D.D., pastor of the First Presbyterian Church of Jackson, Mississippi, on the subject: "Conviction as the Necessary Antecedent for Effective Preaching." All friends of Westminster Seminary are cordially urged to be present at this important occasion. No admission cards are needed.

The Gospel According to Moses

By ESTHER KELL MITCHELL



Mrs. Mitchell

WHY do we have to have Sunday school lessons in the Old Testament? Jesus wasn't born until the New Testament."

Teacher smiled at the youngest Junior.

"Why do we read the Bible, Marilyn?"

"To learn about Jesus, of course!"

"And why are we interested in Jesus?"

"Because He is the Son of God and our Saviour," spoke up John, in the conscious superiority of his twelve years.

"Saved from what?" The Juniors were all attention, wondering.

"From sin," promptly answered Robert.

"What is sin?"

"Sin is wickedness," ventured Norman, somewhat uncertainly.

Teacher looked about the circle of intent faces. "And are you all so very wicked that Jesus, the Son of God, must save you?"

There was a pause, and Teacher smiled encouragingly at Norman. "Well," he began slowly, "I'm not as wicked as some of the boys in my room at school. They say swear-words and tell bad stories and make fun of the teacher."

A few more questions established the fact that the Juniors did not feel themselves as wicked as some they knew. Teacher agreed, and then asked, "In that case, do you need a Saviour? Why bother to read about Jesus?"

No one spoke. The children knew there was a flaw in this chain, but they were puzzled.

Teacher laughed a little. "Did you ever try to begin a story in the middle and find it so mixed up you had to go to the beginning to get it straightened out, so you could understand it? You have? Well, that's what you do with the story of Jesus when you begin with the Baby Jesus in Bethlehem. The whole Bible is the story of Jesus, and you must begin at the very beginning if you are not to get it mixed up. So we shall begin with 'the Gospel according to Moses.'"

"I didn't know there was a book called 'Moses,'" objected Marilyn, and Teacher explained about the Pentateuch. Opening their Bibles at Genesis, the Juniors began to read the story of Jesus as found in the Scriptures of the Old and New Testaments.

The familiar creation story, read in the simple and majestic words of God Himself, brought to each young mind a clearer knowledge of the power and holiness of the Creator of all. Reading on, they understood more clearly how Adam, created holy and in the image of God, by his disobedience lost that holiness and became as helpless as a dead man to obey God, no matter how hard he tried. Therefore, we, the children of Adam, are like him, and no matter how good we are, we can never be good enough to face a holy God alone. In the heart of that dark story the Juniors found the first ray of promise. In the margin of each Bible, opposite Genesis 3:15, was written in careful letters, "Jesus." Again and again "Jesus" was traced in the margin opposite the promise repeated to those righteous men of old who, though they sometimes did wicked things, truly desired in their hearts to worship the true God, and truly believed His promise. When Genesis was completed, the Juniors gathered together the promises and presented in costume a pageant, "The Gospel in Genesis."

The favorite story of the baby Moses gave easy entrance into that book of the strange name, Exodus. With deep interest, the Juniors read on into the life of Moses. They made a list of the plagues and tried to imagine those days of terror. They read of the Passover night and wondered how Hebrew boys and girls felt, waiting safe from the Death Angel behind the sprinkled blood of their Father's perfect lamb. Each with his own map followed the fleeing Hebrews and camped with them at Mt. Sinai.

Here the Juniors paused to learn the Ten Commandments. Later, they recited them in unison as part of a brief catechism showing: (1) that the Commandments were not new, but

had always been known to righteous men as the duty God required of them; (2) that it is impossible to perform this duty perfectly; (3) that Jesus did obey the Commandments perfectly and bore the punishment due our failure. The recitation was concluded with Galatians 3:24.

The puzzling description of the tabernacle, whose pattern God gave Moses on Mt. Sinai, was made real, if not entirely accurate, by beautiful pictures in an old family Bible. Thus inspired, the Juniors unexpectedly appeared with tiny models of the tabernacle furniture in yellow modeling clay. There was a lovely Ark of the Covenant, with cherubim less than an inch high, whose wings swept gracefully together above the mercy-seat. The brazen altar of burnt offerings had a grating of crossed toothpicks; the altar of incense was carefully covered with gold paper; the seven-branched candlestick bore seven tiny cups no bigger than peas; the brazen laver of yellow clay had a band of delicate carving sculptured with a toothpick; and the table of shewbread bore twelve loaves of clay. Each piece was later fitted with small screw-eyes painted gold, through which were thrust staves made of wooden swabsticks from the medicine chest, also dipped in gold paint. The tabernacle itself was erected with pillars and sockets of toy "tinker-sticks" and wheels. A partition of cardboard, with a door across which a curtain was hung, divided the Holy of Holies from the Holy Place; but the walls and roof coverings of the tabernacle were omitted, that the inner arrangement might be clear.

When the reading of the Book of Exodus had been completed and the tabernacle erected, Teacher assigned to be read selected chapters in Leviticus and Deuteronomy describing sacrifices and feasts prescribed by God. With the tabernacle furniture in place, the Juniors talked about the white-robed priests moving so reverently about their many duties, and the sacrifices offered to God as symbols of sorrow for sin, or in thanks to God

for His goodness. They read of three great annual feasts, when all Israel gathered at God's command; and of the Day of Atonement, when the high priest, carrying the blood of the sacrifice, passed alone into the Holy of Holies. As the children looked down at the carefully arranged little clay models, there came to them that solemn reality, the justice of a holy God, which required a high priest bearing the life-blood of a substitute to intercede for a people dead and otherwise shut out forever from His presence by their unholiness.

Easter was drawing near, and the Juniors now read the familiar story of the crucifixion and resurrection. On a table beside the Tabernacle was placed a little mound of earth, into which was thrust the base of a wooden cross. At one side an open tomb was fashioned of a box covered over with earth and green moss, with

tiny flowers here and there. Within the tomb, at the head of the empty bier, knelt a plaster angel, and at the open door of the tomb a woman knelt.

With these three scenes before them, the Juniors read aloud from the Epistle to the Hebrews. Then Teacher read to them from Revelation: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. . . . And I saw no temple therein: For the Lord God Almighty and the Lamb are the Temple of it."

Will not those young hearts always know why they need a Saviour, and who He is?

After Easter, the Juniors returned to Mt. Sinai and to their reading of the history of God's people—the story of Jesus.

By the title of Dr. Norborg's book and its frequent criticisms of the James school of psychology of religion, it is at once apparent to the reader that the work is aimed directly at that group. Since that group includes almost every psychologist of religion the author admits that the book will probably bring down wrath upon his head. As far as the general view of religious experience is concerned, his thesis is revolutionary. His thesis is that which every Christian knows to be true: that Christian experience is *qualitatively* different from religious experience in general. Dr. Norborg himself states his purpose in the Prelude, "Our lectures propose to raise the problem of the *psychic uniqueness* of Christian experience" (p. 8). This is something which psychologists of religion have never been willing to grant, and Dr. Norborg explains this unwillingness rightly. Having observed (p. 5) that "the physical world calls for a metaphysical basis" he points out that the metaphysics or philosophy of these psychologists is a dogmatic materialism (p. 11). To them the material world is sufficient unto itself, and brooks no interference from God, if indeed there is a God. Thus a divine new birth is utterly inconceivable to them. Dr. Norborg proceeds on the assumption that there is a God. To him it is not an assumption—it is a fact. His eyes have been opened, and he has seen.

The book is very interestingly written in the form of nine lectures on such subjects as, Is There a Normal Christian Experience? The Shadows of the Past, The Either-Or of Conversion, The Healing of the Past. It is distinctly a psychology-book, dealing with *Christian* experience. In trying to show to the unbelieving psychologists that Christian experience is a *unique* religious experience he does not fall into the error of thinking that Christian experience is a proof of Christianity. This is a very common error of today. For example, a gospel song which perhaps most of us have heard or sung ourselves, is entitled, "He Lives," and the last two lines of the chorus run, "You ask me how I know He lives? He lives within my heart!" This type of "proof" Dr. Norborg specifically and emphatically decries when he says, "Christian experience can never serve as a basis for the validity of Christianity" (p. 8), and again (p. 7), ". . . these lectures

Christian Psychology

A Review by the REV. JOHN P. GALBRAITH

Pastor of Gethsemane Presbyterian Church, Philadelphia, Penna.

VARIETIES OF CHRISTIAN EXPERIENCE, by Sverre Norborg, Ph.D., Lecturer in Philosophy, University of Minnesota. Augsburg Publishing House, Minneapolis, Minn., 1937. \$2.50.

THROUGHOUT the earth the primary means of communication is speech. But a most disconcerting phenomenon appears. The people in America speak English, the inhabitants of France speak French, while the German language is native to the people of Germany. To each geographical region belongs its own mother tongue which cannot, without training, be understood by those of other heritage.

Just as speech is world-wide so also is religion. And as there are various tongues, so also are there different religions. But does the same phenomenon occur in the field of religion as does in speech? Are there qualitative and irreconcilable differences between the various religions? Or are all the religions, at bottom, one, making it possible for us, by analysis of them all, to arrive at true religion? To state the problem in an-

other way, are the religions of the world but dialects of one great language, or are there some which are entirely unrelated to others? This has always been a point of debate, with not a very even division of sides. The preponderance has been on the side of those who hold all religious experience to be of the same nature. There is no divine religion, we have been told; they are all divine, proceeding from that "divine spark" within us. So has gone the psychology of religion in the hands of such men as Starbuck, Coe, Leuba, Baillie and, most prominently, William James, the Harvard psychologist and philosopher. In 1902 James' book, entitled *Varieties of Religious Experience*, appeared and it remains to this day an epic in support of the natural rather than the supernatural view of religion. To James a "twice-born" man was one who had made some sort of a change in his life at some time or other. So far as James and his colleagues were concerned there was no such thing as Christian regeneration—birth from above.

... are not trying to lay ... a rational foundation for theology on the sands of psychology." He says that "Christian faith is built upon an extra-subjective, non-psychological basis, Jesus Christ" (p. 19), and elsewhere that without the Word there is no faith nor Christian experience.

In the first lecture, "Is There a Normal Christian Experience?" he says that, as there is no model Christian, neither is there a model Christian experience. Some are "healthy-minded" (have well-balanced, living, joyful faith); some are "would-be healthy-minded" (usually happy, but subject to sudden "blues"); and some have "severe personality disorders." This last group may be cases of evolving insanity, and in this connection gives a sound word of comfort to Christians who have seen loved ones go into "that irrational night": "Christian faith is not mere psychology; it has a non-psychological foundation. We therefore believe that the life hidden with Christ in God lives on even though the night of insanity covers it" (p. 22). Psychological disturbances in Christian lives are thus not to be treated by mere psychologists or psychiatrists, but by *Christian* psychologists and psychiatrists.

There are scattered through the book various "cases" to illustrate the points the author wishes to make. These are particularly forceful in Lectures VI-VII on The Either-Or of Conversion. In these lectures he attempts to prove that, contrary to the common Christian belief, there are *no* instantaneous conversions. All conversions are conditioned by a person's total personality—heredity, environment, accidents, instincts. It may mean that the person has been in a process working toward conversion throughout his entire life.

I am assuming (and I believe not unwarrantedly) that the author is, in his theology, a Lutheran. If this is the case it perhaps explains his view of conversion, mentioned above. The usual Lutheran view of conversion (faith and repentance) is that it comes *before* regeneration. If that were the place of conversion, then it would be true that everything preceding it was a contributing factor in the conversion. Conversion would thus not be an act of God. But since conversion comes *after* regeneration it is a result of the life given to the soul which enables it to see personal sin

A Book Service

THE book reviewed on this page, as well as all other religious books published in the United States, may be purchased through The Presbyterian Guardian. Mail us your order, and the book will be sent promptly.

and the righteousness of God in Christ, with resultant repentance and faith. Conversion, in most cases at any rate, follows immediately upon the new birth, thus making it practically instantaneous. It would not be, in any event, spread over a whole lifetime. Dr. Norborg's view of conversion is at least a concession to naturalism, and is a far cry from the consistent supernaturalism of Calvinism.

There is another disturbing element in the volume. That is the author's uncritical commendation of some who are very liberal in their theology.

On pages 98 and 186 Norborg uses a phrase coined by the Japanese liberal, Toyohiko Kagawa: "love, the law of life." To Kagawa there is no redeeming blood of Christ, but rather the "redeeming *love*" of Christ; reconciliation and redemption, without atonement. There is a portion of a paragraph on page 203 which, in view of his earlier references to Kagawa, sounds very dangerously Kagawan. "The conviction of guilt may not seemingly dominate the conversion experience; still it may be there as a positive realization of indebtedness to God. It may express itself in a feeling or, rather, a consciousness of utter indebtedness in fear and love toward God, because He created man to live in personal communion with Himself and in personal dependence on His grace. As a Christian lives on in this life he will realize ever more fully that the miracle of the universe and of his own insignificant and limited life is the incomprehensible God of love in Jesus Christ, under whom he will ever live in repentance and gratitude."

In addition to these Dr. Norborg refers repeatedly to the prominent exponent of present-day Modernism, Karl Barth, and to his forerunner, Kierkegaard, with but one adverse criticism of the former, and none of

the latter. In fact he says that Barth has rediscovered "Luther's real theology" (p. 72). In another place (p. 141), he calls Kierkegaard a "classic theologian" on a par with Augustine, Thomas Aquinas, Martin Luther, and Calvin. So we are forced to question the soundness of Dr. Norborg's theology.

The book is very definitely an attempt to step in the right direction. It tries to jar the psychologists of religion loose from their *dogmatic* materialism and show them that there is a non-materialistic religious experience. As the author states near the close of the book, "Our lectures have tried to put some critical question marks after the average psychology of religion. By confronting the psychologists with the *factual* varieties of Christian experience we have tried to give the psychology of religion ... a complete redirection of our thinking. . . . It is therefore evident that our lectures have tried to bring out the totally overlooked or denied uniqueness of Christian experience" (p. 264).

But alas and alack, Norborg has advanced no further than James as to the method of proof, so that his work proves nothing more than James'. He has presented facts (varieties) of Christian experience. James would interpret them according to his materialistic bias; Norborg interprets them in accordance with his Christian bias. So for the proof that Christian experience is unique—from above—we are once again forced back to the only infallible source of knowledge, God's Word. There we read, "Behold, I give unto you a new heart"; "old things are passed away, behold, all things are become new." To the Christian that is the only way he can be infallibly assured that his experience has been from God. Norborg knows this; he admits it. But he forgets it and tries to prove his thesis on the unbeliever's basis—and fails. At the one critical point where he should have attacked James—his method—he did not. In fact, he went along with him. He has blindly followed the leading of the blind man, and both have fallen into the pit.

The printing of the book is neat. The composition is excellent. And the contents are in many respects very helpful to psychologists, doctors, and ministers, for whom the author says the book was written.

The Confession of Faith

As Adopted by The Presbyterian Church of America

CHAPTER XI

Of Justification

I. Those whom God effectually calleth, he also freely justifieth:¹ not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them,² they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.³

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification;⁴ yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.⁵

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf.⁶ Yet, inasmuch as he was given by the Father for them;⁷ and his obedience and satisfaction accepted in their stead;⁸ and, both, freely, not for any thing in them, their justification is only of free grace;⁹ that both the exact justice, and rich grace of God, might be glorified in the justification of sinners.¹⁰

IV. God did, from all eternity, de-

¹ Rom. 8: 30; 3: 24.

² Rom. 3: 22, 24, 25, 27, 28. See Rom. 4: 5-8. II Cor. 5: 19, 21; Tit. 3: 5, 7; Eph. 1: 7; Jer. 23: 6. See I Cor. 1: 30, 31; Rom. 5: 17, 19.

³ John 1: 12; 6: 44, 45; Acts 10: 43, 44. See Acts 13: 38, 39. Phil. 1: 29; 3: 9; Eph. 2: 8.

⁴ John 3: 16, 18, 36; Rom. 3: 28; 5: 1.

⁵ James 2: 17, 22, 26; Gal. 5: 6.

⁶ Rom. 5: 8, 9, 18; I Tim. 2: 5, 6; Heb. 10: 10, 14. See Isa. 53.

⁷ Rom. 8: 32.

⁸ II Cor. 5: 21; Matt. 3: 17; Eph. 5: 2.

⁹ Rom. 3: 24; Eph. 1: 7.

¹⁰ Rom. 3: 26; Eph. 2: 7.

IV. ¹¹ Gal. 3: 8; I Pet. 1: 2, 19, 20. See Rom. 8: 30.

¹² Gal. 4: 4; I Tim. 2: 6; Rom. 4: 25; I Pet. 1: 21.

creed to justify all the elect;¹¹ and Christ did, in the fullness of time, die for their sins, and rise again for their justification:¹² nevertheless they are not justified, until the Holy Spirit doth, in due time, actually apply Christ unto them.¹³

V. God doth continue to forgive the sins of those that are justified:¹⁴ and although they can never fall from the state of justification,¹⁵ yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.¹⁶

VI. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.¹⁷

CHAPTER XII

Of Adoption

I. All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption:¹ by which they are taken into the number, and enjoy the liberties and privileges of the children of God;² have his name put upon them;³ receive the Spirit of adoption;⁴ have access to the throne of grace with boldness;⁵ are enabled to cry Abba, Father;⁶ are pitied,⁷ protected,⁸ provided for,⁹ and chastened by him as by a father;¹⁰ yet never cast off,¹¹ but sealed to the day of redemption,¹² and inherit the promises,¹³ as heirs of everlasting salvation.¹⁴

¹ Col. 1: 21, 22; Tit. 3: 4-7.

² V. ¹⁴ Matt. 6: 12; I John 1: 7, 9; 2: 1, 2.

³ Luke 22: 32; John 10: 28; Heb. 10: 14. See proofs under Chapter XVII.

⁴ Ps. 89: 31-33; 32: 5; Matt. 26: 75. See. Ps. 51 and I Cor. 11: 30, 32.

VI. ¹⁷ Gal. 3: 9, 13, 14; Rom. 4: 22-24.

I. ¹ Eph. 1: 5; Gal. 4: 4, 5.

² Rom. 8: 17; John 1: 12.

³ Jer. 14: 9; II Cor. 6: 18; Rev. 3: 12.

⁴ Rom. 8: 15.

⁵ Eph. 3: 12; Heb. 4: 16.

⁶ Gal. 4: 6.

⁷ Ps. 103: 13.

⁸ Prov. 14: 26.

⁹ Matt. 6: 30, 32; I Pet. 5: 7.

¹⁰ Heb. 12: 6.

¹¹ Lam. 3: 31, 32.

¹² Eph. 4: 30.

¹³ Heb. 6: 12.

¹⁴ I Pet. 1: 3, 4; Heb. 1: 14.

WESTMINSTER SEMINARY INSTALLS THREE PROFESSORS AT IMPRESSIVE CEREMONY

Dr. Stonehouse Delivers Inaugural Address

ON THE evening of Thursday, April 14th, friends of Westminster Seminary gathered in the Library to witness the installation of three professors-elect as professors at the seminary. The Rev. Edwin H. Rian, President of the Board of Trustees, presided.

The Rev. Ned Bernard Stonehouse, Th.D., was installed as professor of New Testament, the Rev. Paul Woolley, Th.M., as professor of Church History, and the Rev. John Murray, M.A., Th.M., as professor of Systematic Theology.

The invocation was offered by the Rev. David Freeman, pastor of the New Covenant Presbyterian Church, Philadelphia, and a member of the Board of Trustees of the seminary. Murray Forst Thompson, Esq., Treasurer of the seminary, read the Scripture lesson from the fourth chapter of I Timothy, and the charge to the three professors was delivered by the Rev. John P. Clelland, pastor of the Eastlake Presbyterian Church, Wilmington, Delaware. The solemn vow required of every member of the faculty was administered to Professor Murray by Mr. Rian. Professor Woolley and Dr. Stonehouse had previously taken the vow.

The inaugural address was delivered by Dr. Stonehouse on the subject: Rudolph Bultmann's Jesus in the Perspective of 20th Century Criticism. A well-known theologian who heard the address declared that Dr. Stonehouse's brilliant and scholarly treatment of this phase of New Testament criticism created a fitting monument to the important occasion.

The service was concluded by prayer, offered by the Rev. Professor Cornelius Van Til, senior member of the faculty.

A cordial invitation to attend the ninth annual commencement exercises has been extended to the public. The service will be held on Tuesday, May 10th, at 3 p. m., on the seminary campus.

A Home Missionary Roll Call

By the REV. ROBERT STRONG

General Secretary of the Home Missions Committee



Mr. Strong

FROM time to time the Committee on Home Missions receives requests for a list of the ministers who are being aided in their work by this committee. It may prove of general interest to publish the names of all our home missionaries. The order we shall follow is geographical:

The Rev. Edward L. Kellogg is in charge of our work in New York city. In the few months that Mr. Kellogg has been on the field, the New York group has grown in number appreciably. An interesting feature of the work is the Saturday Morning Bible Class for children of the streets.

The Rev. Bruce Coie is pastor of the Faith Presbyterian Church of Trenton. The work in Trenton has been moving forward slowly but steadily. Word has come that in the month of March several new friends have been gained for the church.

The Rev. Edward B. Cooper is pastor of the Faith Presbyterian Church of Pittsgrove, New Jersey. From very modest beginnings this congregation has developed into a flourishing little church.

The Rev. Stanley I. Ray is pastor of the Valley Forge Presbyterian Church, Norristown, Pennsylvania. This congregation has trebled its membership during the past year.

The Rev. David Freeman was one of the first ministers to withdraw from the old denomination. He is pastor of the New Covenant Presbyterian Church of Philadelphia.

Mr. Robert Brown, senior at Westminster Theological Seminary, is ministering to the Livingstone Memorial Presbyterian Church. This is a colored congregation and a very faithful group.

The Rev. Thomas H. Mitchell is pastor of the Providence Presbyterian Church, Youngstown, Ohio. Mr. Mitchell is stated clerk of the Presbytery of Ohio.

The Rev. Leland Jorgensen is in charge of work in Marion and Xenia, Ohio.

The Rev. J. Lyle Shaw conducts a mission work in Newport, Kentucky. Through his testimony in Trinity Chapel at least 30 persons have been brought to a saving knowledge of Christ. Many others have professed conversion and it is hoped that they will give diligence to make their calling and election sure.

The Rev. William A. Swets is pastor of our church in Milwaukee, Wisconsin. This church, organized within the past few months, is one of our newest additions.

The Rev. John Davies is our missionary to the Indians of Northern Wisconsin. He is pastor of the Old Stockbridge Presbyterian Church whose members are descendants of the Indian congregation that was at one time under the ministry of Jonathan Edwards.

The Rev. Edward Wybenga is pastor of our church in Waterloo, Iowa. Lately, this church has reported new community interest in its testimony.

The Rev. Samuel J. Allen is pastor

Foreign 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,
Seijo—Machi 403, Setagayaku,
Tokyo, Japan

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

THE REV. R. HEBER MCILWAINE,
Tokyo Y. M. C. A., Mitoshiro Cho,
Kanda Ku, Tokyo, Japan

of the churches at Carson and Leith, North Dakota. A fine group of new members was received into the Carson Church on Easter Sunday.

The Rev. E. E. Matteson is pastor of the Hope Presbyterian Church of Baldwin, North Dakota, the Grace Presbyterian Church of Darling, North Dakota, the Alexander Presbyterian Church of Underwood, North Dakota, and the Faith Presbyterian Church of Wilton, North Dakota. Associated with him in the work is the Rev. C. A. Balcom. These men cover a wide area in their ministry.

The Rev. David K. Myers is pastor of the churches at Athboy, Cole and Meadow, South Dakota. In addition to serving these three groups, Mr. Myers is doing a very faithful work throughout the countryside.

The Rev. A. Culver Gordon is pastor of the Murdoch Memorial Presbyterian Church of Bancroft, South Dakota, and the Manchester Presbyterian Church of Manchester, South Dakota. Mr. Gordon is the most recent appointee to the Dakota field, but his co-laborers report that his is a most acceptable ministry.

The Rev. Walter J. Magee is pastor of the Westminster Presbyterian Church of Hamill, South Dakota. Mr. Magee also has two other preaching points.

The Rev. Thomas M. Cooper of Lincoln, Nebraska, is pastor of the youngest church in the denomination. More than 50 persons attended a recent service.

The Rev. E. Lynne Wade is pastor of the Westminster Presbyterian Church of Highland Park, Los Angeles, California. This is a church notable for its missionary spirit.

The Rev. Robert K. Churchill is pastor of the Covenant Presbyterian Church of Berkeley, California. Each week the testimony of this church goes out over the air. Reports have been received from points 500 miles distant.

To this list we hope to be able to add several young men from this year's graduating class at Westminster Seminary. We earnestly request the prayers of all our friends in behalf of the home missions work, especially in behalf of the men who may soon be appointed. Pray that their ministry will be fruitful and that the committee will be enabled to sustain them as they undertake to preach the everlasting gospel of salvation.

New England Committee Report

THE Committee for the Propagation of the Reformed Faith in New England has issued a full report of the activities of the past winter. During the past two summers a vigorous campaign of pioneer evangelism has been carried on by students of Westminster Theological Seminary laboring under the direction of the committee. The work is continued in a few areas throughout the entire year. Portions of the report follow:

. . . In the short time of its existence God has been pleased to bless the work of the Committee. It is hard to estimate the number of souls that have had the gospel preached to them by the men who have labored during the summer months, and by those who have remained to carry on during the winter. In season and out of season they have courageously witnessed a good confession for our Lord Jesus Christ.

Once more in churches that have been abandoned for years, there is proclaimed the truth of God without the fear or favor of men. In the summer of 1936 there were seven missionaries laboring in Maine and one in New Hampshire, and in the winter of that year the Rev. Dean Adair and the Rev. Hobart Childs carried on the work. This past summer (1937) the Committee was able to send eight more men. The Rev. Dean Adair, the Rev. Hobart Childs, and the Rev. Gerald Heersma have remained to give their full time to the preaching of the gospel. Summer Bible Schools have been conducted, and classes for Bible instruction are being held in homes all the year around. . . .

But not without opposition has the Kingdom of God made progress in this field of unbelief and ignorance of the way of salvation. Satan cannot endure inroads into his power. Modernist ministers, who are slowly bringing death upon the land, are being aroused, and have given themselves to opposing and thwarting the work of the Committee. Knowing, however, that this activity on the part of the enemy of souls is a sign of fruitful labor, there is determination by God's grace to go forward. . . .

Now a few words concerning the financial aspects of the work. The Lord has bountifully blessed the efforts of the Committee. Since its inception the Lord's stewards have sent in \$3,029.21. Since our last report, or from November, 1936, to January 1, 1938, \$2,253.25 has come in from more than 50 individuals, churches, societies, etc. This has been used to help maintain the winter and spring work of last year, the nine summer workers who preached for an average of 16 weeks each, and also the two full-time men who, during this fall and winter, are covering over seven preaching places.

These two, the Rev. Dean Adair and the Rev. Gerald Heersma, have been

heroically carrying on, in spite of opposition, insufficient funds, and the rigors of New England weather. Their meagre allowance would scarcely suffice for one single man, but they, both married, have been willing to deny themselves in order that New England may have an opportunity to hear the Word of life.

Not one cent of the money contributed has gone to any officer, but all directly into the work. We hope that soon, in addition to the two men we now have, we

shall be able to expand to meet the need. Many opportunities present themselves. Shall we be able to accept them? It is only through the sacrificial gifts of consecrated Christians that the people of these needy fields may have an opportunity to hear the true message of the gospel.

JOHN MURRAY, *Chairman*
DAVID FREEMAN, *Assistant Chairman*
JOHN H. SKILTON, *Secretary*
WM. P. GREEN, *Treasurer*

Grace

A Meditation by the REV. DEAN W. ADAIR

THERE were two malefactors led with Him to be put to death. With Him they crucified two brigands; the one on His right hand, and the other on His left. The Scripture was fulfilled, which said, "He was numbered with the transgressors." Then said Jesus, "Father, forgive them; for they know not what they do."

They that passed by reviled Him, wagging their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross."

Likewise also the chief priests mocking Him, with the scribes and elders, said, "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, 'I am the Son of God.'"

The brigands also, which were crucified with Him, cast the same in His teeth. They reviled Him.

One of the malefactors which were hanged railed on Him, saying, "If thou be Christ, save thyself and us."

But the other answering rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss."

He said unto Jesus, "Lord, remember me when thou comest into thy Kingdom."

Jesus said unto him, "Verily I say unto thee, to-day shalt thou be with me in Paradise."

It is not the intellectual, "I think," of the autocrat; nor the syllogistic, "I infer," of the logician; nor the

magisterial, "I read," of the scholar; nor the vacuous, "I say," of the egotist. It is the assuring, "Verily I say unto thee," of the Lord of Truth.

Antiquity bears us witness that strong men endured the agonizing torture of the cross for days before the ebb of the soul granted them physical respite. The Lord of Destiny promises, "To-day."

"To-day" systematizes for the penitent malefactor the doctrine of the Kingdom of the Lord. His regenerated heart gave voice to: "Lord, remember me when Thou comest into Thy Kingdom," which, in turn, was the instrument of his justification and adoption. Already he is remembered. The King defines His Kingdom, "The Kingdom of God cometh not with observation: neither shall they say, Lo here! or lo there! for, behold, the Kingdom of God is within you."

His body would be consigned to the ground from whence it was taken. But his soul, made perfect in holiness, would return immediately into the presence of the Lord. The Lord of Life reveals, "Thou shalt be with me in Paradise."

"To-day"—what speed! 'In Paradise'—what rest! 'With me'—what companionship!"

Did he not revile the Lord? Yes. Did he deserve Paradise? No. It was unmerited favor. It was grace.

The mystery of the Person of the Lord Jesus confronts us. He is true man with a real body and a reasonable soul. See Him nailed to the cross. He is very God of very God. Hear His sovereign commands: Release! Citizenship! Eternal bliss!

"Lord, remember me."

"Thou shalt be with me in Paradise."

Why Do They Go?

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



Mr. Weisiger

IF ONE were so disposed, he might make a list of great missionaries which would exhaust the alphabet. Commencing with David Abeel of China one could go on through Boardman of Burma, Carey of India, Duff also of India, Egede of Greenland, and so on down through Ulfilas, apostle to the Goths, Verbeck of Japan, Willibrord of Holland and Denmark, Xavier of Asia, Yamamuro of Japan, and Zinzendorf of Herrnhut.

Though the world might seek to deny it, a complete list of missionary "greats" would include some of the noblest of the race. Men and women of culture and rank, of social prestige and background, of brilliant physical and mental gifts, and of great wealth would fill the glorious array. In spite of the general impression that missionaries are an inferior group of frustrated people that can never get along successfully in their own land and that are marked by slovenly dress and crude manners, the fact is that in character, refinement and attainments the missionary group need not yield for one moment to any other representative group of men and women.

Why then, it may be asked, do they go? For what reason do they give up their home, native land, loved ones, friends, and so much that they hold dear? What purpose or aim or motive impels them to make such a sacrifice? And after they have reached some foreign field where difficulties and obstacles are manifold, what is it that holds them there?

In more than one church are to be found marble tablets commemorating heroes of the cross who laid down their lives in heathen lands. Here, for example, is a slab telling of some who were killed in the horrible Sepoy mutiny in India in 1857, and there is a tablet to the memory of some who lost their lives in the Boxer Rebellion in China in 1900.

The answer to these questions is to be found in the tributes which men have paid to the memory of notable missionaries. In the New Hebrides

there is a marble monument with an inscription telling in beautiful simplicity the story of John Geddie's life:

When he came here,
He found no Christians;
When he left,
He left no heathens.

Equally simple and beautifully expressive is the inscription on a tablet in Malden, Massachusetts, concerning a great missionary to Burma:

In Memoriam.
Rev. Adoniram Judson
Born August 9, 1788
Died April 12, 1850
Malden, His Birthplace;
The Ocean, His Sepulchre;
Converted Burmans and the Burman
Bible
His Monument,
His Record is on High.

The Supreme Aim

Briefly put, these and countless thousands like them ventured forth into heathen darkness to make Jesus Christ known to men. That was their supreme aim, their undying purpose. Having seen the "light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6), they had no alternative but to take it to others.

No other aim or purpose would be valid. The command of the Lord Jesus Christ, given to His apostles shortly before His ascent into Heaven, is final and complete: "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).

Someone has suggested that when the aim of missions is described as the making of Jesus Christ known unto men, two misunderstandings are avoided. One of these is the incorrect notion that a missionary has done his duty when he has given one message on "Jesus Christ and Him crucified." When it is remembered how long the Lord Himself labored to bring His disciples to an understanding of His Person and work, and how long it sometimes takes for people in our own land to believe on the Lord after

they have begun to hear the gospel, the fallacy of such a notion is exposed. We have no right to expect that the Holy Spirit will necessarily bless one, or even a few, hearings of the gospel by bringing about a conversion.

There are very few places in the New Testament where Christians are told to cease to expend effort on lost souls. In one place the case is that of a city which absolutely refuses even to give the message a hearing. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet" (Matt. 10:14). Paul and Barnabas did this very thing at Pisidian Antioch when the Jews were arrayed against them. "But they shook off the dust of their feet against them, and came unto Iconium" (Acts 13:51).

A curious and interesting passage in I John seems to be along this same line. In chapter 5, verse 16, John says: "There is a sin unto death: I do not say that he shall pray for it." The idea seems to be that when a Christian feels in his heart that a certain person has utterly closed his ears to the gospel and is reprobate, he need not waste precious time praying for such an one. John does not say that prayer must not be made, but only that it may be omitted if the circumstances seem to indicate that prayer for that one is unavailing.

Christian Perseverance

On the whole, however, the main thrust of the New Testament is that Christians should not be weary in well-doing, working, striving, and praying that sinners may repent, and continuing with sinners "if God peradventure will give them repentance to the acknowledging of the truth" (II Tim. 2:25). To make Jesus Christ known to men, therefore, involves steady and persistent effort in dealing with sinners.

On the other hand, though, making Jesus Christ known unto men does not involve converting them by our own power. That is the second misunderstanding that must be avoided. After all, it is God who grants repentance unto men. No man can repent except it be given him of the Father. Therefore, the responsibility of missionaries is to make a patient, thorough proclamation of the Word and leave the rest to the Holy Spirit.

He in His own time will produce the results.

And so great numbers who have been brought to Jesus Christ have, upon knowing Him "whom to know is life eternal," gone forth to lead others to Him who came "that they might have life and that they might have it more abundantly." Their example has been ennobling; their life is a standing challenge to our generation. For they have sealed their testimony with their blood.

Our Work in the Orient

The last letter which was received from the Rev. R. Heber McIlwaine was dated February 18th. Mr. McIlwaine was preparing at that time to leave for Japan to join in the work of the Rev. and Mrs. M. C. Frehn in Tokyo. Mr. McIlwaine wrote as follows:

I wrote Mr. Frehn last night and so should be hearing from him shortly about plans and be getting off sometime next month. . . . We have been having some warmer weather this last week, and a lot of snow, but it started getting colder today. Things will be frozen up most of the time up until April, and then does the spring and summer come on with a rush! The trees seem to come out overnight. I'll be out of it, and be getting to Japan just about the time for the cherry blossoms.

The Rev. M. C. Frehn writes enthusiastically of his plans and expectations for the work in Tokyo. He says:

We are praying much, and going cautiously ahead because mistakes are costly, and we can't afford to make them. The day before yesterday, and then this morning, an old friend called on me and we talked and prayed over the future. I consider him a very fine Japanese friend and I expect him to come with us.

A minister who has been with the American Bible Society has been to see me twice and desires to join us. . . .

I look forward to a blessed ministry in Japan.

From strife-torn China comes word from Mr. Richard B. Gaffin, who is safe with his wife and two children in Tsingtao on the northeast seacoast which is now Japanese territory. Mr. Gaffin speaks of his wish to begin work in territory a hundred miles or so from Tsingtao, but indicates that the Sino-Japanese war renders such out of the question at present. He says:

I had hopes that I would be able to get down to Jihchao and Shihchiuso when I last wrote to you but since then it is reported that there is fighting sporadically between here and Jihchao. My, but it is hard to plan for the future! But one thing I am sure of and that is that we should stick on Chinese soil. . . . There are hundreds of thousands of people in Hopei province starving and homeless right now. . . .

We are managing to keep pretty busy so time continues to fly by as it has since we came to China. I have Bible study every afternoon with our Chinese amah's son and on Wednesday night I have a small Bible class of Chinese policemen who have been coming to listen to the news over the radio. With the weather moderating we hope to get out in the villages and do street preaching. Polly [Mrs. Gaffin] is reaching the stage where she will be able to go out from time to time with me and talk personally to the women.

The Rev. Egbert W. Andrews has written a most interesting account of a recent evangelistic journey, which appears on another page in this issue

of THE PRESBYTERIAN GUARDIAN. Please remember Mr. Andrews and the Rev. and Mrs. Henry Coray especially in prayer for their work in Harbin. Also, please remember in prayer Mr. and Mrs. Gaffin, Mr. and Mrs. Frehn, and Mr. McIlwaine.

Suggested Study Material

THE PURPOSE OF MISSIONS: What do the following references in the book of Acts reveal in this regard? A leader of a prominent religious movement of the present day has stated that the atoning work of Christ is not stressed in the book of Acts. What do you find? The references: Acts 1: 8; 2: 21-38; 3: 6, 26; 4: 10-12, 33; 5: 30-32; 7: 52, 56; 8: 5, 35; 9: 20, 34; 10: 38-43. The remaining chapters of the book are full of additional references of the same kind. "CHINA CALLING": Chapter Five: *Religion in China.*

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 56

The Fourth Commandment

QUESTION 57. *Which is the fourth commandment?*

ANSWER. *The fourth commandment is, Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.*

QUESTION 58. *What is required in the fourth commandment?*

ANSWER. *The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his Word; expressly one whole day in seven, to be a holy Sabbath to himself.*

QUESTION 59. *Which day of the*

seven hath God appointed to be the weekly Sabbath?

ANSWER. *From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.*

QUESTION 60. *How is the Sabbath to be sanctified?*

ANSWER. *The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.*

QUESTION 61. *What is forbidden in the fourth commandment?*

ANSWER. *The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about*

our worldly employments or recreations.

QUESTION 62. *What are the reasons annexed to the fourth commandment?*

ANSWER. *The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day.*

Remember the Sabbath Day



Mr. Skilton

AS TO why the word "remember" is used in the fourth commandment, the Larger Catechism, Q. 121, says:

The word *remember* is set in the beginning of the fourth commandment, partly, because of the great benefit of remembering it, we being thereby helped in our preparation to keep it [Ex. 16:23; Mk. 15:42]; and, in keeping it, better to keep all the rest of the commandments, [Ezek. 20:12, 19, 20], and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion [Gen. 2:2, 3; Ps. 118:22, 24; Mk. 16:2-6; Rev. 1:20]: and partly because we are ready to forget it [Ezek. 22:26], for that there is less light of nature for it [Neh. 9:14], and yet it restraineth our natural liberty in things at other times lawful [Ex. 34:21]; that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it [Ex. 20:9; Amos 8:5]; and that Satan with his instruments, much labor to blot out the glory, and even the memory of it, and to bring in all irreligion and impiety [Jer. 17:21-23; Neh. 13:15-23].

The word "remember" has also been held to indicate that the sabbath was known before the ten commandments were given from Mount Sinai—we can remember only something of which we have had previous knowledge. That the sabbath was known before Sinai is further indicated or shown by Exodus 16:22-30; the apparent previous division of time into weeks of seven days (Gen. 29:27, 28; Gen. 8:10, 12), which "may have had for its forgotten background the original institution of the Sabbath" (Dr. Vos); and the evident reference, in the reason annexed to the fourth commandment, to God's rest from His creative activity and to a creation ordinance: "For in six days

the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Compare Gen. 2:2-3: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."

A Perpetual Obligation

The Confession of Faith says, XXI, 7, "As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment, binding all men, in all ages, he hath particularly appointed one day in seven for a Sabbath. . . ." We are bound to follow the example of our God, who rested the seventh day: and we are bound by His irrevocable commandment. We must have a due regard for God's authority over our time and for the day which He has hallowed and blessed; and should seek to observe it as He desires.

What Is Required: The Background

God, whose example we are to follow, "rested" on the seventh day. He did not abstain from all work, but simply from His creative activity which He had completed in six days (cf. John 5:17). He "turned to the enjoyment and the blessing of that which he had created." For God's elect a great eternal sabbath rest will follow the culmination of all things (Ps. 95 and Heb. 3:4). According to Dr. Vos, the main significance of the sabbath lies in its "pointing forward to the eternal issues of life and history." It therefore "cannot be properly observed without the positive cultivation of those religious concerns which are so intimately joined to the final issues" of man's destiny. The Old Testament sabbath, which pointed to both the New Testament and the eternal sabbaths, necessarily stresses "external observances." Our Lord, having taken to Himself a true human nature, observed the sabbath as an ordinance of creation. As one born of the Jews, He observed the Jewish sabbath; but He opposed the hollow legalism of the Pharisees and their preoccupation with externalism and lack of spiritual comprehension. The sabbath He

taught to be for man, not man for the sabbath. As Lord of the sabbath, and the One who introduced a new period in the history of redemption, He brought in a new mode of sabbath observance (Matt. 12:8; Mk. 2:28; Lk. 6:5). "With Christ's resurrection he and with him his people enter into the reality of the rest foreshadowed in the Old Testament. Not as though the fullness of degree of that rest is already ushered in. That will not be till after the judgment day. Hence the Christian Lord's Day remains typical still. But the typical is less externalistic, less futuristic, more internal. The reality is already with us since we are already 'set in heavenly places.'" (Dr. Cornelius Van Til.)

Specific Requirements

Although we are not to be neglectful of our God at any time, we are required to set apart one day in seven for exclusively holy or sacred activities—for resting after the example of our Creator. The answers to Question 60 of the Shorter Catechism and to Questions 117 and 118 of the Larger Catechism give us a clear statement of such duties as are required of us. It is important for us to remember that "the charge of keeping the Sabbath is more specially directed to governors of families and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oftentimes to hinder them by employments of their own [Ex. 23:12]" (Larger Catechism, 118).

The First Day

Our Lord rose from the dead on the first day (Mk. 16:9; Lk. 24:7, 46; I Cor. 15:4). Because of the meaning of His resurrection, the observance of the sabbath was changed from the seventh to the first day of the week.¹

What Is Forbidden?

The Larger Catechism, Q. 119, says "The sins forbidden in the fourth commandment are, all omissions of the duties required, all careless, negligent, and unprofitable performing of them, and being weary of them; all profaning of the day by idleness, and doing that which is in itself sinful;

and by all needless works, words, and thoughts, about our worldly employments and recreations."

SUBJECTS FOR STUDY AND DISCUSSION

1. Must the New Testament specifically renew every law binding in both Old and New dispensations?

2. What are the benefits of proper sabbath observance? If we keep the fourth commandment are we helped in keeping the other commandments?

3. Why do we observe the first rather than the seventh day of the week as the sabbath?

4. How far back can the sabbath be traced?

5. What does God require of us as to the manner in which we should observe the sabbath?

LESSON 57

The Fifth Commandment

QUESTION 63. *Which is the fifth commandment?*

ANSWER. *The fifth commandment is, Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*

QUESTION 64. *What is required in the fifth commandment?*

ANSWER. *The fifth commandment requireth the preserving the honor, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.*

QUESTION 65. *What is forbidden in the fifth commandment?*

ANSWER. *The fifth commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to every one in their several places and relations.*

QUESTION 66. *What is the reason annexed to the fifth commandment?*

ANSWER. *The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment.*

Authority

THE fifth commandment has to do not only with family relationships, but involves the matter of authority in "all human relationships falling beyond the life of the family," in the state, the church, and society. Since the family is the unit from which all other human relationships have pro-

ceeded, it alone is mentioned in the commandment. See the Larger Catechism, 124 and 125. God, the fountain head of all authority, has deputed authority to certain human beings. The man has been given authority in the family (Gen. 2:18; I Tim. 2:13; Eph. 5:23, cf. I Pet. 3:1; Tit. 2:3-5; Eph. 5:22-6:4; Col. 3:18-21). Parents have been granted authority over their children. Rulers in the state have power from God (Rom. 13:12).

Those who have the rule in the church receive their authority from God. In society authority "operates by nature." Aptitudes and "capacities" are granted in varying measure.

The Duty of Inferiors

Toward all who have been given authority over us in our various relationships we "should feel and act in a becoming manner. . . . It matters not in what their superiority consists, whether in age, office, power, knowledge, or excellence" (Dr. Charles Hodge).² We reverence the authority deputed to men solely because God has given it to them. Occasions may arise, however, when we shall be required to recognize the Scriptural exception: "It is right to obey God rather than man."

The Duty of Superiors

Parents are required to give their children fitting instruction, to rear them in the nurture and admonition of the Lord, to love, discipline, pray with and for them, and make adequate provision for their temporal needs.³

Rulers in the state should discharge their official duties with kindness, and justice (I Pet. 2:13, 14; Rom. 13:3; Ps. 101:3; II Sam. 23:3) and should be honorable in all their conduct (Ps. 101:2, 3, 7).

Those who have the rule in the church should have regard for the well-being of all under them; be patient, gentle, but firm against sin; should instruct; should see that discipline is administered; and should themselves possess exemplary piety.⁴

For a comprehensive statement of the duties required of superiors see the Larger Catechism, Q. 129.

The Duties of Equals

The duties of equals are said to be "to regard the dignity and worth of

each other [I Pet. 2:17], in giving honor to go one before another [Rom. 12:10; Phil. 2:3]; and to rejoice in one another's gifts and advancements as their own [Rom. 12:15, 16; Phil. 2:4]" (Larger Catechism, 131).

What Is Forbidden

On the sins forbidden inferiors, superiors, and equals read the Larger Catechism, 128, 130, and 132, and look up the Scripture references.

The Reason Annexed

The promise attached to the fifth commandment is "that the nation whose citizens have respect for par-

¹ ". . . the day of the week is not essential. The change from the seventh to the first was circumstantial. If made for sufficient reason and by competent authority, the change is obligatory. The reason for the change is patent. If the deliverance of the Hebrew from the bondage in Egypt should be commemorated, how much more the redemption of the world by the Son of God. If the creation of the material universe should be kept in perpetual remembrance, how much more the new creation secured by the resurrection of Jesus Christ from the dead" (Charles Hodge, *Systematic Theology*, Part III, ch. XIX: 8).

"Inasmuch as the Old Covenant was still looking forward to the performance of the Messianic work, naturally the days of labor to it come first, the day of rest falls at the end of the week. We, under the New Covenant, look back upon the accomplished work of Christ. We, therefore, first celebrate the rest in principle procured by Christ, although the Sabbath also still remains a sign looking forward to the final rest" (Dr. Vos, *Notes on Biblical Theology of the Old Testament*, p. 90).

"The last day of the week was replaced by the first as the spiritual significance of the resurrection began more fully to be understood. The first day of the week was the resurrection day. A more spiritual understanding of Christ's work enabled the apostles to see the significance of the resurrection. Jesus' own appearances on 'the first day of the week' helped to fix attention on this day. The early believers began to meet on the first day of the week" (Dr. Cornelius Van Til).

See Acts 20:7; I Cor. 16:1, 2; Rev. 1:10.

² Children should love, obey, respect, and if necessary provide for their parents (Eph. 6:1; II Tim. 3:2; Rom. 1:30; Matt. 15:3-6; John 19:27). We are to obey rulers in the state (I Pet. 2:13-15, 17; Rom. 13:1-5), respect, pray for, and render our obligations to them (I Tim. 2:1, 2; Rom. 13:7). Obedience is due, in the Lord, to those who have the rule in the church (Heb. 13:7, 17; cf. Matt. 18:17). We are to honor and pray for them, provide support for them if needed and if we are able; and help them to defend and propagate the truth (I Thess. 5:12, 13; I Tim. 5:17, 18; I Thess. 5:25; II Thess. 3:1; Col. 4:3; II Cor. 11:7-9; Phil. 4:14-18; 1:27; 2:15, 16; Jude 3).

The Larger Catechism, Q. 127, says that inferiors owe to their superiors "all due reverence in heart, word, and behavior; prayer and thanksgiving for them; imitation of their virtues and graces; willing obedience to their lawful commands and counsels; due submission to their corrections; fidelity to, defence of their persons and authority, according to their several ranks, and the nature of their places; bearing with their infirmities, and covering them in love, so that they may be an honor to them and to their government."

³ See Eph. 6:4; cf. Deut. 6:6-9; 11:19; Ps. 78:4-7; Prov. 22:6; Tit. 2:4; Ps. 103:13; I Cor. 12:14; I Chr. 29:19; I Tim. 5:8; Prov. 13:24; 19:18; 29:15, 17; I Tim. 3:4, 12; Heb. 12:7.

⁴ See Acts 20:31; Col. 2:1, 2; I Thess. 2:7, 8; II Tim. 2:24-26; I Cor. 5:1-5; I Tim. 6:3-5; I Cor. 5:12; II Tim. 4:2; Acts 20:33-35; Tit. 2:7, 8; I Tim. 4:12.

ents and old age in general may expect to endure" (Dr. Cornelius Van Til). Dr. Charles Hodge says that "the apostle, in Ephesians 6:3, by leaving out the last clause generalizes it, so that it applies to no one land or people, but to obedient children everywhere. The promise announces the general purpose of God and a general principle of his providential government."

SUBJECTS FOR STUDY AND DISCUSSION

1. In what ways are men equal? In what respects do they differ?
2. If rulers impose anti-Scriptural obligations on their subjects, what course of action should their subjects take?
3. What are the sins forbidden in this commandment?
4. How can this commandment be said to be the first commandment with promise? Was no promise attached to a previous commandment? If so was that promise limited to that commandment?

News From the Presbyteries

(EDITOR'S NOTE: Grateful acknowledgment is made of the invaluable assistance rendered by the following ministers in reporting, each month, the news of their respective presbyteries: *California*, William Harlee Bordeaux; *the Dakotas*, Samuel J. Allen; *New Jersey*, William T. Strong; *New York and New England*, John C. Rankin; *Ohio*, Thomas H. Mitchell; *Philadelphia*, Charles G. Schaufele; *Wisconsin*, John J. DeWaard.)

Wisconsin

GRESHAM: The pagan Indians formerly built their "churches" of poles and birch bark. But Commissioner John Collier of Washington, D. C., in order to promote his policy of allowing the Indians to keep their native religion and their native medicine, built a "church" for the Indians in the Menominee forest. About two weeks ago the Indians were gathered in this circular structure for their annual spring festival. As the Rev. John Davies, the denomination's missionary to the Indians came in, an old man, seated on the dirt floor around the side of the building, was exhorting the Indians. In the middle of the dirt floor were seated about eight men around a big drum about the size of a large wash tub. They had long sticks in their hands and when the old man, John Rain, had done speaking they began to beat the drum and sing. The men around the sides of the building began that shuffling motion which accompanies the religious service.

Suddenly they stopped, and Mr. Davies was permitted to bring them the gospel message in song and in a brief talk. Mr. Davies had not expected to have this opportunity and was not prepared for it. Had he known that they would invite him to speak he would have taken an interpreter with him, for some of these Indians do not understand English.

However, there were younger people there who do understand the language, and God is able. The incident is encouraging for it indicates that Mr. Davies is gaining the confidence of the Indians.

The Stockbridge Presbyterian people are considering building since the property in which they are now meeting is being sold. Where to build, however, is the problem. Some of the members live more than ten miles away on the Stockbridge reservation, while others live in Morgan Siding near the building used at present.

Calvary Church, Cedar Grove: At the last meeting of the session six people were added to the church roll, four of them on confession of faith. These were four young people who had faithfully attended the Bible classes during the past years. The children begin to attend the Saturday morning Bible classes in the church as soon as they enter the grade school. For the first four or five years they study Bible history. When they have reached the age of ten or twelve years they begin to memorize the Shorter Catechism. On Wednesday evening, before prayer meeting, the young people meet in the church. During this past winter they have read the Westminster Confession. These four young people are well trained. They know from memory the Shorter Catechism, and they understand the doctrines of our church. The Cedar Grove congregation believes that the strength of the church lies in informed members. To insist upon a knowledge of the Standards of the Church before full membership is assumed is a slow method of growth, but it is a sure growth.

The Dorcas Society Circle "B" is a group of young married ladies who meet once a month in order to study

the Westminster Confession of Faith. They are using a copy of the Confession as a text-book and a commentary of Dr. A. A. Hodge as an aid in study. The ladies report excellent meetings and great interest. They are certain now that the study of this great Confession can be interesting and profitable.

The Men's Fellowship Forum is studying the little book, "Know Your Bible," by Professor Edward J. Young. It is not a large group, but interesting and lively discussions of the lessons are enjoyed by all.

Bethel Church, Oostburg: Though the Bethel people have not yet formally joined The Presbyterian Church of America, they will undoubtedly join soon. . . . On the first Sunday of April the Rev. Oscar Holkeboer and the Rev. John J. DeWaard exchanged pulpits. The Bethel Church home is beautiful, but the most inspiring thing is that the Oostburg people are determined to build, under the blessing of God, a church of living stones offering up spiritual sacrifices to God by Jesus Christ. While it certainly is no little thing to give \$20,000, as these people have during the past year (their membership is less than 250), yet the most difficult thing is to build a spiritual home for the indwelling of the Holy Spirit.

During March Mr. Holkeboer took a group of his young people, of whom there are many in the church, to Chicago. They saw "the sights" and reported an excellent time. While Mr. Holkeboer is busy several evenings of the week in teaching the young people the truth as it is in Christ, he also attempts to provide such Christian recreation as it is possible for him to do.

From Mr. Holkeboer also comes the suggestion that the Cedar Grove and Oostburg people together publish a little paper, perhaps once or twice a month. An effort, in which no difficulty whatever is anticipated, will be made to get the young people of the churches interested in this new venture. It is planned to publish topics for young people's meetings, society news of local interest, and such other matters as may from time to time suggest themselves. Mr. Holkeboer, who has published such a little paper before in his church, will be invaluable in this undertaking.

New Jersey

AT ITS last meeting, held in Morristown, the Rev. James L. Rohrbaugh of Wildwood, N. J., was elected Moderator of the presbytery for the coming year.

Calvary Church, Ringoes: Sixteen young people from this church attended the Vineland Conference and returned full of enthusiasm. . . . On Easter Sunday the pastor, the Rev. Bruce Wideman, began holding Vesper Services in Flemington in response to an invitation given him by an interested and soul-hungry group of Flemington believers.

Covenant Church, Vineland: The pastor, the Rev. Alexander K. Davison, reports that his church was edified and sinners saved during the two weeks of special services conducted recently there by the Rev. Robert Strong of Willow Grove, Penna., and the Rev. Donald Graham of Westfield, N. J. . . . On April 1st and 2nd this church was host to the presbytery's Young People's Conference, an account of which is given elsewhere in these pages.

Faith Church, Trenton: The month of March brought encouraging signs of interest, as shown by the largest Sunday school attendance since the church's organization a year ago. New members, who had attended a series of weekly communicant classes, were received into the church on Easter Sunday.

West Church, Bridgeton: The property trial in which this church has been involved will come up for final adjudication early in May. . . . A Spring Bible Conference is being planned for May 1st to 6th, at which the Rev. Cary N. Weisiger of Philadelphia will be the speaker.

Immanuel Church (Independent), West Collingswood: On Sunday, April 3rd, ground was broken for a new church building by representative officers of the church and the pastor, the Rev. William T. Strong. The building will be of frame construction, Colonial design, and will have two stories.

Covenant Church, Orange: The Women's Missionary Society of this church sponsored an all-day missionary meeting on March 29th, held at the home of Mrs. S. Leroy Smith in Short Hills. Ladies from the missionary societies of the Grace Presby-

terian Church of Westfield, the Emanuel Presbyterian Church of Morristown and the newly-organized group in New York City attended. Miss Susie McCroddan, president of the missionary society of the Covenant Church, presided. Devotions, an address on missionary work in New England, and talks on the home and foreign missionary work of The Presbyterian Church of America occupied the morning hours. At the afternoon service, the Rev. and Mrs. Donald Graham of Westfield sang a duet and the Rev. Cary N. Weisiger gave an address on the subject: "The Way to God."

California

BEVERLY PRESBYTERIAN CHURCH, 359 S. Woods Avenue, East Los Angeles: This church wishes to make as many members as possible missionary-minded (not restricting attention here to the ladies only). Therefore, on the second Wednesday night of each month they have what is known as Church Missionary Night, and all members and friends of the church are expected to attend. At that time a covered dish supper is served, followed by a talk from a special missionary speaker. A good missionary offering is urged each month on this occasion, all of which goes to help support the Rev. and Mrs. M. C. Frehn and his family in Japan. Mr. and Mrs. Frehn are the special missionary responsibility of this presbytery. . . . An unusual meeting was held Sunday morning, April 10th, at which time Mr. Paul Hittson, a member of the church, was ordained as elder. The sacrament of the Lord's Supper was celebrated by all present. In these two important parts of this service the Rev. William Harlee Bordeaux, stated clerk of the presbytery, assisted. . . . The Rev. Donald K. Blackie, pastor of the church, spoke at an Easter sunrise service given under the auspices of the East Los Angeles Ministerial Association. Dr. Walter L. Wilson, well-known medical doctor and conference speaker, was guest-speaker in this church at the evening service on Easter Sunday.

Covenant Presbyterian Church, Addison and Grove Streets, Berkeley: The Rev. Robert K. Churchill, pastor of this church, has now practically recovered from a brief period of ill-

ness. . . . These are the highlights of the annual congregational meeting, held March 31st: (1) Present church membership, 24; an increase of 50%; (2) present Sunday school membership, 52; an increase of 194%; (3) two young people's societies organized; (4) a weekly radio program launched: "The Calvin Hour"; (5) raised for missions during the year, \$200. Few groups, 24 strong, would attempt even the partial support of a full-time minister, much less contribute in addition \$200 to missions—nor do we know of one wealthy person among this particular 24. . . . On April 22nd, a Calvin Hour Rally will be held in Oakland. Many Bible-lovers are expected to be in attendance. Special invitation has been extended the presbytery to attend in a body.

Westminster Presbyterian Church, 5638 York Boulevard, Highland Park, Los Angeles: A Tuesday Night Young People's Bible Study Class (now enjoying Genesis), which has been conducted by the pastor, the Rev. E. Lynne Wade, in a home of one of the members for about one year, has increased in attendance until division into two groups has become necessary. The Tuesday evening group, numbering about 15, will be composed of those of senior high school and college age. The other younger group, with a present membership of 17, will meet on Thursday evenings. This will be conducted as a boys' club. The chief emphasis, however, will continue to be upon the study of the Word of God. Supervisor of this younger group is Mr. Robert Sulzner, recently of the Calvary Presbyterian Church (of America) of Willow Grove, Penna. A joint meeting of the two groups will be held on the last Tuesday evening of each month in one of the banquet rooms of some local cafeteria. Special features on that occasion will be: fun and frolic, a special speaker and, since it is "Question-Box Night," free discussion of questions relating to the Bible and Christian life and doctrine. New members are being added weekly to both these live-wire groups, making this at present the most encouraging and promising aspect of the work of this church. Report comes that members, youngest to oldest, are engaged in memorizing the Word. Several are averaging 20 new verses each week.

Philadelphia

COVENANT CHURCH, *Pittsburgh*: The new building of the Covenant Church, recently acquired, is now being altered to adapt it to the needs of the church. . . . A catechism class has been begun, with five young people in attendance.

Grace Church, Middletown, Delaware: On April 4th plans were approved for a new colonial church building, and the building committee was given authority to proceed at full speed. It is confidently expected that, by the time of dedication, the building will be clear of debt.

Calvary Church, Willow Grove: In coöperation with Faith Community Church of Roslyn, the Calvary Church held an Easter sunrise service on the grounds of the Roslyn church. The Rev. Cary N. Weisiger was the speaker. . . . Three new elders have been chosen by the congregation, bringing the present total of Calvary elders to 8.

Calvary Church, Germantown, Philadelphia: On Easter Sunday Abigail Rian, infant daughter of the Rev. and Mrs. Edwin H. Rian, was baptized by the pastor, the Rev. Cary N. Weisiger.

Valley Forge Church, Norristown: Several new members have been added to the Bible school of this church as the result of a contest held by the members.

Faith Church, Harrisville, and New Hope Church, New Hope: The Rev. Robert L. Atwell, who serves as pastor of both these churches, is looking forward to a Daily Vacation Bible School at New Hope during the first two weeks of June, and at Harrisville during the latter half of the month. He expects to follow this with a catechism class throughout the remainder of the summer, and hopes to be able to hold evangelistic services in July.

Redeemer Church, Philadelphia: The youngest arrival in the congregation is little David Hitchcock of Peru, son of the Rev. and Mrs. Alonzo Hitchcock, Independent Board missionaries. Mrs. Hitchcock has been a member of the church almost since its beginning.

Kirkwood Church, Kirkwood: The pastor, the Rev. George W. Marston, has resumed his work after a much-needed vacation in the middle west. During his absence the church has

carried on its program under the able direction of the session. . . . The congregation and friends have been shocked by the sudden and accidental death of George D. Ferguson, on March 25th. For many years Mr. Ferguson was an elder in the Presbyterian Church in the U.S.A. He was the father of two elders of the Kirkwood Church. His widow and her brother were the donors of the lot on which the church now stands, and are two of the church's most faithful supporters. The prayers of readers are asked for the bereaved family. . . . "The Presbyterian Hour," regularly broadcast over station WGAL, Lancaster, has been discontinued for the summer months, but may be resumed next fall.

New York and New England

ON JANUARY 31, 1938, the pastoral relationship between the Calvin Presbyterian Church of New Haven and the Rev. L. Craig Long was dissolved by the Presbytery of New York and New England. This action was taken by the presbytery at the request of Mr. Long.

Since that time the pulpit of the church has been filled by a number of visiting ministers and by several members of the senior class at Westminster Theological Seminary. At a congregational meeting held on Easter day, a unanimous call to the pastorate of the church was issued to Mr. Marvin L. Derby, a senior at the seminary, to be effective as soon as he is ordained to the gospel ministry.

Some time after the dissolution of the pastoral relationship some of the members of the Calvin Church began to hold special meetings for Bible study. At its meeting on April 1st, the presbytery received a communication from about ten members of the Calvin Presbyterian Church, request-

ing that the control of the church be placed in the hands of those who would maintain an order of worship and manner of discipline satisfactory to them or that they be constituted a separate congregation of The Presbyterian Church of America. The presbytery complied with the latter request. This congregation has not yet adopted a name nor called a minister.

The Dakotas

TRINITY CHURCH, *Bridgewater, South Dakota*: The Rev. Jack Zandstra, pastor of the Trinity Church, presents a weekly radio program each Sunday from 5.30 to 6.00 P. M. over station WNAX, Yankton, South Dakota, assisted by members of the congregation.

Bethel Church, Carson, North Dakota: During the last week of March a series of sermons on Calvinism were preached in the Bethel Church by the Rev. A. Culver Gordon of Bancroft, South Dakota. The Rev. Samuel J. Allen, pastor of the church, recommends a similar procedure to every church of the denomination.

Nebraska: Encouraging reports concerning the progress of the work under the leadership of the Rev. Thomas M. Cooper at Lincoln, Nebraska, continue to be received. Attendance at services has been gratifying. The Rev. James L. Rohrbaugh of Wildwood, New Jersey, formerly a missionary under the Independent Board, expects to address the Lincoln group on Friday, April 22nd, and the church at Aurora on Sunday, April 24th.

Ohio

THE Rev. Leland Jorgensen, recently appointed as a home missionary to work in the state of Ohio under the supervision of the presbytery, began his work early in April. Contacts have been made in Marion and Columbus, and on April 17th he preached to the small group already meeting regularly in Marion. During the latter part of the month he hopes to hold a rally in Columbus with the coöperation of the members of the presbytery.

Covenant Church, Indianapolis, Indiana: On Sunday, April 3rd, two new members were added to the roll of the church, and the outlook continues to be encouraging.

Where to Send Gifts

YOUR contribution to the work of the Committees on Home and Foreign Missions should be addressed to Room 506, Schaff Building, 1505 Race Street, Philadelphia, Penna.

PROGRAM OF EVANGELISM IN CHINA BEARS FRUIT DURING NEW YEAR HOLIDAY SEASON

By the Rev. Egbert W. Andrews

THE Chinese New Year, that is, the lunar New Year, fell, in 1938, on January 31st. While it may be said that the month preceding this day is the busiest one for the Chinese generally, it may equally be said that the 30 days following is their month of greatest leisure. Thus, at this season, there is abundant opportunity for preaching the gospel, as the Chinese cannot fall back on their stock excuse that they have no time to listen.

Taking advantage of the opportunity thus presented, a Chinese evangelist, two Bible School seniors, the Rev. Henry Coray and I went by rail to a new growing town a short distance to the southeast of here. We went at the invitation of two Christians who are eager to establish a Presbyterian church there. One of the two is a druggist whose home is in Honan province, China proper. The other is a glass dealer from Shantung province. (The Chinese up here have started substituting glass for paper in the windows of their mud houses and our friend makes his living by supplying the glass.) These two men were our hosts. In the drugstore, we held our meetings and ate our meals; on the glass dealer's *kahng*, Henry and I unrolled our bedding each night and slept.

In the morning and early afternoon of each day of our visit, we went out in preaching bands to nearby villages. The glass dealer, one or the other of the two Bible School students and I went together. During the few days I was there, we went with the gospel into all the houses of one village. Tracts were distributed and many Gospels sold. Often we would have about 20 people listening to us at one time. In one house four of the men said they believed that Christ had borne their sins on the cross and that they would put their trust in Him.

In the afternoon there would be a Bible Study class for believers and inquirers; after this would follow our second meal of the day, a special meeting for children, and the evening evangelistic service. The evening meetings were well attended. One day

14 children came to hear the gospel story, and on another 17. At the end of the week a young man who had attended all the meetings repented of his sins and believed on the Lord Jesus Christ.

Pray that the Word preached and distributed may continue to be used of the Lord to His glory and that "a people for His name" may be called out in the district visited.

TWO ELDERS INSTALLED AT PHILADELPHIA CHURCH

ON SUNDAY morning, April 3rd, the Rev. Professor R. B. Kuiper conducted the service for the installation of Mr. James G. Kane and Mr. William Gaillard as elders of the Livingstone Memorial Presbyterian Church of America, Philadelphia, Penna. After the service of installation, Professor Kuiper administered the sacrament of the Lord's Supper. Twenty-eight were present on this happy occasion.



Mr. Brown, Mr. Bohn, Elder J. G. Kane and Elder W. B. Gaillard

The first service of the group, which has since organized into the Livingstone Church, first Negro church of the denomination, was held on March 7, 1937, under the joint leadership of Mr. Lawrence Eyres and Mr. Robert Brown, students at Westminster Theological Seminary. During the summer months a Daily Vacation Bible School was held, in which 17 children were enrolled. Although the membership of the church

is only 15, including four covenant children, it is expected that several others will soon unite with the congregation.

In the accompanying photograph are the two newly-installed elders, together with Mr. Brown and Mr. Paul Bohn, a Westminster student who has been assisting in the work among the young people.

FRENCH CHURCH UNION GROWS DESPITE PROTEST

ARRANGEMENTS for church union in France progress methodically toward their conclusion. At the same time, the evangelical minority which refuses to enter a compromising union remains firm, and there will be a number of churches, according to present indications, which will refuse to enter the union when the final count is in. The two bodies primarily concerned in this union are the Reformed Church of France and the Evangelical Reformed Church of France, though other churches have also been invited to participate in the union, and some of these latter are expected to do so.

The Declaration of Faith of the new church was finally approved at the 1937 synods of the two Reformed churches mentioned. It contains the statement upon the doctrine of Scripture which is so unsatisfactory to the vigorous evangelicals in France. The declaration of 1872 which has been the doctrinal basis of the Evangelical Reformed Church of France is to be abandoned for this new and unsatisfactory doctrinal statement.

The 1938 synod of the Evangelical Reformed Church was held at Paris in February. By a vote of 53 to 10 this synod adopted a Preamble to the formula of subscription to the Declaration of Faith to be required of all ministers of the united church. As a typical document a part of this Preamble is worth quoting:

"Before taking the vows by which you are about to affirm your consecration to the service of God and of Jesus Christ the Church invites you to give publicly your adherence to its Declaration of Faith. . . .

"You will give your adherence to it gladly as a free and personal affirmation of your faith. Without

binding yourself to the letter of its formulas, you will proclaim the message of salvation which they express. Thus the evangelical preaching of the gospel of Jesus Christ according to the apostolic witness and in conformity with the tradition of Christian faith and life which we have received from our Fathers will be maintained."

Upon the approval of this Preamble six evangelical members of the synod presented the following protest:

"After having inscribed among the Statutes of the National Union, at the Synod of Paris-Etoile 1937, a new Declaration of Faith, already voted in principle at Reims in 1936, the Synod has just adopted by majority vote an Introduction or Preamble to the said Declaration, thus breaking with the persistent tradition of our Synods which have always rejected any formula of introduction. Further, in all probability, the Synod will vote the proposals for the new statutes and the new Discipline which have been submitted to it and thus will succeed in overturning from base to pinnacle the Presbyterian government of our Churches.

"At this decisive hour in the history of the Reformed Evangelical Churches the undersigned, commissioned deputies to this synod, who in good conscience and fidelity have not been able to associate themselves with such decisions and who cannot enter into this new Church, feel themselves obliged, in recalling the written protests which they presented at Reims in 1936 and at Paris-Etoile in 1937, likewise to recall that in that which touches upon matters of conscience they cannot acknowledge that there is either majority or minority.

"They express the sadness which grips their hearts when they see certain members of the assemblage changing their religion, thus abandoning their Reformed Evangelical Churches and creating a new division.

"Trusting in God and in His only Son, our Saviour Jesus Christ, they ask of Him that He do not permit the bond of fraternal love to be broken and that He may manifest when He will the true unity in accordance with His Word.

"They again affirm that they will maintain and continue the Reformed Evangelical Church of France as it was founded in 1906 with its tradi-

tional Declaration of Faith, its Statutes and its Discipline."

Thus the tide rolls on toward union, but there has been organized a committee to advise and counsel with churches which wish to remain in the old Church with its declaration of faith. Faithful pastors and laymen are encouraging them to refuse to enter a compromising union.

CHURCH'S OLDEST MEMBER BEARS LOYAL TESTIMONY

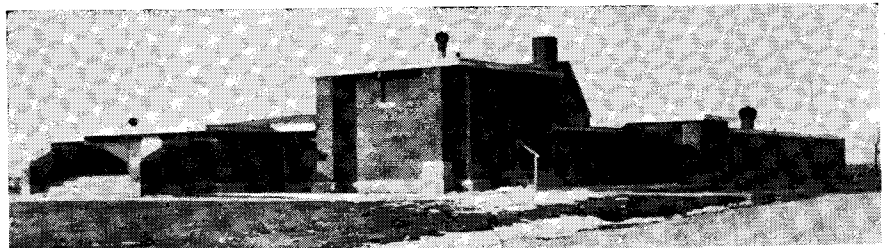
MRS. MARIE LOUISE REUTLINGER, a charter member of the Faith Presbyterian Church of Pittsgrove, New Jersey, is believed to be the oldest member of The Presbyterian Church of America. "Aunt Lou," as she is lovingly known, is almost 91 years old. Born in Switzerland on July 17, 1847, she attended a Christian school in Berne, and later taught for two years in Gerzensee. There she met and married Dr. Reutlinger, a candidate for the foreign missionary field. In 1866 the Reutlingers were sent by the Board of

Foreign Missions of the Presbyterian Church in the U.S.A. to the island of Corisco. Dr. Reutlinger taught his bride to speak and read English, but after two short though happy years of missionary work he died. Mrs. Reutlinger spent the next 40 years of her life as a missionary to Africa. Many of the natives to whom she brought the message of salvation are now working among their own people and being used to bring many to Christ.

About 25 years ago she came to the United States and lived in Presbyterian Homes. After the Syracuse Assembly, and in spite of her 89 years, she left the Home to live with an old friend in Woodstown, New Jersey. When the Faith Church of Pittsgrove was formed she was one of its 12 charter members, and until last fall she attended regularly. Recently ill health has often prevented her from worshipping with her church.

Mrs. Reutlinger is anxious to become acquainted with more members of The Presbyterian Church of America, and will be glad to hear from any who are willing to write to her at Woodstown, N. J.

THE CHURCH DIRECTORY



THE CALVARY PRESBYTERIAN CHURCH OF AMERICA, CEDAR GROVE, WISCONSIN

PASTOR: The Rev. John J. De Waard.
REGULAR SERVICES: *Sunday:* 9 A.M. and 7.45 P.M. Also midweek services, Sunday school, catechism groups and other organizations.

ON THE evening of June 9, 1936, a large group of members of the First Presbyterian Church of Cedar Grove gathered at the Village Hall. The Presbytery of Milwaukee had dissolved the pastoral relation between the Rev. John J. DeWaard and his congregation, because of his vigorous opposition to Modernism in the denomination. The Syracuse Assembly had sustained the action of the pres-

bytery. Accordingly 301 communicant members of the church affixed their signatures to a resolution of withdrawal from the Presbyterian Church in the U.S.A. At the same meeting the Calvary Presbyterian Church was organized, officers elected, a constitution adopted and a unanimous call extended to Mr. De Waard.

At later meetings plans were formulated and adopted for a new building. Ground for the structure was broken in August of that year, and dedication services of the "basement church" were held last January.

The building pictured above is 47

by 74 feet and, as far as completed, is modern in every respect. Air-conditioned heating has been installed, and the permanent pews to be used later in the superstructure have a seating capacity of 500. The present membership of the church is 376. Through the devoted efforts of Miss Sarah Ver Douw, a member of the congregation, THE PRESBYTERIAN GUARDIAN reaches almost all of the homes of the members.

DOCKET PROPOSED FOR FOURTH GENERAL ASSEMBLY

THE Rev. Leslie W. Sloat, clerk of the Third General Assembly, who was authorized by that body to prepare the docket for the next assembly, has submitted the following proposal. The assembly will be held at Faith Presbyterian Church, Quarryville, Penna., from May 31st to June 3rd.

Tuesday, May 31st

- 10.00 Service of Worship
Sermon by Moderator of Third Assembly
Sacrament of the Lord's Supper
- 2.00 Constituting of Assembly
Calling of Roll
Presentation of Minutes of Third Assembly
Presentation of Docket
Election of Clerk
Nomination, Election, and Installation of Moderator
- 3.00 Reading of Papers, Overtures, etc.
- 3.30 Report of Committee on Christian Education
Election of Members to Committee on Christian Education
- 7.30 Public Service under direction of Committee on Christian Education

Wednesday, June 1st

- 9.00 Devotional Service
- 9.15 Reconvening of Assembly
Reading of Minutes of Previous Day
- 9.30 Report of Committee on Home Missions and Church Extension
Election of Members to Committee on Home Missions and Church Extension in place of those whose terms expire
- 2.00 Report of Committee on Constitution
I. Final Consideration of Book of Discipline
- 7.30 Public Service conducted by Committee on Home Missions and Church Extension

Thursday, June 2nd

- 9.00 Devotional Service
- 9.15 Reconvening of Assembly
Reading of Minutes of Previous Day
- 9.30 Report of Committee on Foreign Missions
Election of Members to Committee

- on Foreign Missions in place of those whose terms expire
- 11.00 Report of Committee on Constitution
II. Consideration of Directory for The Worship of God
- 2.00 Consideration of Overtures, Papers, etc.
- 7.30 Public Service conducted by Foreign Missions Committee
Friday, June 3rd
- 9.00 Devotional Service
- 9.15 Reconvening of Assembly
Reading of Minutes
- 9.30 Miscellaneous Business
Setting Date and Place of Next Assembly
Approval of Minutes of Assembly
- 2.00 Afternoon Session if Needed
Adjournment of Assembly

A special meeting is being planned for the women who attend the assembly. This meeting is under the direction of a committee headed by Mrs. Oscar Holkeboer, and will be in the nature of a missionary rally, with opportunity for free discussion of problems and for prayer for the particular needs of churches and missionary projects.

NEW JERSEY YOUNG PEOPLE'S CONFERENCE RICHLY BLESSED

ON THE evening of April 1st, 126 young people and their pastors, from various churches in the Presbytery of New Jersey of The Presbyterian Church of America, gathered around the banquet tables in

the social rooms of the Covenant Presbyterian Church of Vineland, New Jersey, of which the Rev. Alexander K. Davison is the pastor, and were served a banquet prepared by the women of the church. There was enthusiastic singing and general good fellowship. This was the opening of a highly successful and inspirational Young People's Conference sponsored by New Jersey Presbytery. There were delegates from almost every church in the presbytery.

The first session Friday night was addressed by the Rev. Robert Strong of Willow Grove. Before the message the Rev. Donald Graham, pastor of the Westfield Church from which there was a large delegation, led the convention in a spirited song service and introduced the various delegations. Mrs. Strong played the violin and the Westminster Quartet sang. A high point of the evening occurred when all the Westminster Seminary men were asked to come to the platform to be introduced. There were 13 of them, and the enthusiastic group of young people in the convention attested to the fact that God is richly using these men for His glory and to the salvation of souls.

At the conclusion of a sermon by Mr. Strong on the subject of "Drawing Back," based on Hebrews 10: 30, there was almost a score of professed decisions for the Lord Jesus Christ and many re-consecrations.

The first session Saturday morning began at ten o'clock. Mr. Graham lead the songfest and the quartet brought more special music. The Rev. George Fletcher, dean of men at the Bible Institute of Pennsylvania, brought the message of the morning upon the subject of "The Strangest Book in the Bible."

It remained for the afternoon session to bring the convention to its highest point. The two preceding services had prepared the hearts of the young people for this closing service. The Rev. Cary N. Weisiger, pastor of the Calvary Church of Germantown and general secretary of the Foreign Missions Committee, was the speaker and, after an enthusiastic song service and special music by the quartet, he brought a message from the sixth chapter of Isaiah which God used to lead many young people to the decision to dedicate themselves to full-time service for the Lord.

TABLE OF CONTENTS

Dr. Homrighausen and the Bible	81
AN EDITORIAL	
Quarryville—Host to the Fourth Assembly	83
Franklin S. Dyrness	
The Gospel According to Moses	85
Esther Kell Mitchell	
Christian Psychology	86
A Review by John P. Galbraith	
The Confession of Faith	88
Chapters XI and XII	
A Home Missionary Roll Call	89
Robert Strong	
Grace	90
A Meditation by Dean W. Adair	
Why Do They Go?	91
A Mission Study by Cary N. Weisiger	
Studies in the Shorter Catechism	92
John H. Skilton	
NEWS FROM THE PRESBYTERIES	95