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An Open Letter to Westminster Graduates In the Presbyterian Church in the U.S.A.

By the REV. HENRY W. CORAY

Pastor of the First Orthodox Presbyterian Church, Long Beach, California

PROBABLY the greatest man you and I have ever known—possibly the greatest we ever will know—once wrote these penetrating words: "Paganism has made many efforts to disrupt the Christian faith, but never a more insistent or a more insidious effort than it is making today. There are three possible attitudes which you may take in the present conflict. In the first place you may stand for Christ. That is best. In the second place you may stand for antichristian Modernism. That is next best. In the third place you may be neutral. That is perhaps the worst of all. The worst sin today is to say that you agree with the Christian faith and believe in the Bible and then make common cause with those who deny the basic facts of Christianity. Never was it more obviously true that he that is not with Christ is against Him."

I think we would all do well to ponder those thoughts of Dr. Machen soberly every little while. And I include myself in that "we." Let us be very honest. We all know that we are by nature compromisers. There is within us all the possibility of the worst evil. "The heart," says McCheyne, "is like a volcano; sometimes it slumbers and sends up nothing but a little smoke, but the fire is slumbering all the while below and will break out again." Some there are today who speak of having "graduated" from Romans 7 to Romans 8. It may be so. For myself, I can only say that I have not yet received the sheepskin.

Let us look a little closer at our opening paragraph. I believe we shall all agree that Dr. Machen is correct in charging that modern paganism has marshaled its forces in an "all out" attack against the Christian faith most insistently and most insidiously right before our eyes. I dare say every Westminster man will subscribe to that proposition. The question then logically follows, "What are we to do about it?" "In the first place," responds Dr. Machen, "you may stand for Christ. That is best." Do I hear a chorus of Amens? I think I do.

But do I really stand for Christ? No, I confess that in my personal life I have dismally and shamefully ignored many a golden opportunity to stand for Christ. Too many times I have kept silent when I should have spoken out. On more than one occasion I should have rebuked the blasphemer. I confess with sorrow that I have not been quick to reprove the unfruitful works of darkness. In practice I have been a pretty miserable failure as a follower of the Lord Jesus Christ.

In reading over the passage again, however, I rather think Dr. Machen had in mind the relation of the church to paganism when he wrote those words. The context would seem to justify such a conclusion. Well then, I ask myself, does my church stand for Christ? Does it truly honor His Word? In its corporate witness, does it proclaim His gospel? Is it jealous for His Lordship? I can say without boasting that I believe the

answer is, Yes. It is, as was prophesied at its formation, a sinful church. It has made mistakes. It is still a million miles from perfection. I know of none of its members who claim that it is without spot or wrinkle. Its Head, viewing it subjectively, cannot say, "Thou art fair, my love, there is no spot in thee." And yet in principle and in rule and in fidelity to the gospel of the grace of God I am persuaded that it does stand for Christ. I am proud to be a minister of The Orthodox Presbyterian Church.

May I turn the pronoun from the first to the second person? Do you stand for Christ? Are you jealous enough for His Kingship to testify against error and corruption in the high councils of your church? You have taken holy vows to be faithful in maintaining the peace and purity of your church. Vows are binding. And you know as well as I do that to testify for Christ in presbytery is much more difficult than to testify for Christ publicly on the Great White Way. Others have tried to testify for Christ in presbytery—and have found themselves out of ecclesiastical favor and out of a pulpit. "But," you say, "I am preaching the gospel every Sabbath." *Excellent, but how about your vows? "Souls are being saved." Splendid, but the ordination vows, what about them? "Presbytery knows my church is evangelical." Good, but it is no substitute for other duties. "We do not give much to the boards and agencies of the denomination." But I repeat, what are you doing about your vows? "I have a responsibility to my people." There is a higher responsibility. "I am praying for light and guidance." So did Balaam. I would still press you with the question, "How about those vows?"*

"In the next place," continues Dr. Machen, "you may stand for anti-christian Modernism. That is the next best." I assume that no one wishes to argue this point.

"In the third place you may be neutral. That is perhaps the worst of all. The worst sin today is to say that you agree with the Christian faith and believe the Bible and then make common cause with those who deny the basic facts of Christianity."

One of the most eloquent and gifted preachers in your church was

asked by a friend of mine, "Why do you stay in the Presbyterian Church in the U.S.A.?" He replied, "If I left my church the Modernists would get it." Thus speaking, he condemned himself. He admitted that he was building for time and not for eternity. He confessed that he was feathering a nest for the birds of liberalism.

At the time of the Syracuse Assembly in 1936, when most of the members of my church withdrew from yours, a fine conservative minister in the city of Cincinnati halted at the exit of your denomination, and then went back. Shortly after that, he was called unexpectedly out of the world. His presbytery sent some ecclesiastical G-men to his church to assure the people that they had a man who stood theologically exactly where their former pastor had stood. They accepted him in good faith and, after he had been installed, the tragic truth came out. He was a wolf in sheep's clothing.

After all, can you expect bitter fountains to send forth sweet water? Is not one of the hopeless features of your church the fact that you have not a single rallying point? With your leadership in the hands of the Modernists (behold the spectacle of last year's Rochester Assembly!), your universities and colleges under the control of "those who deny the basic doctrines of Christianity," and Modernism in one form or another solidly

entrenched in your theological seminaries, what future is there for your denomination? And what possibility of "reform from within"?

Moreover, the blasphemous mandate of 1934 still stains the records of your official proceedings. Until that action is rescinded, it is my conviction that your church has officially apostatized from the Word of God and from the gospel of the Lord Jesus Christ for which you are seeking to stand. Some of us who have been on the foreign field have seen at first hand the devastating effects of your foreign mission board's modernist activities as well as its antichristian policy in the shrine issue, in which it called shrine worship "an act of loyal consecration."

Where among you is any concerted effort to check the avalanche? Stand among the myrtle trees and you will see how your ecclesiastical earth "sitteth still and is at rest." All is sweetness and light, on the surface. But it is only on the surface. Underneath, the termites of unbelief have done their deadly but successful work.

Many of your friends in my church would rejoice to see you cast in your lot with us. We cannot offer you vast material benefits, but we can give you the right hand of fellowship. We say to you, "Come with us and we will do you good." We can offer you a part in this ministry of clear-cut testimony to the glorious gospel of the blessed God. And even though you may not yet be willing to join your forces with ours, we do want to press you at least to stand for Christ where you are. I do not see how it is possible for you fully to honor Christ so long as your name remains upon the roll of the Presbyterian Church in the U.S.A., but take the strongest and most aggressive stand for Christ that you are able. "Lift up thy voice like a trumpet and declare unto my people their transgressions." If you really obey that commandment, cost what it may, we believe you will be with us soon.

It would seem fitting to close this letter with another reference to the writer of that opening paragraph. Go back with me seven years. It is the seminary's commencement night. We are in Witherspoon Hall in Philadel-
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The Miracle of Grace at Newport

By the REV. ROBERT S. MARSDEN
General Secretary of the Mission Committees of
The Orthodox Presbyterian Church

IT WAS the evening of "Mother's Day" when I first entered the Shaw home in Fort Thomas, Kentucky. Upon the table in the living room were a number of greeting cards—one or two homemade, but the rest of quite an ornate, "store" variety. "The dear folks from the chapel sent them to me," said "Mother" Shaw. These cards expressed, perhaps better than anything else, the place which the Rev. and Mrs. J. Lyle Shaw hold in the lives of the people of Trinity Orthodox Presbyterian Chapel, Newport, Kentucky—they are verily father and mother to those people.

The miracle of grace which the sending of these cards signifies had a most humble beginning. When the Shaws took over the work there—they each refer to themselves as "we," in discussing the work—the only place available was a cold, drafty garage, with a stone floor and broken window-panes. The Lord had used a consecrated and promising young minister, the Rev. Gerard H. Snell, in the last few months of his life to lay the foundation for the work. After his tragic death the work was carried on by volunteer workers of the Presbyterian Constitutional Covenant Union of Cincinnati in the year preceding the organization of The Orthodox Presbyterian Church. The Lewis Street garage housed the tiny group of children when the Shaws arrived in October, 1936.

The coming of the Shaws to Newport was not under auspicious circumstances. The garage meeting-place was most inadequate. Of those who attended none was a professing Christian, and their crude and often vile manners could not but offend the sensibilities of cultured Christian people. It was the flood in the early part of 1937 that provided the opportunity for the Shaws to win the hearts of the people. Very shortly before the flood, the mission had moved to better quarters in an abandoned mortuary at 34 East Fourth Street, Newport. While the flood raged, the Shaws cared for literally hundreds of refugees, feeding, clothing and hous-

ing them. Agencies and friends in Cincinnati sent supplies, and an appeal through THE PRESBYTERIAN GUARDIAN brought many boxes of clothing. Mr. and Mrs. Shaw labored day and night with the people, and brought physical comfort and spiritual help to those who had lost all their meager earthly substance.

It is most interesting that God used the tragic providence of the flood to



The New Home of Trinity Chapel

bring many of these people to Christ. Whereas before the flood there was not one professing Christian within the group, now there are at least fifty-seven, and many of the Sunday school scholars, which now number one hundred and thirty-five, are being prepared for the public profession of Christ as their Saviour. The effect of conversion upon lives can certainly be seen in Newport. Families which were broken are now united; saloons and night-clubs, which were the usual haunts of parents while children literally starved and froze at home, are now deserted by them, and attendance at the chapel has taken their place in the lives of the people. Homes are now happy, and it is in-

spiring to see one family after another—many neatly dressed in the clothing that came in boxes the churches sent the Shaws—come in full force to the chapel.

The H. family, for instance, with their two little girls, had sunk as low as any family in Newport. Drunkenness and vice were the usual order in their home. The children were found by Mrs. Shaw and, after they had come to know Christ, she and the girls through earnest prayer and personal work finally reached the parents. A happy family is now united in the church, and Mrs. H. sings in the choir, which, incidentally, has fourteen members. The F. family is likewise evidence of the grace of God. The father is a World War veteran, with an 87 per cent. health deficiency. His continual drunkenness, followed by a kind of fit, had made the family life one of the worst in Newport. After he had driven the family of six children out at the point of a gun, he was arrested and incarcerated as criminally insane. Through the ministrations of Mr. Shaw he was released, and now, having professed Christ, is employed and likewise cares for the chapel building.

That building is indeed a beautiful structure. The mortuary became inadequate not long after the 1937 flood. As the social service work of the chapel expanded, through continued generosity of various church groups throughout the country, it overflowed into the modest home of the Shaws. There was no place to keep and sort the clothing into sizes and classifications, the mortuary was in ill-repair, and the superstition against using as a church a place from which relatives had been buried had militated against the continued use of it. Through the generosity of a friend from Cincinnati, the present chapel was purchased, and entirely remodeled. It is complete in every way—there is on the first floor a beautiful auditorium, furnished with excellent seating, stained-glass windows and pulpit, and a complete social center and Sunday school downstairs. One of the most



Before the Dedication Exercises of Trinity Chapel of Newport

striking features of the church auditorium is a large mural of the Transfiguration which occupies the whole of the front wall beside the pulpit. Painted by a leading Cincinnati artist, it serves to focus the attention of the worshipers the moment they enter the building. The upper floors of the structure are as yet unfinished, but they will be equipped for Sunday school purposes as soon as they are needed.

The services of dedication were held for five days, beginning on May 11th. On the morning of that day the Sunday school pupils, a hundred and twenty-six strong, led by mounted policemen, paraded from their old building on Fourth Street to the new building at Fifth and York Streets. At three o'clock that afternoon one hundred and five adults filled the auditorium for the dedication service, at which it was my privilege to speak. I had been in Newport two and a half years ago, and the contrast brought tears to my eyes. Instead of about two score undernourished and generally disheveled people, a well-dressed and orderly group of this size greeted me. To be sure, a number of friends from Cincinnati augmented the congregation, but the people from Newport were in a large majority at the service. On Monday night a reception was held for a large group of invited guests from Cincinnati and Newport, and on Sunday, Tuesday, Wednesday and Thursday nights we held evangelistic services. The attendance reached eighty-five on Thursday evening.

What is the secret of the success of this work? Undoubtedly there are a number of factors which have entered

in. The interest of the people of Trinity Church, Cincinnati, which largely supports the work, is undoubtedly an important factor, as well as the interest of the church at large which contributes through its Committee on Home Missions and Church Extension and directly through missionary boxes. The great generosity of a friend who has provided the present building is, of course, an important factor in putting the work on a permanent basis. But undoubtedly the greatest human factor in the success of the work is the Shaws themselves. By their lives, as well as by their testimony, they have pointed these poor people to Christ and have shown them that in Christ there is real happiness and joy. Their lives have enforced the precepts they have preached. Their evident love for those among whom they work and their ardent prayers have brought down the blessing of God upon the work. They would be the last ones to claim credit for the success, and would give all the glory to God; yet He has used them in a remarkable way.

The Shaws are perfectly fitted for the task which the Lord has now given them. They have had a wealth of experience in the Lord's service. First in the United Presbyterian Church and then, when they felt that the inroads of Modernism in that church compelled them to withdraw in 1928, in independent work, they had reaped a rich harvest of souls. Mr. Shaw had been a most successful evangelist—in one campaign of eleven weeks in Cleveland, Ohio, he reports that 35,000 souls passed through the

"inquiry room" which was maintained in connection with the huge tabernacle Mr. Shaw built there. At four services a day in Cleveland, and later in Akron, Ohio, Mr. Shaw and his fellow-workers preached so that thousands professed Christ.

When the depression reached Cleveland, where the Shaws had settled, and that city was impoverished, they prayed that the Lord would establish a faithful church where they could find another field of service. The founding of The Orthodox Presbyterian Church was the answer to their prayers. After so fruitful a ministry, the work in Newport was most humble, but with a will and with constant prayer and supplication backing their efforts in personal evangelism, they went to work. The Trinity Orthodox Presbyterian Chapel of today is the result. Generations will rise in Newport for many years to come, and call them blessed.

The Home Evangel

By the REV. CLIFFORD S. SMITH

IN JANUARY, 1940, the first issue of *The Home Evangel* appeared as a cooperative enterprise of nine churches of The Orthodox Presbyterian Church. Since that time seventeen issues have been published, a total of over 250,000 copies, and this month thirty-six churches will distribute approximately 21,000 copies of the June number in their communities.

The Home Evangel is a four-page tract filled with a variety of brief messages and presenting the general call of the gospel to the unchurched and to those who are members of false churches. It is well printed and contains numerous short features designed to attract and enlighten the unconverted. Door-to-door canvassing by the young people of the churches is the usual method of distribution.

The use of *The Home Evangel* enables a church to obey in some measure the command of the Lord to go out to the byways and hedges to present the gospel invitation. In addition, it serves to keep the name of the local church before the community by means of a clear testimony concerning the stand and message of the church. Such month-to-month advertising seems certain to produce re-

sults, and one of the results will be that persons who want to hear the true gospel will be brought to the services.

Some of the churches have reported encouraging response to their distribution of *The Home Evangel*. A woman in San Francisco who received it wrote to the local pastor telling him that she would like to attend the church. When he called on her to extend a personal invitation, he learned that

she had never been in a church nor ever knowingly seen a Bible. This woman has come to faith in Jesus Christ, and has united with the San Francisco congregation.

The charge to churches for *The Home Evangel* is remarkably low. The smallest order accepted is three hundred, and the bill for that number is \$2.08 plus postage; each additional hundred copies cost but thirty-six cents. When it is remembered that

this amount includes a quarter-page advertisement of the local church and its services, the economy of this method of securing publicity can be appreciated.

The committee in charge of the project is composed of the Rev. Robert Strong, the Rev. William T. Strong and the Rev. Clifford S. Smith. All inquiries should be addressed to Mr. Smith at 137 West Commerce Street, Bridgeton, N. J.

Feathers Without Arrows

The Fifth in a Series of Articles on the Crisis in Evangelism

By JOHN C. HILLS, JR., and WILLIAM E. WELMERS

IT'S a weary road that has no bending. It would also be a weary series of articles that had no turning-point. So far we have been viewing only one side of the crisis in evangelism—the firm entrenchment of the modern unbeliever. Having come to our turning-point, which in this case happens to be of the hairpin variety, we shall now look at the other side of the crisis, in order to see what the Christian church has been and is doing about that entrenchment. We shall try to show how the Christian church has through its negligence been allowing the unbeliever to build the fortifications which he now so smugly and securely occupies.

Charles Haddon Spurgeon, the prince of preachers of two generations ago, used a neat phrase to describe his sermon illustrations. He referred to them as feathers for his arrows. The arrows, of course, were the shafts and barbs of Christian doctrine—the teachings of Scripture. The feathers were the interesting illustrations which guided the arrows and made them strike home to the hearts of his listeners. For, although God's truth in its own right demands our undivided attention in church, it seems that it takes illustrations from the pulpit to make us sit up and take notice. Now while feathers on arrows are desirable and even necessary, you cannot shoot feathers *without* arrows. We shall undertake to show how the history of the Christian church in this country has been characterized by a growing neglect of arrows, and how this same church has become more and more choked with feathers.

The stream of religious history which we are going to trace had its main course in Europe, but its backwash has left its silt on the shores of America. So then, before we can evaluate the feathers and arrows of American preaching, we must observe the background of European religious history.

During the period of the Protestant Reformation, things religiously speaking were in fairly good shape. Of course, the Christian church has never been perfect, and never will be until the second coming of our Lord. However, a short time after Luther and Calvin had shivered the timbers of the Roman Catholic Church with their powerful proclamations of the truth of God as it is found in Scripture, it seems that more people knew more sound doctrine than at any other time in the church's history. It is said that at that time many a farmer, interrupted in his plowing, could discuss theology more profoundly than ninety-eight per cent. of the ministers of our day. There was a vigorous and wholesome emphasis on doctrinal instruction; thus the teachings of the Bible were unmistakably proclaimed and strenuously defended. It began to look as though, after a thousand years of darkness and ignorance about the Bible, the Christian church might really be advancing. The church at this time was, on the whole, orthodox.

However, the greater part of the church soon became careless. Strict vigilance about doctrine as such was not relaxed, but the tendency was arising to forget that doctrine is rooted and founded in the Scriptures. This

reminds us of the way some of us in our childhood learned to parrot the Shorter Catechism at the feet of modernist ministers in the Presbyterian Church in the U.S.A., while little or no attention was given to the Bible as the source of that admirable summary of Christian doctrine. Christians have an unfortunate tendency to learn doctrine by unquestioned hearsay, without searching the Scriptures to see if these things be so. It is the nature of sinful man to divorce doctrine from Scripture. It is one thing, for example, to memorize as an intellectual exercise the facts of the doctrine of the Trinity; it is quite another thing, however, to cherish this doctrine as an important teaching of God's Word and as a foundation for godly living. The Christian church at that time had performed the intellectual exercise of memorizing doctrine, but had failed to make the all-important connection between doctrine and Scripture, with the result that there was no real foundation for true piety, and true piety began to crumble. The whole position of the church can be summed up in the phrase, "This is our doctrine," rather than "Thus saith the Lord." For this reason, this phase of the church's history can be called the period of dead orthodoxy.

However, there was soon a reaction, known as pietism, against the dead orthodoxy of the church; on the surface, it appeared to be a healthy reaction. We may thank pietism for renewing an almost lost emphasis on the Christian life. Dead orthodoxy had lacked a warm devotion to God and a deep concern for holy living. Pietism

awakened the church to the need for these essential elements of true Christianity, by insisting on a consecration of the whole heart to God. Unfortunately, however, pietism was characterized by that faulty posture termed "leaning over backwards," which literally speaking hurts the spine but which figuratively speaking does considerable damage to one's religious balance. In reacting against the one-sidedness of dead orthodoxism, the pietists went to the other extreme. The air was thick with talk like this: "Christianity is not a doctrine but a life. Doctrine is man-made. Let's get back to the Bible. No creed but Christ, no book but the Bible!" Now, it is a commendable thing, of course, to want to get back to the Bible; but did pietism really accomplish that? Pietism not only did not get back to the Bible, but as a matter of fact got farther and farther away from it.

Pietism actually departed from the Bible in two respects. In the first place, it was admittedly anti-doctrinal. Now, doctrine is simply the teaching of the Bible stated in such a way that it cannot be misunderstood and misrepresented in the manner that isolated texts of Scripture often are. For example, the Biblical words, "God is love," are often quoted as proof that God cannot condemn sinners to hell. A doctrinal statement of the nature of God would combine this text with all the others bearing on the subject, and hence would make it unmistakably clear that God is not only love, but also holiness and justice. In other words, if Scripture is not interpreted doctrinally, it will invariably be interpreted superficially and carelessly. So, in spite of all the pious prattle about getting back to the Bible, pietism was actually getting away from the Bible; by opposing doctrine, it had cut itself loose from a sound interpretation of Scripture. Many pietists went so far as to claim direct and special revelations from God—they "felt led"—thus completely abandoning the Bible as "the only infallible rule of faith and practice."

All of this meant, in the second place, that even the "life" which pietism so strongly emphasized was bound to become an unbalanced life—not true piety at all, but pietism, a superficial and shallow religion of works. In a desire for glowing warmth in religion, feeling and emotion were substituted for the teachings of God's Word. It was not what a person knew

and believed of the Bible that counted; rather it was how emotional his experiences had been. It all amounted to this: "My heart has been strangely warmed. I have a feeling of benevolence toward God. In fact, I feel fine. I must be a Christian." The conclusion from all this is that, theoretically and practically, pietism abandoned the Bible with the thoroughness of a Hess deserting Germany.

It is now possible to write the last chapter in this sad history of religious decline—a chapter that has a tragic ending. Anti-doctrinal pietism was by nature fertile soil for the seeds of unbelief. Partial denial of the Word of God had to give way finally to total denial. The Modernists have simply worked out the position of the pietists to its logical and unavoidable conclusion. The Modernists believe that Christianity is only a way to live, or, if you will, a fine code of ethics. Christianity consists for them in loving the neighbor, and doing the good deed each day, but not in believing facts. The pietists had said, "No creed but Christ, no book but the Bible." The Modernists now say, "No creed, no book." We see, therefore, that three centuries after the days of Luther and Calvin, the Reformed churches of Europe had in large part forgotten the very soul of the Protestant Reformation, declining slowly through dead orthodoxism and pietism into Modernism. What the final end of this decline will be we cannot say; perhaps, if the faithful remnant of those Reformed churches girds itself for battle, and if that remnant fights with the right weapon, another reformation will flower.

Having sketched the broad outline of European church history since the Protestant Reformation, there remains little to be said about the history of the American church. Although America has been characterized by many new things, its church history is not one of them. The events which transpired in Europe had reflections and echoes here. The American church has undergone the same decline of doctrine through dead orthodoxism, pietism, and Modernism, but with greater rapidity.

The reader will have no difficulty in tracing for himself the decline of orthodox doctrinal preaching in America. He might, for example, recall the decline of doctrinal preaching in his own lifetime. Or he might think of the period of the American colonies,

when doctrinal preaching flourished, and when the shafts of God's truth were long and sharp, and if anything was lacking it was the helpful feathers of illustration. Or, if the reader pursues his study with persistence, he might allow his thoughts to drift down through the years until he comes to the preaching of Dwight L. Moody, who was undoubtedly used by God, but whose arrows of preaching were noticeably shorter than those of his predecessors, and whose feathers of illustration were noticeably more numerous. The reader's mind might drift still further, to the time of William Ashby Sunday, the dynamic evangelist, whose arrows of doctrine were even smaller than those of Moody, and whose illustrative feathers were extremely plentiful, to say the least. Modern pietism is in an even worse plight. The arrows are almost invisible, while the feathers dominate the scene. Finally, the reader need only think of the modernist ministers of our day; the arrows of doctrinal truth are entirely absent from their preaching, and their pulpit exercises consist only in throwing feathers of illustration and pious advice, and nothing but feathers.*

It is clear that, while the church's message was thus being diluted and weakened, no real attempt could be made to prevent unbelievers from strengthening their position. The decline of doctrine within the church gave unbelievers the opportunity to strengthen their fortifications and to entrench themselves more firmly in their unbelief. While the church's arrows of doctrinal truth were rapidly disappearing in favor of feathers, the fiery darts of unbelievers, as we saw in the previous article, were becoming hotter and more numerous.

But what of that remnant which has endeavored to maintain a true doctrinal position in spite of the destructive and deteriorating effects of the decline which has gone on all about it and which at times has struck deeply into its own midst? If we were to be heartened at any point in our survey, surely it would be because of this small but courageous remnant. However, the heart must never be

* For a further discussion of the doctrinal decline in the American church, see the article "Our American Christian Future," by Professor Paul Woolley, in *THE PRESBYTERIAN GUARDIAN* for June 25, 1940.

allowed to interfere with the head, and it is unwise to praise courage alone when prudence is lacking. It is one thing to fight valiantly; it is quite another thing to fight with the right weapons. It must be admitted with deep regret that the right weapon has been and is seldom used by the champions of the truth. It is not enough to have the orthodoxy of Calvin,

Knox, and The Orthodox Presbyterian Church. That orthodoxy must be effectively defended, and must be preceded in battle by an equally effective offensive. We shall see what the proper weapon is after we have seen what weapons the Christian church has been accustomed to use, and how pathetically unsuccessful, for the most part, those weapons are.

Wandering Jews

A Meditation by the REV. BURTON L. GODDARD

Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquity, and visit their sins (Jer. 14:10).

ACCORDING to the legend of the Wandering Jew, our Lord paused before the door of Joannes Buttadeus while on His way to Calvary. The Jew, however, drove Him away, saying, "Go! why dost Thou tarry?" But Jesus, looking sternly at him, rebuked him with these words, "I go, but thou shalt tarry 'til I come." Though he repented and became a changed man, Joannes Buttadeus could not die, and throughout the succeeding centuries wandered from place to place throughout the earth.

The legend arose from the confusing of certain incidents mentioned in the Bible, and is historically untrue. Yet, strangely enough, the Bible does speak of "wandering Jews," for in our text is recorded a description of the people of Judah.

There is probably no more apt characterization of the Jews than this: "They have loved to wander." Their first and dominating love was not for Jehovah, but for wandering from Him. The word used by Jeremiah is not one primarily descriptive of mere moving from one place to another. It indicates the staggering course of the drunkard and the unsteady gait of mariners as their ship is tossed by an angry storm. It describes the faint and uncertain tottering of the beggar. It pictures the unstable ways of the harlot. It is ideally applied to men seeking to escape the controlling hand of God that they may enter unrestrained upon a course of sin. Jeremiah so employs it.

As a matter of fact, almost all Biblical mentions of wandering are either actual departures from God or have some intimate connection with turning away from Him. It was because Cain slew his brother that he became a wanderer on the face of the earth. The sin of unbelief was responsible for the years of wilderness-wandering on the part of the Israelites. Isaiah was thinking of the universality of sin when he said, "All we like sheep have gone astray." And the Good Shepherd spoke not of a lamb absent from its Palestinian sheepfold but of one wandering away from God, when He told of the "ninety and nine."

Read the Old Testament Scriptures. Their testimony is unanimous—the Jews were a people constantly astray from God. Condense the Bible witness to a single statement, and this is the result: *Wandering from God was their first love.*

Wandering Jews! We join in their reproach. But is not the same true of us? Do we not love to wander, too? The human race, fallen with its first representative, is a wandering people. It was for this that Christ must come, that He might seek out and save the lost. And he who is not rescued by the Good Shepherd remains lost and continues in his wandering.

This is the song of every true Christian:

I was a wandering sheep,
I did not love the fold,
I did not love my Shepherd's voice,
I would not be controlled.

Our first love was for wandering, but God put a new love in our hearts, a love for obedience, a love for Him.

It is so natural for a vagabond to think that his wanderings are unob-

served, but God sees all that he does and knows all the places he goes. No less does He mark the course of the spiritual vagabond. And while He forgets the sins of the penitent, He remembers the iniquities of the wanderer. This was His declaration to Judah through Jeremiah.

Not only is God aware of the sins of the wanderer, but also those sins separate him from God. Moses, David, Hezekiah, Josiah, the prophets and every righteous, believing Jew had sweet communion with God, but Jeremiah's contemporaries had lost that fellowship. Jeremiah told them that it was because of their wandering, because of their sin. Like the psalmist, he knew that only those with clean hands and pure hearts are acceptable before the Lord.

His message was not ended, however. The justice of God demanded that the wanderer suffer just punishment for his sin, and so he went on to say that God would "visit their sins." The divine covenant promised blessing to an obedient people; but it made plain the fact that wanderers would bring upon themselves curse after curse.

How true were the words of the covenant! How the wandering Jews have suffered throughout the years! They have become outcasts, natural branches broken from the tree, unacceptable to God. Their punishment has seemed almost greater than a people could bear. Persecuted, reviled, exiled, slaughtered—they have reaped a just reward for their sins. And all the time God has extended to them the offer of full and free reconciliation and salvation through the Messiah whom they rejected and slew. Wandering Jews, oh that you might become repentant like Joannes Buttadeus!

But wandering Gentiles, there is no more hope for you unless you also forsake your wandering and embrace the Son of God as your Saviour, Example and Guide. Have you been wandering from God? Wander no more! Make this your confession of penitence:

I've wandered far away from God,
Now I'm coming home;
The paths of sin too long I've trod,
Lord, I'm coming home.
Coming home, coming home,
Nevermore to roam,
Open wide Thine arms of love,
Lord, I'm coming home.

A Personal Message

To Every Reader of THE PRESBYTERIAN GUARDIAN

THERE are about 6700 public libraries in the United States. Go into the periodical room of any one of them tomorrow, and you will find there at least one Christian Science paper, several Roman Catholic journals, and all shades and tints of modernist propaganda, not to mention an assortment of miscellaneous trash sufficient to poison the minds of an entire generation. Now, if you have lots of time, begin a systematic search of the files of that library for some periodical that represents at least an approach to the orthodox, evangelical position. It is quite possible that your search may be successful, and that you may discover a more-or-less, hit-or-miss "conservative" journal. But even this is doubtful. If, however, you are not yet content, try to find a magazine that presents, clearly and uncompromisingly, the Word of God, the whole Word of God and nothing but the Word of God. Hunt for a journal that teaches historic, Biblical Christianity, that is militant against all forms of modern unbelief, that stands for the defense and the propagation of the whole counsel of God. The chances of your finding such a periodical in any public library in this great, broad, "Christian" land of ours are just about non-existent.

A Golden Opportunity

We in The Orthodox Presbyterian Church have adopted a mission program of no mean proportions. We give sacrificially to reach the lost in those communities where our handful of missionaries labor. And we deplore the fact that our unique message reaches such a limited audience, that our influence is so small, that so large a part of the world is not even aware of our existence. Yet every weekday of the year a vast army of inquiring boys and girls, of thoughtful men and women storm the periodical rooms of every library in the land—and we make not the slightest effort to reach them. The Christian Scientists have done it, the Roman Catholics have done it, the Modernists have done it, but we, with the most precious message in all the world, are allowing aureoled opportunity to slip daily through our fingers.

Here is a high school boy. He has come to the library to search for material on some religious question discussed in the class room. His home is not a Christian home, but he is interested in "religion." *We could reach him!* Here is the president of the local women's club, an intellectual leader in the small town. The club meets at her home next Friday, and she is to lead the discussion. She is searching for subject matter. *We have a message for her!* Here is a young girl who probably will not be able to go to college, but whose mind is active and alert. She is eager for knowledge, and receptive to new ideas. *She would listen attentively to us!* Here is an old man, browsing among the recent publications, hoping something new will catch his eye and occupy his attention for a brief hour. *We have something to offer him!* And here is a young college student, visiting his Christian home during a brief vacation. His professors have planted doubts in his mind concerning the validity of his Christian faith, and he is bewildered. Perhaps more than any of the rest, *he needs our message!* And these are but a few of the pitiful lost multitude, groping through the dusty wisdom of the centuries in search of they know not what.

How long shall we neglect their need? How long shall we allow the false creeds of antichrist to hold the field unchallenged? How long shall we hold back from them the blessing of a full-orbed Christian gospel? It is time that every church, every session, every member of The Orthodox Presbyterian Church awakened to the opportunity at our very doors.

A Practical Possibility

We would like to place THE PRESBYTERIAN GUARDIAN twice each month on the tables of every one of the 6700 public libraries in the country. To do so would require \$6700 every year, and that is an obvious impossibility at the present time. But because we cannot reach them all immediately is no reason for not making every effort to reach as many as possible just as soon as possible.

We shall begin with libraries in the smaller cities and towns, since these

are much more likely to be the centers of community attraction and interest than libraries in the large cities. Every dollar contributed to THE PRESBYTERIAN GUARDIAN's Library Fund will mean that another library will receive a full year's subscription, and every library receiving such a subscription represents several hundred potential readers for every issue.

Think for a moment of the missionary value of such a program. Too often our subscribers are inclined to view THE PRESBYTERIAN GUARDIAN as a commercial enterprise and to separate it in their thoughts from the rest of the missionary program of The Orthodox Presbyterian Church. That is a grave mistake. THE PRESBYTERIAN GUARDIAN is in many ways the most effective missionary that the denomination has. It can go into thousands of places that our missionaries never reach. It can repeat its message to a limitless number of readers. It can spread the fame of the denomination more powerfully than any other medium. It can influence the thoughts of the non-Christian world, and command the attention and respect even of those who differ theologically with it.

A Personal Responsibility

This is not something about which you can be indifferent. It is an open door for The Orthodox Presbyterian Church, but every member must bear his share of the burden. Instead of the regular rate of one dollar and fifty cents a year, library subscriptions will be entered at the rate of one dollar a year. We have available a list of the entire 6700 libraries, so that it is not necessary for anyone to name the libraries for which his contribution is sent, though he may do so if he desires. Our goal for the year ending June 1, 1942, will be one thousand libraries, and each fortnight the GUARDIAN will announce just how many libraries have been added since the preceding issue was mailed. One thousand dollars will be needed to reach that small goal, and that means the very fullest cooperation of every member, of every session, and of every church. Why not use the coupon on page 176 today?

The Presbyterian Guardian

EDITORIAL

After Five Years

IT IS now five years since Dr. J. Gresham Machen and other members of The Independent Board for Presbyterian Foreign Missions were suspended from the ministry of the Presbyterian Church in the U.S.A. because they chose to obey God rather than man. The question arises, Have the intervening years proved Dr. Machen and his friends wrong in their conviction regarding that church? Are the issues that were then at stake as real today? Has the Presbyterian Church in the U.S.A. altered its course and become loyal to the Bible?

The 1941 General Assembly of the Presbyterian Church in the U.S.A. which has been held in St. Louis presents an opportunity to ponder these matters carefully and calmly. Five years is sufficient time to prove or disprove the contention of the founders of The Orthodox Presbyterian Church that Modernism controls the Presbyterian Church in the U.S.A. and that doctrinal indifference dominates that church just as surely as the Nazi regime rules the European continent.

The central point raised in the controversy concerned the ultimate source of authority in religion. Should a Christian obey the voice of the church speaking through its councils and general assembly or the voice of God speaking in the Bible? Must a Christian and a member of the Presbyterian Church in the U.S.A. support the boards and agencies of the church, even though they are not in accord with the Bible and the creed of the church?

This all-important question of the Bible versus the church as the final authority in religion became a practical issue with reference to the boards and agencies of the church. It was claimed and proved that the Board of Foreign Missions, which was the center of the attack, had missionaries under its administration who were not faithful to the great facts of the

Bible such as the full truthfulness of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracles of Jesus Christ; that the board issued literature equally heretical; that it supported institutions openly defiant of historic Christianity; and that it entered into doctrinally compromising alliances with other churches. All of these charges, we repeat, were accompanied by evidence and were never successfully contradicted. Such a missionary program, said Dr. Machen and his friends, could not be supported by Bible-believing Christians. The church said, in effect, "You must support the boards and agencies to the utmost of your ability even as you obey the injunction of Jesus Christ to partake of the Lord's Supper, or be suspended from the ministry of the church." But the founders of The Orthodox Presbyterian Church chose to remain true to the Bible.

It is now 1941 and we are five years removed from that controversy. Are those charges still true? To the best of our knowledge, not one missionary has been recalled because of his unfaithfulness to the Bible, not one piece of literature has been withdrawn because of its Modernism, and not one compromising alliance has been severed. The facts of 1936 with reference to Modernism in the church have not changed for the good. In truth, it is impossible to point to a single sign of doctrinal improvement.

What is the situation in the Board of Christian Education, which we weighed and found wanting in the scale of adherence to the Bible and the Westminster Confession of Faith? Has the antichristian literature been withdrawn? Have the Auburn Affirmationist chaplains on the college campuses been removed? The answer to these questions is an unequivocal No! And to add to the further indictment of this board since 1936, the Rev. Paul C. Payne, D.D., a signer of the Auburn Affirmation, has been made its general secretary.

A similar accusation can be made against the Board of National Missions, with the same result. And it has just elected Auburn Affirmationist Jean S. Milner as its president.

What is worse, there have been new developments demonstrating further that the grip of Modernism on the church is growing stronger and more secure each day. In 1940, for

the first time in the history of the Presbyterian Church in the U.S.A., a signer of the Auburn Affirmation was elected moderator of the general assembly. At the same assembly, an overture asking the church to reaffirm its loyalty to the full truthfulness of the Bible, the virgin birth, the substitutionary atonement, the bodily resurrection, and the miracles of Jesus Christ was voted down *unanimously*. Could there be any plainer signs of the drift of that denomination?

The General Assembly of the Presbyterian Church in the U.S.A. has met again to transact important business and to elect a moderator. One of the two leading candidates for moderator was the Rev. Henry Sloane Coffin, D.D., President of Union Theological Seminary in New York City, a signer of the Auburn Affirmation and an arch enemy of historic Christianity. Although he was finally defeated by Dr. Herbert Booth Smith, whose theological position also cannot by any stretch of the imagination be called orthodox, Dr. Coffin polled more than forty-six per cent. of the total votes cast. The Modernists who were content to let the middle-of-the-roads fight their battles for them five years ago have now assumed full and public command. They know their strength, they control the situation and they intend to keep the church in line with the trend of the times. Their long, hard fight has been victorious; the soldiers of the Lord who, in 1936, chose to remain in the church, have abandoned the fight or have been routed completely. The fifth columnists can now welcome the conquerors publicly while the Bible-believers still in the church are dumb with fright or staggered with the futility of the situation.

And that brings us to the question, Where are the evangelical leaders of the past who remained in the church? We refer to those who led the fight for the faith in 1923 and 1924, when the Auburn Affirmation was issued and when these men were loud in their denunciation of unbelief in the church. We do not hear their clarion call to battle? Their sword is not unsheathed to lead the soldiers of the Lord against the foe! Where are they? We ask again, Have they lost their courage? Is their faith weak? Is their voice of protest stilled?

In 1936 they urged ministers and members not to leave the Presby-

terian Church in the U.S.A., but to remain to fight the good fight from within. Unless we are badly misinformed there is no fight from within. There is not even a skirmish, but only a total surrender. Those "evangelicals" are living in Modernist-occupied territory and must do what they are told. And they are doing it; if they are protesting, it must be under cover of darkness and in a corner where no one can hear them.

We look back upon the developments of the past five years within the Presbyterian Church in the U.S.A. and say without hesitation that Dr. Machen was a prophet and that his predictions and assertions concerning that church were and are about one hundred per cent. correct. We do not rejoice in these revelations. Rather we mourn, because these facts tell so plainly of the great apostasy that has overtaken the visible church, and at a time when the world needs the message of salvation through Jesus Christ as never before. We see a bright ray of hope in the establishment of The Orthodox Presbyterian Church and in the several other churches which are loyal to the Lord Jesus Christ. It is our prayer that God will use The Orthodox Presbyterian Church and other Bible-believing churches to bring a new breath of spiritual life to the world and revive His church again.

—E. H. R.

A Voice Is Stilled

IN NEW ENGLAND, and to a lesser extent throughout the country, there were many sad hearts a few weeks ago when it was announced that the last issue of that grand old newspaper, *The Boston Evening Transcript*, the very incarnation of New England preciosity, had rolled off the presses.

Not long after, a journal, whose beginnings were recent but whose founding graced an even more important cause than did the *Transcript*, mailed its final number. *Christianity Today* was born to proclaim the glorious gospel of the Son of God and to defend the Reformed presentation of that gospel. In 1930 a great conflict was raging in the Presbyterian Church in the U.S.A. It had been going on for many years, but the loss of Princeton Seminary and the founding of Westminster in 1929 marked

an epoch. *Christianity Today* was brought into being to support with the power of the printed word the cause which Westminster represented, the militant and powerful presentation of the gospel in opposition to error and unbelief.

When, a little over a lustrum later, it became apparent that those who had valued the presentation of the gospel more than ecclesiastical conformity were to be cast out of the Presbyterian Church in the U.S.A., *Christianity Today* chose to support a position which would not involve excision from the church organization. We can easily leave to the judgment of our readers the decision as to the wisdom of this course. Effective opposition to Modernism within the Presbyterian Church in the U.S.A. seems to be well-nigh extinct. Sad as it is to say it, *Christianity Today* in recent years has not been effective in stemming this tide of unbelief.

In the editorial announcing the suspension of the journal there is an incidental reference which has provoked a bit of surprise and mirth. The statement is made that in 1936 a minority of the board of trustees secured control of Westminster Theological Seminary by a *coup d'état*. A minority *coup d'état* which is worked out over a period of some two or three months with the procedure suggested by a leading member of the majority would seem to be something a bit novel in that line. Political definitions change nearly every day now in some parts of the world, but to call an amicable arrangement of this sort where everyone had the time and the freedom to vote as he pleased a *coup d'état* may be good fun but it is not quite good sense.

We wish *Christianity Today* might have had a happier and more glorious end.

—PAUL WOOLLEY

The Spirit's Work in the Christian Life

By the REV. ALEXANDER K. DAVISON, S.T.D.

Pastor of the Covenant Orthodox Presbyterian Church, Vineland, N. J.

IN OUR treatment of the Spirit's work in regeneration we were very careful to ascribe all of the glory of that work to the Holy Spirit. In the progress of the Christian life we must be equally careful that we take none

of the praise to ourselves. God will not divide the glory of our salvation with us or anyone. It is all His and His alone. The Spirit has a varied ministry in the life of the Christian. Let us look at the main features of this gracious work.

First of all, the Spirit *indwells* permanently the Christian heart. By our sins we grieve the Holy Spirit and lose the sweet consciousness of His presence. But that does not mean that we lose the presence of the Holy Spirit. That the Holy Spirit is present within the Christian heart is one thing. That the Christian is conscious of His presence is something quite different. David after his sins did not pray, "Restore unto me thy salvation," but "Restore unto me the joy of thy salvation." He had not lost God's salvation, but through his sins he had lost the joy of that salvation. William Cowper's hymn, "O For A Closer Walk With God," would be an admirable composition were it not for a serious flaw at this very point. One of the verses says:

Young People's Topics

THE article on this page will be an aid in studying the young people's lessons published by the Committee on Christian Education of The Orthodox Presbyterian Church, which may be secured from the Rev. Burton L. Goddard, Box 73, Carlisle, Massachusetts. Topics now being studied are:

June 1st — THE SPIRIT AND THE WORD.

June 8th — THE SPIRIT AND CONVERSION.

June 15th — THE INDWELLING OF THE SPIRIT.

June 22nd — THE SANCTIFICATION OF THE SPIRIT.

June 29th — THE SPIRIT THE COMFORTER.

"Return, O holy Dove, return,
Sweet messenger of rest;
I hate the sins that made Thee
mourn,
And drove Thee from my breast."

The last line contains an unscriptural thought. What a miserable salvation we would have if the Holy Spirit deserted us every time we grieved Him! It would really be no salvation at all.

In the second place, the Holy Spirit *illuminates* the mind of the Christian. He is the One of whom Christ said, "He will guide you into all truth." The true believer must be on his guard against various aspects of modern unhealthy mysticism which teach that the Spirit illuminates the minds of men apart from the Scriptures. It is regrettable that many pious people fall into this error of expecting divine illumination aside from the Word of God. The Spirit's task is not to give a special illumination beyond the Bible, but rather to take the things of the Bible and make them clear to the believing heart. He does not give new revelations of God's mind and will but simply *makes clear* the revelation that has already been provided in Holy Scripture. The Christian opens his Bible and prays that the Spirit may open his eyes that he may behold wondrous things out of the Lord's law.

In the third place, the Holy Spirit *engenders a hatred for sin* in the Christian life. The believer becomes more than ever conscious of sin within his heart. The Spirit's work is to create a hatred for sin. As the burnt child dreads the fire, so the Christian heart, wrought on by the Holy Spirit, dreads sin. The Christian will fight sin in his life. He will become sin's executioner until the hour of his decease. If it be true that the believer has a rest of which the world knows nothing, it is equally true that the believer has a warfare of which the world is ignorant. He fights a good fight; he wars a good warfare; he wrestles with principalities and powers; he mortifies sin in his life. As fire burns, so the old nature lusts against the new and the new opposes the old. The Holy Spirit enables the believer to die more and more unto sin's domination. Christian experience has demonstrated that this warfare is always bitter and fierce, but in the end victory is assured because of the Spirit who dwells and operates within.

The Holy Spirit also engenders in the believer a hatred of sin in the world without. This opposition to sin in the world has brought men of God into dire trouble many times. Because of it, Jeremiah was cast into the dungeon and Daniel into the den of lions. It secured the death of John the Baptist and the stoning of Stephen. But the Christian in whose soul there is no burning against the sins and iniquities of this wicked world may well question the validity of his Christian experience.

In the fourth place, the Holy Spirit works in the believer a *love for holiness*. And what is holiness but a conforming to God's will as revealed in His moral law? If the Spirit engenders in the Christian heart a hatred for those things which are contrary to God's law, He also engenders in the soul of the believer a love for those things which are in conformity unto that moral law. This is true Christian experience. The things that, in his unregenerate state, the believer loved he now hates, and the things that once he hated he now loves. He loves God's Word, for there he finds God speaking to his heart. He loves to pray, for thus he unbosoms himself to his Father. He delights in the worship of God's sanctuary, where he can lay aside earthly loads and meet in fellowship with the Lord's saints. We should be better Christians today than we were a year ago. When we cease to grow in grace, we grieve the Lord. Oliver Cromwell was a great soldier. But he was also a devout Christian. In a Bible that belonged to him was this inscription in the Latin, "O.C. 1644 *Qui cessat esse melior cessat esse bonus*" (Who ceases to be better ceases to be good).

In the next place, the Holy Spirit not only creates within the believer a hatred for sin and a love for holiness but He also gives to the believer the *power to express* these principles. It would not be enough to incite within us a hatred for sin and then leave us powerless to execute our desires upon sin. It were not enough for the Spirit to create within us longings after holiness to be conformed to the image of the Son of God and yet leave us to scale those heights of our own accord. No, the Holy Spirit empowers us to put into operation the principles against sin and for holiness which He has placed in our hearts. Christ's promise to His disciples implied the guarantee of the fulfillment of this

power when He said, "But ye shall receive power, after that the Holy Ghost is come upon you." Here is power to fight sin, power to grow into the likeness of Christ, power to testify of the grace of God to the uttermost parts of the earth. The modern church, in spite of all her equipment, seems to lack this power so essential for the execution of Christ's purpose through her in the world.

Sixthly, the Holy Spirit is the minister of *comfort* in the life of the believer. Sin's scars linger in the Christian's memory. The Spirit reminds him that Christ's blood cleanses from all sin. Bereavement puts the believer's life under the cloud, but the Spirit reminds him not to be troubled but to fly to Christ who is the resurrection and the life. We mourn over losses of position and property, but the Spirit tells us that God shall supply all our needs according to His riches in glory by Christ Jesus.

Finally, it is the task of the Holy Spirit to *perfect* the work He has begun in the Christian's life. The Bible does not say that He will perfect that work in this life. There are some Christians who claim a measure of perfection in this life, but then their perfection is of a very inferior kind. It is a perfection judged by human criteria (and often only by their own criterion) and not by the perfect law of God. I can jump over the church spire, provided the spire be low enough. I can stand upon the stars, if only they can be brought down to my level. So I can be perfect, if only the law of God can be sufficiently whittled down to suit my imperfections. It is safer far to believe that our holiest longings need to be repented of and our very tears to be washed in the blood of Christ. It is the experience of true sainthood that the closer one comes to Christ the more vile he seems to be. Isaiah felt himself to be undone, a man of unclean lips. The saintly John on Patmos had a vision of the exalted Christ and he fell at His feet as dead. George Mueller, the great philanthropist, was known to pray at the end of his life, "Lord, save me from being a wicked old man." The Holy Spirit will assuredly bring the believer to perfect sainthood, but He takes a long time to do it. A student who desired to take a shortcut to a college diploma once asked the president of the college if there were not a shorter course he could take to reach his goal. The wise

man answered to this effect, "Yes, there are shorter courses but these depend on what you want to make out of yourself. When God wants to make a squash He takes six months to make it; when He wants to make an oak He

takes a hundred years." There are some Christian who take shortcuts to perfection but they are "squashy" Christians. But when God wants to make a perfect Christian, He takes His time.

ballot by a comparatively microscopic margin. There were 404 commissioners who wanted the Auburn Affirmationist candidate, and 461 who preferred Dr. Smith.

It is worth noting, also, that Affirmationist Coffin was nominated by Affirmationist Jesse Halsey, and that a dark horse who was scratched after the second ballot was Affirmationist William R. Farmer of Pittsburgh, Visiting Professor of Homiletics at Princeton Seminary in 1937-38.

Church union, that hardy perennial of previous assemblies, will again come under the spotlight. Serious wooing of the Presbyterian Church in the U. S. (the Southern Church) and of the Protestant Episcopal Church has been going on for some time, along with a mild flirtation with the United Presbyterians and the Methodists. The Southern Church is the only one that offers much hope of early nuptials, and it is likely that serious troth-plighting will occupy the current assembly. The Southern Church, quite plausibly, has entertained some doubt as to the doctrinal soundness of its neighbor, and last year those doubts were strengthened by the refusal of the Northern assembly to adopt an overture reaffirming, in substance, the five points of the 1923 assembly which the Auburn Affirmation so effectively denies. This year conservatives and Modernists have lovingly linked arms and declared their united hope that the assembly will adopt an overture from the Presbytery of Cedar Rapids, designed to assure the Southern Church that the Northern denomination is oh so sound and that together they could be just one big happy family. Because of its tremendous significance, no matter which way the vote goes, we reprint the entire overture:

Whereas, The General Assembly of the Presbyterian Church, U. S., has deemed it wise to declare itself in a "didactic, advisory and monitory" manner concerning the essential truths involved in the ordination vows to which ministers and elders subscribe; and

Whereas, The doctrinal standards of the Presbyterian Church in the U. S. are substantially identical with our standards, and

Whereas, It is the hope and prayer of our denomination that these two great branches of the Presbyterian Church might once again be organically united in the service of our Lord and Saviour Jesus Christ, and

Whereas, We believe that this will be a

Two Assembly Previews

By THOMAS R. BIRCH

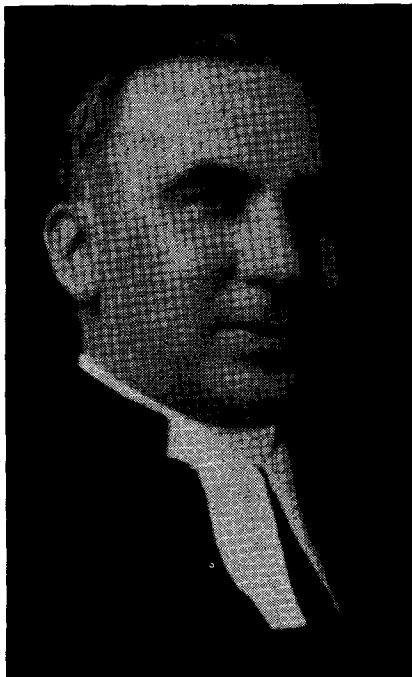
The Northern Church

FOR those Bible-believers who have elected to remain in the Presbyterian Church in the U. S. A., the 153rd General Assembly, meeting in St. Louis from May 22nd to 29th, presents no bright ray of hope. These lines are being written as the assembly opens, and a bureaucratic big-wig has just nosed out an Auburn Affirmationist in the moderatorial race, no foe of Modernism has lifted his voice against the corporate unbelief of the denomination's boards and agencies, and the air is filled only with a frenzied enthusiasm for church union and for the mass-production of resolutions on the subject of war.

We confess that we are appalled when we consider that, for the first time in the history of the church, the general assembly received the sacrament of the Lord's Supper from the hands of an Auburn Affirmationist, retiring Moderator William Lindsay Young. The ugly and unadorned fact is more powerful than any editorial comment we could make about it.

Dr. Herbert Booth Smith of Los Angeles, California, and Dr. Henry Sloane Coffin of New York City were the only two moderatorial candidates mentioned prior to the opening of the assembly. There was little to choose between them. Dr. Smith might, it seemed, lose out to Dr. Coffin, for the latter possessed one qualification for election which each year becomes more important. Dr. Coffin is, in short, a signer of the Auburn Affirmation, which denies the doctrine of plenary inspiration and holds as mere theories, which may or may not be believed, the doctrines of the virgin birth, the substitutionary death of Christ, His bodily resurrection and His miracles. For other facts about Dr. Coffin, see the article, "Modernism's Coffin," by the Rev. Robert B. Brown, in THE PRESBYTERIAN GUARDIAN for April 25th.

Dr. Smith, pastor of the second largest church in the denomination, is a member of the Permanent Judicial Commission—the body that brought in the Christ-dishonoring decisions of the Syracuse Assembly in 1936, which ordered the ecclesiastical executions



Moderator Smith
From headsman to head man
in five years

of those who could not bow before the iniquitous 1934 mandate. This seemed likely to give him a slight advantage over his rival. On the other hand, Dr. Coffin, as president of modernist Union Seminary, New York, for the past fifteen years, was sure to give him a stiff battle. It was impossible to forecast the outcome.

But Dr. Smith, nominated by Princeton's Charles R. Erdman who stressed his candidate's "orthodoxy" and the "genuineness" of his Presbyterianism, won the gavel on the third

step toward bringing the two denominations together,

Therefore, The Presbytery of Cedar Rapids, meeting in Mt. Vernon, Iowa, on April 28 and 29, 1941, respectfully overtures the General Assembly of the Presbyterian Church in the U. S. A., meeting in St. Louis, Mo., in May, 1941, to declare that it regards the acceptance of the infallible truth and divine authority of the Scriptures, and of Christ as very and eternal God, who became man by being born of a virgin, who offered Himself a Sacrifice to satisfy Divine justice and reconcile us to God, who rose from the dead with the same body with which He suffered, and who will return again to judge the world, as being involved in the ordination vows to which we subscribe.

In commenting editorially upon this overture and urging its adoption, the reputedly conservative journal, *The Presbyterian*, naively declared: "To us the most interesting and most possible is union across the old Mason and Dixon Line. We believe that cause can be helped by a ringing deliverance on our part asserting our doctrinal soundness." Can it be that *The Presbyterian* really believes that mere "assertions" are enough? It hardly seems so, for in its issue of May 8th the editorial voice of that same magazine said, of a totally different matter: "Men and women can rise to great heights in proclaiming their purity and their desire to promote purity, but some people reserve the right to have doubts." We find it very difficult to believe that the Southern Church will accept a "ringing deliverance asserting doctrinal soundness" as conclusive evidence of the existence of such soundness.

Toyohiko Kagawa, famed Japanese Modernist, was the featured speaker at the annual pre-assembly conference on evangelism—a fact which in itself should be eloquent enough to drown out "ringing deliverances." And Dr. Jean S. Milner, pastor of the Second Presbyterian Church of Indianapolis, and a signer of the Auburn Affirmation, has just been elected president of the Board of National Missions. Unabashed Modernism, very obviously and very securely, holds every department of the Presbyterian Church in the U. S. A. in its grip today, and no sane person can believe that tomorrow will be any better.

The Southern Church

The 81st General Assembly of the Presbyterian Church in the U.S. convened in the new Anderson Audi-

torium at Montreat, North Carolina, on May 22nd. Far less dramatic than the Northern assembly, it was also expected to be far more profitable.

At its opening session the Rev. Charles E. Diehl, D.D., LL.D., President of Southwestern Presbyterian University, Memphis, Tennessee, was elected moderator, succeeding Dr. Frank C. Brown of Dallas, Texas.

The two most important and far-reaching items of business facing the assembly are the proposed changes in the Confession of Faith and the proposed union with the Presbyterian Church in the U.S.A. The Ad Interim Committee on Changes in the Confession of Faith and the Catechisms will recommend that the assembly approve the addition of two new chapters to the confession: one a chapter on the Holy Spirit, the second a chapter to be called "Of the Gospel." These chapters are similar to the chapters, "Of the Holy Spirit" and "Of the Love of God and Missions," which the Presbyterian Church in the U.S.A. added to its confession in 1903 in the interests of indifferentist church-unionism. Of the two chapters, the second is far more objectionable than the first, but it is our hope that neither will be adopted. Minor changes made by the committee have in some measure alleviated bad features of the chapter on the Holy Spirit, but it still remains a weak and wholly superfluous addition. The chapter, "Of the Gospel," has been altered from the 1903 form in only one insignificant respect. Of that earlier form, the Rev. Professor John Murray wrote, in *THE PRESBYTERIAN GUARDIAN*, September 26, 1936, "In brief, the objection to this chapter is that it is not Reformed, indeed, that there is nothing distinctly Reformed in it. The subject treated of lies close to the very heart of the Reformed

Faith. How possibly can a formulation so destitute of Reformed truth on so vital a subject be defended in Reformed Confession? There is no defense."

The committee has agreed unanimously that no amendment to the Shorter Catechism's definition of God is needed, "but inasmuch as there is a desire on the part of many in the church, both ministers and lay members, to have the word 'love' expressly included in the definition of God,"

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the committee will recommend that the assembly give its judgment as to whether or not this matter should be submitted to the presbyteries for their advice and consent.

The proposed additions to the confession will not become incorporated in the standards of the church unless they are approved by this assembly, by three-fourths of the presbyteries, and by a subsequent assembly meeting in 1942 or 1943.

The Permanent Committee on Cooperation and Union, erected by the 1937 assembly "to explore the possibilities of coöperation or union with other Presbyterian bodies and report each year its progress to the general assembly," will present two recommendations—one regarding coöperation and the other regarding union. That committee and the corresponding department of the Presbyterian Church in the U.S.A. will propose to their respective assemblies "that each assembly direct its responsible agency, or agencies, in the areas of Foreign Missions, Home Missions, and Christian Education (including Religious Education and Publication) to appoint small committees of not more than three representatives in each case, to confer with one another and with a sub-committee of our Joint Committee, for the purpose of formulating plans by which all of our foreign missionary, home missionary and educational work shall be more effectively coördinated and where possible unified."

As for union, last year's assembly had instructed the committee to "continue to explore in search of suitable ways and means of bringing into one body all the branches of the Presbyterian family," but it had added the restriction that the committee was to "safeguard the purity of doctrine, the properties of the churches and endowments, the theological seminaries, and other educational institutions, the administration of Home Missions, the direction of Foreign Missions supported by the respective synods, and the content of Sunday School literature, so that the synods whether as at present constituted or enlarged will be the final authority in such matters" (italics ours). This restriction will be the subject of this year's report, for the committee will state that the precise form of union thus set forth cannot be attained and will ask the general assembly for further instructions. If the general assembly gives in-

structions that the explorations proceed, then automatically a sub-committee, appointed to write up a plan of union, will proceed with its work.

The Presbyterian Church in the U.S. is proceeding with great caution on the matter of union, and has exhibited none of the frantic eagerness shown by its Northern neighbor. We hope that a continued thorough investigation of the doctrinal condition of the latter denomination will eventually lead the Southern Church to abandon the entire project.

Our New Typography

THIS ISSUE of THE PRESBYTERIAN GUARDIAN appears in a new dress. We believe that our subscribers will

find the new type both more attractive and more readable. In line with our policy of constantly improving every department of the magazine, we have searched for some time for a type face that would combine the economy of our former type with new beauty and legibility. We believe that the answer is to be found in the new type face that we have adopted, and we would appreciate the comments of our readers on this change.

For those interested in such details, the new face is 9-point Electra, cast on a 10-point body. On the cover page, 10-point Electra is cast on a 12-point body. The smaller type, such as that used at the bottom of page 172, is 8-point Electra on a 9-point body. The display type, Vogue Extra Bold, remains the same as before.

Christianity and Shintoism

By a Qualified Observer of the Japanese Missionary Scene

Part II

A National Religion

IN THE seventeenth century a revival of Shinto began. This was to free pure Shinto from the influence of Buddhism and Chinese thought. The three writers, Kamo-no-Mabuchi (1697-1769), Motoori Norinaga (1730-1801) and Hirata Atsutane (1776-1843) were the leading lights in this revival, and some of their flights of imagination are, to be sure, fantastic.

It is impossible to divorce Shinto from the government and Emperor of Japan. To extract it would be to ruin the state and government. A Japanese proverb illustrates this thought: "Tsuno wo tamete, ushi wo korusu," which means, "If you straighten the cow's horn, you will kill the cow." The government of Japan would collapse if Shinto were given up. Government officials from the emperor down, and the Shinto literati, succeed in deceiving the masses, keeping them in willing subjection by imposing upon them the outworn ideas of the divine origin of their nation and imperial line.

Dr. Holtom in his most excellent volume, *The National Faith of Japan*, page 49, sums up Motoori's main teaching as follows:

"Japan, since it produced the great deity, Amaterasu-Omikami, the Sun Goddess, is superior to all other coun-

tries of the earth. The Japanese state was instituted in the divine edict of Amaterasu-Omikami, wherein she commanded her grandson, Ninigi-No Mi-Koto, to go down and take possession of the land and rule over it, himself and his descendants, forever. The divine will that is thus made explicit has been perpetuated in the perfect harmony of the thought, feeling and act that has ever existed between each succeeding ruler and Amaterasu-Omikami. The central fact of Japanese history is that of the unbroken eternity of the divine imperial dynasty and this is why Shinto surpasses all other systems. A doctrine of Messianic destiny with reference to all the other people of the earth immediately follows."

In *The Revival of Pure Shinto* (transactions of the Asiatic Society of Japan), by Sir Ernest Satow, we read that "From the central truth that the Mikado or emperor is the direct descendant of the gods, the tenet that Japan ranks far above other countries is a natural consequence. No other nation is entitled to equality with her, and all are bound to do homage to the Japanese sovereign and pay tribute to him. . . . These truths are enlarged upon in great detail by Motoori."

In a similar vein proceeds Hirata. Japanese learning—namely Shinto—he insists is the "chief of all knowl-

edge, the soundest and most inclusive of all the products of the human mind, since whatever there is in foreign science and technique that can be turned to the service of Japan is thereby Japanese learning. In this way Shinto is made to comprehend all the knowledge necessary to man. Japan, as the foremost of the nations, lies on the summit of the globe and was formed first among the lands of the earth by the greatest of the creation deities, Izanagi and Izanami, while all other countries were produced much later by relatively inferior deities out of sea foam and mud. All the countries of the world, however, owe their origin to the creative activity of Japanese gods and goddesses." Such a falsification of the facts is endorsed by the Department of Education in the schoolbooks of the nation.

It is impossible to understand Japan without a knowledge of the big part played by the sun goddess, Amaterasu-Omikami, in the national structure of the empire. The textbooks of the nation clearly show the way the government secures approval of that national structure, for a clever concoction of history and mythology has been compounded and is administered in suitable potions to the young in their most formative years.

As the sun goddess is the absolute center of the Shinto system, definite instruction concerning her is given the children. Her shrine is the greatest in all Japan, and she is not a topic for casual discussion. Children must not ask questions about the origin of the sun goddess, but meekly submit their minds to the instruction prepared by the government.

The sixth book on ethics reads as follows: "The Grand Imperial Shrine [Kodai Jingu] where the Imperial Ancestress, Amaterasu-Omikami, is worshiped is situated in the city of Uji Yamada of Ise. The sacred enclosure lies along the course of the Isuzu River at the foot of Mt. Kamaji. It is a place of great solemnity and when once one has entered therein, regardless of who he is, he experiences to the depths of his heart a spontaneous tranquillity."

The reverence accorded the Grand Imperial Shrine by the Imperial Family is of an extraordinary nature. The emperor takes charge of rites by virtue of his responsibilities as head of ceremonies of the Imperial Family and, at the time of the festival of Prayer for the Year's Crops (Kinen

Sai, February 17th), at the festival of Presentation of First Fruits (Kanname Sai, October 17th) and at the Harvest Festival (Niiname Sai, November 23rd), he dispatches imperial messengers and presents offerings. At the time of dispatching the imperial messenger, the emperor personally views the offerings and delivers a ritualistic report to the messenger. Also, the emperor does not withdraw prior to the departure of the imperial messenger. Again, on the day of the Festival of the Presentation of First Fruits, a solemn ceremony of distant worship toward the Grand Imperial Shrine of Ise is carried out. Each year at the ceremony of Beginning of State Affairs, the first item of business is the receiving of a report of matters relating to the Grand Imperial Shrine, and whenever there is an affair of great importance, either to the Imperial Family or to the nation, it is reported to the Grand Imperial Shrine. Furthermore, at the time when the emperor carries out the ceremony of accession to the throne, he worships in person at the Grand Imperial Shrine.

The Imperial Family regards affairs relating to the removal of the shrines as of unusual importance. At the time of the rebuilding carried out in the forty-second year of Meiji (1909), Emperor Meiji took a deep interest in the matter, and had the minute details regarding construction written and presented to him beforehand for his personal inspection.

"Thus deeply does the Imperial Family venerate and worship the Grand Imperial Shrine. The people of the nation also have from ancient times deeply revered the Grand Imperial Shrine and have regarded it as necessary to make pilgrimage to the shrine once in a lifetime without fail" (*Textbook of Ethics for Ordinary Primary Schools*).

The corresponding manual for teachers says: "The purpose of this lesson is to deepen the sentiment of reverence for the Imperial Ancestress [Amaterasu-Omikami] by instruction in the greatness of the reverence and worship on the part of the Imperial Family for the Grand Imperial Shrine."

The Deity of the Emperor

The textbooks prepared by the Department of Education clearly teach that the emperor is a direct descendant of the Sun Goddess and an object of worship, both while living and after

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his decease.

Article I of the national constitution reads thus: "The Empire of Japan shall be reigned over and governed by a line of Emperors unbroken for ages eternal." Article III says, "The Emperor is sacred and inviolable."

Prince Ito, who played an important part in drafting the constitution, in his commentaries says, "The Emperor is heaven-descended, divine and sacred."

A national reader for primary schools contains a poem on "Great Japan" and one verse reads as follows: "Great Japan! Great Japan! Our seventy millions of citizens look up to the Emperor even as to God and love and serve him even as a parent."

"Shinto, as a Theanthropic religion," to quote Dr. Kato again, "has culminated in Mikadoism, or the worship of the Mikado or Japanese Emperor, as a divinity, during his lifetime as well as after his death."

"This is because in Shinto, or more strictly speaking, in state Shinto, where theanthropic expression of religion predominates as it does in the religions of ancient Greece and Rome, the object of worship is a secular ruler on earth in flesh and blood."

The Japanese government used the deification of the emperor, and the Shinto religion centralized in the worship of Amaterasu-Omikami, to further

its ends. It specifically says that state Shinto is not a religion, but simply patriotism—the national ethic. This enables the government to teach Shinto in the schools and keep out both Buddhism and Christianity.

Any system, however, that employs an ordained priesthood, offers sacrifices to supernatural beings and engages in prayers to deities for help and protection is ipso facto a religion. And the Japanese government's contention that state Shinto is not a religion deceives nobody.

(To Be Continued)

An Open Letter to Westminster Graduates

(Concluded From Page 162)

phia. Dr. Machen is addressing the graduating class in a final word. Some of you are in that class; others of you are in the audience. Simple, eloquent words come to us as the speaker's heart overflows with a goodly matter. We are strangely moved. From the lips of one of God's noblemen, of whom the world is not worthy, we are listening to a stirring message, a message worthy of all acceptance. Hushed is the great audience as, with passionate earnestness, the challenge is driven home: "My brethren, ye are bought with a price! Be ye not servants of men!"

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YINGKOW BIBLE SEMINARY CLOSED BY LOCAL POLICE

BRIEF word has been received of the closing of Newchwang Bible Seminary at Yingkow, Manchukuo, where the Rev. Egbert W. Andrews, Orthodox Presbyterian missionary, has been teaching. Mr. Andrews has returned to his post in Harbin.

The Bible Seminary was forced to close on March 19th because it was declared by the local Police Bureau to be "unnecessary for the promotion of the national program of education." The officials of the seminary, among whom was the Rev. Johannes G. Vos, were given just one day to wind up all the affairs of the institution and to remove the students from the premises.