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J. Gresham Machen
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Are We Facing Governmental Regimentation of Religion?

AN EDITORIAL

ON the 31st of January of this year some two hundred members of the Ministerial Union of Washington, D. C., were invited to the office of Secretary of Commerce Roper, where they listened to an address by him on "The Church and Human Security." The address has since been printed and given a limited distribution by a "Committee of Twenty-One" of the Ministerial Union, appointed for the purpose of coöperating with the secretary in carrying out his suggestions. The full text of the address will be found on page 118 of this issue of THE PRESBYTERIAN GUARDIAN.

The address of Secretary Roper is illuminating, in that it proposes the regimentation of the churches of America in a nation-wide organization coöperating with the government in a structure like the National Council of Defense set up during the world war. This organization is to labor "in finding work for the people and in the proper handling of relief."

The proposal includes specifically "an *all inclusive national conference*," the combined endeavor of which would be carried on more effectively "through central *national headquarters and laboratory study guidance*" (italics his). In this way there would be made available a trained leadership. What the church needs today, we are told, is a specially trained leadership, "surcharged

with the conviction of sound belief, inspired by power and vision." The "power" mentioned would probably be the power of a nation-wide organization with government sponsorship.

The address is characterized by the typical "totalitarian" procedure of taking over sacred traditions and recasting them into the mold desired by the government at the moment. Thus, since economic relief is the present need, we are told that "Moses is an outstanding character of ancient history because he lifted his people out of great economic distress." And "Jesus Christ taught the philosophy of ministering to the physical as well as the spiritual requirements of mankind." Since Moses "lifted his people out of economic distress" by leading them into the wilderness where they had to wait daily upon God for a miraculously provided bread, and since our Lord taught that "man shall not live by bread alone, but by every word of God," we cannot help a slight expression of surprise that Secretary Roper should expect his misinterpretations of Scripture to pass unchallenged. The doctrine of Scripture tells us to "seek first the kingdom of God, and his righteousness; and all these things shall be added unto you." If the government were more interested in acknowledging and serving God as He is

pictured in Scripture, and in acting according to the law of God, as set down in the Decalogue, we surmise such addresses as this one would not be made.

Secretary Roper includes in the work of the local church such things as coöperation with law enforcement agencies, the study and help in handling relief work, and for young people he includes proper guidance in providing wholesome entertainment, training musical talent, and wholesome recreational activities.

One of his most interesting statements appears near the beginning. "It cannot be overemphasized," he declares, "that non-coöperative emphasis on Christian principles is causing men and women everywhere to despair, and in some cases to take their own lives. . . ." In other words, religious organizations which refuse to submerge their principles and doctrinal beliefs through coöperation in non-doctrinal and interdenominational organizations are charged with responsibility for popular despair and occasional suicides. What place such groups would have in a land dominated by a government-sponsored national religious program is obvious. In the interests of religious liberty they simply could not be tolerated.

Let no one think this is a mere will-o'-the-wisp. A year and a half ago the President sent a letter to all ministers asking their suggestions. Now the government has called in the ministers and made suggestions to them. Next, the government will be doing more than merely suggesting—it will be commanding in a polite fashion. And the end will be that our pulpits will be the platforms from which the decrees of the government relative to the duties of the Christian life will be broadcast, through "statements to be read in all the churches."

As by right and heritage we are Protestants, let us gird ourselves to protest and oppose every attempt to regiment and dominate the religious life of the nation, in the interest of turning the church aside from her divine work to doing the tasks of government. The church will support all honest and Godfearing government. But she serves a higher King than any earthly ruler. Our citizenship is in heaven. There, by the grace of God, it shall remain.

—L. W. S.

Misusing the Name of Dr. Machen

IT IS well that death makes people much more beloved than those same people were during life. Many of those who vigorously opposed the beliefs and policies of the late Dr. J. Gresham Machen now seek to make use of his name and deserved prestige to further purposes far removed from those he loved. Some of the leaders of the movement connected with the Bible Presbyterian Synod declare themselves to be great admirers of Dr. Machen although they are fighting hard against the things for which he stood during his lifetime.

One of the most crass examples which we have seen of the misuse of the name and authority of Dr. Machen occurred in *The Presbyterian* for May 5, 1938, when, in the course of an article entitled "Some Answers for Dr. Barnhouse," President John A. Mackay of Princeton Theological Seminary made the following statement: "It was the recognition of this same fact that made no less a personage than the late Dr. Machen such an enthusiastic admirer of Brunner's when the latter lectured at Princeton a decade ago, at a time when Dr. Machen was still a professor in this Seminary" (*The Presbyterian*, May 5, 1938, page 9).

It is possible that Dr. Machen expressed admiration for the acuteness and cogency of Professor Brunner's attack upon the positions of Schleiermacher and Ritschl. Such admiration was deserved. But the statement that Dr. Machen was "an enthusiastic admirer of Brunner's when the latter lectured at Princeton" conveys an utterly false impression. Dr. Machen was thoroughly aware of the entirely faulty foundation of the theology of both Barth and Brunner. Any admiration for isolated utterances of these theologians which the writer of these lines occasionally expressed to Dr. Machen was received with great hesitation, and on such occasions he was wont to seize the opportunity to express his complete lack of confidence in their systems. To represent Dr. Machen as in any sense complacent toward the theology of Emil Brunner is to do great injustice to one who is not here to speak in his own defense.

—P. W.

The Decline of Doctrine in England

ATTENTION has recently been focused upon the doctrinal state of the Church of England through the publication, several months ago, of the report of a commission appointed by the Archbishops of Canterbury and York to consider the nature and grounds of Christian doctrine. This report appeared in a handy volume entitled "Doctrine in the Church of England."

On April 21st a Manifesto was issued in England by the Catholic Advisory Council, representing various societies within the Church of England whose interests run along what are usually known as Anglo-Catholic lines, vigorously criticizing the report of the Archbishops' commission.

It has been a matter of common knowledge to anyone who is informed concerning the situation, that the Church of England has for some time presented a highly variegated and multi-colored doctrinal picture. Evidence of the fact that almost every conceivable view of Christian doctrine is represented in the Church of England has not been lacking. At, or near, one angle of a triangle stands the Bishop of Birmingham, with his emphasis upon the findings, or supposed findings, of modern science. At another angle of the triangle stand those representatives of the pre-Reformation tradition, who accept the doctrine and practice of the Church of Rome in practically every particular except that of the infallibility, and sovereignty by divine right, of the pope. At the remaining angle of the triangle stand a few hardy souls, representing those who remain of the upholders of truly evangelical and Reformation doctrine.

That there still are a few evangelicals in the Church of England is attested by such phenomena as the founding, some years ago, of the Bible Churchmen's Missionary Society. This was a vigorous and highly welcome protest against the theological liberalism of the Church Missionary Society, the largest missionary society drawing support primarily from members of the Church of England. The great weakness, however, of the evangelicals in the Anglican Church has been indicated by their lack of, and their failure to establish,

a thoroughly consistent evangelical institution of theological learning.

That standards of doctrine in the church were lax, indeed, was indicated to the writer illuminatingly, some years ago, when a personal friend, whose integrity he never has had occasion to question, told him that it was perfectly possible for a candidate for orders in the Church of England to take the necessary vows and pledges for admission to the ministry of that church, even though he did not believe in the doctrinal standards referred to by those vows and pledges, because it was *universally* recognized that no one meant literally what he said. The Archbishops' commission now expresses its view in illuminating and sweeping terms when it says of the Anglican formularies that they "should not be held to prejudice . . . problems which have been modified by fresh knowledge or fresh conceptions," though it desires a "general acceptance" of the formularies.

This being the state of affairs, it is not surprising that the official report of the Archbishops' commission did not make more of a stir when it was published. That it did make something of a stir is, at least, a cause for partial satisfaction, since its indication that certain cardinal foundations of the faith, such as the virgin birth and the bodily resurrection of our Lord, are not necessary articles of Christian belief, was sad indeed. The report not only rejected the necessity of belief in such doctrines, but stated that the inerrancy of the Scriptures of the Old and New Testaments cannot be maintained. How reminiscent of the Auburn Affirmation is the following: "The preaching of the Cross is the proclamation of a fact far richer than any theory of the Atonement. In the history of the Church very various theories have been held, and while affirming the fact of reconciliation to God through Christ, the Church as a whole has never formally accepted any particular explanation of that fact." Further, the possible truthfulness of the doctrine of universalism was granted by the commission. It was a question in the minds of many as to whether there was enough belief in the supernatural left in the Church of England to produce any forthright protest against this modernist report.

Such a protest has now appeared in the form of the Manifesto already

referred to, issued on behalf of a number of societies of the Anglo-Catholic wing of the church. Unquestionably the most vigorous party in the Church of England holding to belief in the supernatural is the Anglo-Catholic party. Differ from them as we may on many highly important points, we must welcome their loyalty to certain cardinal truths upon which supernatural Christianity (that is, the only Christianity to which the name can properly be applied) is built. The text of the Manifesto is too lengthy to reprint here, but its section upon Faith is to be vigorously commended, when it points out that the public recitation of formularies of the church expressing beliefs in the virgin birth and bodily resurrection of our Lord by persons who otherwise publicly deny the historical truth of these facts, is dishonoring to the worship of almighty God and

a hindrance to the spiritual and evangelistic power of the church. Such action must, in the words of the Manifesto, "compromise the truthfulness of its [the Church of England's] ministers in the eyes of the whole world." The emphasis upon other doctrines of Scripture, such as the occurrence of miracles and the eternal punishment of the finally impenitent, is also to be warmly welcomed.

Although we who hold to the Reformed system of church government as in accord with the Scriptures cannot approve of the position taken by the section of the Manifesto concerned with Church Order, we can sincerely appreciate the consistency which the Manifesto shows in its loyalty to the principles of the church of which its signers are members. We can also commend the emphasis, in the section of the Manifesto regarding Morals, on Jesus' teaching in opposition to modern divorce practices and standards.

While we welcome this evidence of an active belief in the supernatural in the Church of England, the absence of a more vigorous evangelicalism is deeply to be lamented. There was a day when the evangelical party in the Church of England made itself heard and its position respected. It is our opinion that two of the most important reasons for the decline of evangelicalism in the Anglican Church are: first, the failure of the evangelicals in that church to provide an institution which would nourish sound theological learning and encourage the training of a sound evangelical ministry; and second, the dedication of their energies by many members of the evangelical wing of the church to the promotion of non-Biblical, but popular, vagaries of one sort and another. Ministers have to know the Bible and they have to preach and propagate the Bible, if they are to promote a healthy state of the church.

It is our hope that the lack of vigorous evangelicalism in the Anglican Church may still be repaired. In the meantime may those of us who live in the United States of America take warning from the course of events elsewhere and not occupy ourselves and our energies with fads and emotional fancies of a religious, and supposedly Christian, nature which have no abiding worth.

—P. W.

Your Church Paper

EVERY denomination needs its own church paper. Without an organ for the free expression of opinion, the dissemination of detailed news, and the promotion of the church's missionary program no denomination can hope to flourish. For all who are members of The Presbyterian Church of America there is such a paper: The Presbyterian Guardian. Although it is not officially owned and published by the church it is nonetheless the organ of The Presbyterian Church of America.

To all the pastors and members of those churches who have not yet conducted a vigorous campaign to place The Presbyterian Guardian in the home of each member we direct an earnest plea: Will you not consider seriously your duty and privilege in this matter? You and your church need The Presbyterian Guardian—and The Presbyterian Guardian needs you.

Is Preaching the Gospel Enough?

By the REV. JOHN P. CLELLAND

Pastor of the Eastlake Presbyterian Church, Wilmington, Delaware



Mr. Clelland

JUST before His ascension Jesus said to His disciples, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Our omnipotent God might have spoken with a voice of thunder to the world. He might have sent His angels, those "ministers of his that do his pleasure," to witness to the truth of His gospel but instead He has entrusted His message to frail human beings. The New Testament gives us the thrilling record of how a little band of people, weak and despised by the world, testified to the salvation that is in Jesus Christ. When driven from Jerusalem they "went everywhere preaching the word." Paul rejoiced that "unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." And we know that this ancient method of testimony by human witnesses is still the God-appointed way of propagating the gospel.

It follows, then, that the chief task of the believer is to witness, to preach, in his humble way, the gospel. Not to witness is to fail utterly in our Christian lives and is to sin against God. All of us must confess that we fall far short in this respect.

Of course, when our Lord said that we were to be witnesses He meant that as individuals, in our individual lives, we were to testify for Him; but He certainly also meant that corporately, in our churches, we were to witness. The minister is to preach from the pulpit the Word of God; the elders and deacons in their capacity as officers of the church are to be witnesses; and the laymen through their part in Sunday school classes, missionary societies and other organizations make their contribution to preaching the gospel. In this way believers tell the "story of Jesus and His

love" and are true to their Lord's command to witness for Him.

If the Gospel Is Forbidden

Certainly all Bible-believing Christians will agree that if a church will not allow a Christian to speak the truth, to preach the gospel, the only course for that Christian is to withdraw himself from such a church. If John Wesley was to be forbidden to preach the way of salvation from Anglican pulpits he must proclaim it in the fields. If a denomination today says to a minister: "You cannot preach that men are saved by the blood of Christ," the true minister will leave that church rather than compromise his testimony. The Sunday school teacher who is not allowed to teach the truth to her pupils will give up her class rather than change her teaching. As to this, doubtless all orthodox Christians are agreed. We *must* preach the gospel.

However, it is hardly in this form that the problem comes to most believers today, at least not to those who are readers of THE PRESBYTERIAN GUARDIAN. The forces of unbelief have not become strong enough to attack openly the teaching of the gospel. They seek, therefore, not to expel those who stand for the Word of God but to make a truce with them. If the conservatives will leave them alone they will promise not to disturb the conservatives.

If the Gospel Is Tolerated

The conservative pastor in the Presbyterian Church in the U.S.A., and in other denominations where Modernism is entrenched, finds that he is free to preach the gospel as he pleases in his own parish. He deplors the existence of unbelief in the church. He is strongly opposed to the unscriptural programs of the church boards and the tyrannical actions of the church courts. He distrusts the mission agencies and designates all the funds of his church. Yet no one censures what he preaches from his pulpit. He can preach the gospel to

his people, and he asks himself, "Is not preaching the gospel enough?"

The officers of an evangelical congregation face the same problem. They know that the General Assembly and possibly their own presbytery are not sound, but their congregation stands for the old gospel. Their local testimony goes on unchanged by church conflicts and assembly "mandates." They preach the gospel. Is not that enough? Many devout Christian laymen are confronted with the same question. They are members of a congregation that is committed to the program of the denomination. Their pastor claims to be a "fundamentalist" but is bitterly opposed to the trouble-making actions of certain misguided and unwise "fundamentalists." These Christians love the gospel and are very sympathetic with those who have for conscience' sake withdrawn from the denomination. As a matter of fact they have expressed themselves sufficiently to be rather unpopular in their own congregation. Yet they have opportunities to witness there. They teach Sunday school classes or are leaders in missionary societies or have a voice on sessions. They have a chance to preach the gospel, to preach to some who otherwise might not hear it. Is it not enough to preach the gospel?

Where Shall We Preach?

To deal with this great problem we must answer the question, "Is preaching the gospel enough?" We know from the Bible that we can preach the gospel anywhere. We are not limited to proclaiming it in an orthodox church. The early disciples taught it everywhere they had opportunity. Paul preached it on Mars Hill in a pagan intellectual atmosphere. Paul went even beyond that. He preached Christ in the synagogues, the churches of an apostate Judaism. We must note, however, that when Jesus was proclaimed as Messiah in the Jewish synagogue the difference between the Christian and Jewish religion was abundantly clear. The Jews did not

adopt an inclusivist attitude and permit Paul to proclaim his conceptions of Old Testament prophecy.

An apparently similar situation exists today in some mission lands where missionaries have been allowed to preach in Buddhist temples. If a missionary enters a Buddhist temple and preaches only certain religious ideas common to Buddhism and Christianity, that missionary is not preaching the gospel but is denying Christ. But if a missionary in such a heathen temple preaches the one true God and salvation through Jesus Christ it would seem that the difference between Buddhism and Christianity must be clear. If the writer were invited to preach in a Unitarian pulpit he would accept with alacrity and preach on Jesus Christ as the divine Son of God. He believes the difference between Unitarian and orthodox doctrine would be apparent to all. Under circumstances such as these what is called a "simple gospel message" is enough.

The Inclusivist Churches

The state of affairs in the Presbyterian Church in the U.S.A. and many other Protestant churches is not analogous to the examples cited above. The Jews of Paul's day did not claim to believe in Christ; to preach Him in their synagogues was to invite a riot. The great denominations of our country, on the other hand, claim to believe in Christ. Only in the most liberal churches will a gospel presentation of Christ meet with open opposition. The typical congregation will listen to the Word of God faithfully expounded one week and think the message is fine. The following week they will listen to a polished liberal minister preach heresy and again think the message is fine. They are utterly unable to distinguish between the milk of the Word and the poison of Satan. Under circumstances such as these it is not enough just to "preach the gospel," as they say.

An evangelist may come into a congregation and, by preaching the Word, convert some sinners. Shall he then leave those young converts in churches where another gospel will be preached to them? Shall an evangelical minister faithfully care for the sheep of his flock and then turn them over to the "wolf in sheep's clothing," the machine politician, the

Modernist, who will be his successor? Shall a Sunday school teacher teach her young people salvation through Jesus Christ and then say nothing when the Sunday school sends the same young people to a summer conference where salvation by character is taught?

Two Errors

All those who say, "I am preaching the gospel where I am and that is enough," are falling into two errors. First, they have adopted an inclusivist position and, second, they are not preaching the *whole* gospel. The Modernist is an inclusivist. He does not believe that there is a "faith once for all delivered unto the saints." Truth is not static, he says, but changing. Therefore, to say we have the truth is to be intolerably narrow-minded and bigoted. The non-Christian faiths contain elements of truth and we should share those truths with them. Stanley Jones has said that we need liberal and conservative groups within the church just as we need liberal and conservative parties in the state. The Modernist, accordingly, says there is room within the church for those who believe every word of the Bible is inspired and those who hold to a more liberal view of inspiration, that is, those who deny the Bible. "Let us all be brethren together," he piously declares.

But the "fundamentalist" who stays in a modernist church because he can preach the gospel has become an inclusivist too. There is room for him in the church, yes; but he must allow room for the Modernist in the church

also. And this inclusivism nullifies all the gospel he preaches. On Sunday he preaches Christ as "the only foundation" but on Monday in presbytery he gives the right hand of fellowship to ministers who preach other "foundations."

In 1936 a "conservative," John T. Reeve, was elected Moderator of the Synod of New York of the Presbyterian Church in the U.S.A. by a unanimous vote. Some thought this proved the Synod of New York was becoming conservative once more. Really, it only proved that Mr. Reeve and the other "conservatives" had made a Christ-denying truce with unbelievers. They had become inclusivists. The difference between Christianity and unbelief needs to be made crystal clear. The inclusive "fundamentalists" are only beclouding the issue and confusing the minds of many of Christ's little ones.

Then those who say preaching the gospel is enough are not preaching the *whole* gospel. If there is immorality in a congregation it is not enough for the minister to preach on the Seventh Commandment. He must deal with the offenders. The Christian gospel is not only an affirmation of certain truths; it is also an attack upon all evil, upon every sin. If there is heresy in a denomination no Christian in that denomination is preaching the whole gospel unless he seeks to remove that heresy. The greatest peril to Christianity today is not atheism or communism. It is apostasy within, this Modernism that like a cancer is gnawing at the vitals of the visible church. If a denomination has apostatized, as has the Presbyterian Church in the U.S.A., a really effective testimony for the whole gospel can be made only if Christians withdraw from that denomination in accordance with the command to "touch not the unclean thing."

My brethren, you who are permitted peacefully to preach the gospel, preach this whole gospel, have "no fellowship with the unfruitful works of darkness," "contend earnestly for the faith," and, if your church becomes a synagogue of Satan, leave it in glad obedience to your Lord and Saviour. It may cost you your ecclesiastical life but you will have the joy of knowing you are good and faithful witnesses of our Lord Jesus Christ.

Where to Send Gifts

THE living expenses of missionaries do not cease during the summer months. It is hoped that the church will remember the summer needs of this great evangelistic work, and continue to send contributions to the work of the Committees on Home and Foreign Missions to Room 506, 1505 Race Street, Philadelphia, Penna.

A Strange Debate About Brunner

By the Rev. Professor CORNELIUS VAN TIL, Ph.D.



Dr. Van Til

IN *The Presbyterian* of May 5, 1938, we find what amounts to a debate about Emil Brunner. Emil Brunner is to be guest professor of Systematic Theology at Princeton Seminary for the year 1938-1939. In view of this fact Dr. Donald Grey Barnhouse asks certain questions of Brunner. But as Dr. Brunner is in Switzerland at this time Dr. John A. Mackay, the president of Princeton Seminary, undertakes to answer for him.

The questions asked by Dr. Barnhouse pertain chiefly to man's original estate. Were Adam and Eve real historical figures? Is paradise a describable state? Was there a real fall of man in the sense that the historical Adam and Eve ate of the forbidden fruit and were driven forth from paradise? Barnhouse quotes from Brunner to show that he rejects the Genesis narrative as an historical account of these matters. We give one of the quotations made by Dr. Barnhouse from Brunner's latest book, *Der Mensch im Widerspruch*. "The Fall is not an event in the evolutionary history of mankind; it is, just as little as the Creation as such, an empirical event; it lies behind or above the plane of empiricism. The contrast of 'created good' and 'fallen' has nothing whatsoever to do with the difference between 'earlier—later.' Abraham, just because he lived in an earlier age than I, is for this reason not nearer the good creation and event of the Fall than I am. The history of the evolution of mankind does not lead us as we trace back, to a Fall and a Creation . . ." (p. 413, translation by Dr. Barnhouse).

On the basis of this and other utterances of Brunner, Dr. Barnhouse remarks: "In fact, his latest book, not yet translated into English, appearing in the autumn of 1937, contains major denials of Christian doctrine, and places Dr. Brunner in a position absolutely at variance with the Word of God and Presbyterian Standards."

We can only rejoice in the fact that Dr. Barnhouse has raised a voice of

protest against the introduction of such theology as Brunner holds into Princeton Seminary. There has been very little protest indeed against the new theology that is being introduced at Princeton. But why does Dr. Barnhouse do nothing but raise a protest of this nature? There are many Modernists in the church of which Dr. Barnhouse is a minister. These Modernists must certainly be charged with "major denials of Christian doctrine." Why does not Dr. Barnhouse protest against their presence in the church? Or rather, why does not Dr. Barnhouse start proceedings against them? After all, to make a protest now and then helps very little. It produces at most a momentary stir. The "authorities" frown—and all is over. When the children are a bit unruly mother raises her finger and all is quiet again. Will the "fundamentalists" in the Presbyterian Church in the U.S.A. continue to do nothing but grumble now and then? Are they not responsible for Christ's little ones who are being led astray? We sincerely hope and pray that they may undertake to bear the reproach of Christ in the courts of the church.

Barnhouse on Barth

We proceed now to note an inconsistency in the theological criticism of Dr. Barnhouse. Brunner rejects the Genesis account of the origin and fall of man. That is, he rejects this account as a simple historical narrative. He most emphatically claims not to reject the Genesis account as a symbolical picture of what is true of every man. For this substitution of symbol for historical fact Barnhouse rightly takes him to task. Dr. Barnhouse questions whether Brunner can have "a proper concept of the Person and work of the Lord Jesus Christ after denying the Biblical concept of man in his original state, in his Fall and consequent necessity of redemption from original sin."

On the other hand, Dr. Barnhouse has very little criticism to offer on the position of Karl Barth. He makes a contrast between Barth and Brunner and thinks that the theology of the

former is far better than that of the latter. After quoting a passage from Barth he says: "That Karl Barth should consider Dr. Brunner a greater danger than the avowed Modernists is striking. Barth traveled the long road away from Modernism back to the simple Christian position, and while he still has some distance to go in certain lines, he sees clearly in all the great points involving man's complete ruin in sin and God's perfect remedy in Christ." This is strange indeed! Dr. Mackay quite rightly points out that the category of the "supra-historical" is as fundamental to the thinking of Barth as it is to the thinking of Brunner. This is true of Barth's recent writings no less than of his earlier writings. It has been pointed out fully in previous issues of *THE PRESBYTERIAN GUARDIAN* (Jan. 9, Feb. 27, July, 1937; Feb., Mar., May, 1938). We merely recall one or two matters. When Barth gave his lectures on the Apostles' Creed he was asked about the speaking serpent in paradise. He was asked whether he took the Genesis narrative literally or symbolically. In reply Barth said: "I would decidedly oppose characterising this incident as 'myth.' No more can I, on the other hand, characterise it, in the sense of historical science, as 'historical,' for a speaking serpent—now, indeed, I am as little able to imagine that (apart from everything else!) as anyone. But I should like to ask the dear friends of the speaking serpent whether it would not be better to hold fast to the fact that this 'is written' and to go on and interest themselves in *what* the serpent spoke?" (*Credo*, p. 190). Barth does not believe in the historicity of the Genesis account any more than Brunner does. How then can Dr. Barnhouse say of Barth that he has come back to "the simple Christian position"? Obviously, he has not.

Dr. Mackay's Reply

But while we note these inconsistencies in the questions of Dr. Barnhouse his point is in itself well taken. If anything is plain from the writings

of Charles Hodge, B. B. Warfield and C. W. Hodge it is that they believed in Christianity as an historical religion. Following the examples of Christ and the Apostles they accepted the Genesis narrative at its face value. Now the chair of Systematic Theology at Princeton is going to be occupied by a man who feels free to substitute a symbolical for an historical interpretation of Genesis. More than that, for Brunner as for Barth the facts of history as spoken of in Scripture are nothing but "pointers" to some vague supra-historical realm. With their notion of history it makes little difference whether they do or do not take the Scripture narratives as historical. If they believe in the historical resurrection of Christ this historical resurrection is for them not the "real" resurrection. The "real" resurrection is supra-historical. There is, according to Barth and Brunner, no saving power in any of the historical events of Christ's humiliation and exaltation. Herewith historical Christianity falls to the ground.

Yet in his reply to Dr. Barnhouse, Dr. Mackay ignores this basic fact. He is simply amazed that Dr. Barnhouse can ask such questions as he does. We quote a sentence from his article: "If Dr. Barnhouse had paid attention to the important category of the supra-historical, which is basic to the thought of Dr. Brunner, as it is to that of Barth, and plays a great part in the thought of Kierkegaard, the great master of both, as also in Julius Müller's 'Doctrine of Sin,' he would not have so easily succumbed to an unwitting travesty of Dr. Brunner's position."

There might be some point to this reply if Dr. Mackay could make plain to us what this "category of the supra-historical" means. He has not done so. We do not think he can do so. We do not think Barth and Brunner have done so. In short, we do not think it can be done even by the most brilliant of men.

There is one point, however, that seems to be sufficiently clear. The "category of the supra-historical" is offered as a substitute for the category of the historical. "Real" events, according to Dr. Mackay, do not take place in the realm of history but in the realm of the suprahistorical.

Orthodox Christians have constantly been amazed at the signers of

the "Auburn Affirmation." Affirmationists have stoutly maintained that they hold to the "facts" of the Christian religion. They claim to oppose merely the "interpretation" of those who take the facts of redemptive history as having a significance in themselves. Dr. Mackay does a similar sort of thing in his defense of Brunner. We quote one instance. "*Man fell from his first estate; he is as we know him, a fallen creature, a lost soul, utterly incapable of saving himself.*" This Biblical truth is never absent from Dr. Brunner's thought and is affirmed constantly in his writings. He insists, however, that in the story of the Fall, the ineffable mystery itself is clothed in symbolical language, as is the story of the Creation, and is, moreover, supra-historical in character."

When Modernists argue in this fashion we think of them as having unwittingly substituted a pagan ideational system of philosophy for the Christian faith. The burden of proof rests with Dr. Mackay that he has not fallen into the same error. By historical facts Christianity has meant historical facts and nothing else.

Dr. Mackay claims, to be sure, that Brunner is but following the method of interpretation employed by Charles Hodge. Hodge did not feel that he was doing injustice to Scripture when he accepted the Copernican instead of the Ptolemaic conception of the universe. So Brunner feels he is doing no injustice to Scripture when he introduces his "category of the supra-historical" in explanation of it. So runs the argument of Dr. Mackay.

This argument has no real validity. One man may look at a tree and call it an elm. Later he learns that it was a beech. But he always thinks of the tree he looks at as a real tree. Another man looks at the same tree and says it is but a "pointer to" or a "symbol of" a "real" tree in the "supra-historical" realm. For him the tree he looks at is not a real tree. Hodge may be compared to the first man and Brunner to the second. Hodge accepted historic Christianity; Brunner rejects it.

It were better if Dr. Mackay did not follow the Modernist policy of covering up basic issues, but told us simply that he means to have Princeton Seminary depart still further from its former adherence to historic Christianity and the Reformed Faith.

The Church Directory



CALVARY PRESBYTERIAN CHURCH,
WORCESTER, NEW YORK

PASTOR: The Rev. John C. Rankin.

REGULAR SERVICES: *Sunday*: 10.30 A.M., morning worship; 11.45, Bible school; 2.30 P.M., afternoon worship and Bible school on "South Hill"; 6.30, young people's meeting. *Thursday*: 7.30 P.M., prayer meeting at the pastor's home.

CALVARY PRESBYTERIAN CHURCH is made up of a small group of 35 persons who, on August 5, 1936, withdrew from the First Presbyterian Church of Worcester, and thus from the Presbyterian Church in the U.S.A. They separated themselves from the apostate denomination in obedience to the call of God, and joined in the organization of a congregation of The Presbyterian Church of America. Services are now held in a hall and in the home of the pastor.

The effect on the community of Worcester has been to arouse a large measure of enmity, and the church has witnessed the town's three Protestant churches allied with the Roman Catholic church in hostility against it. Despite organized opposition the Calvary Church continues a vigorous Presbyterian and Reformed witness to the supremacy of God's Word.

"We incline more and more to the view that the secret of steadfastness in faith is to be fully informed and persuaded in respect to that faith, which for us means the Reformed Faith," said Mr. Rankin. "We are strong for the constitution of our church, and praise God for the opportunity of raising up the standard of the Reformed Faith—'regardless of cost.'"

Binding Up the Brokenhearted

Intimate Glimpses of Life in Trinity Presbyterian Chapel,
Newport, Kentucky

By the REV. J. LYLE SHAW



Mr. Shaw

AMONG those who first gathered as a congregation of Trinity Presbyterian Chapel in Newport, Kentucky, was Mrs. Esther Leslie, whose whole life of more than 60 years has been one long grind of trouble and exhausting toil. She is the mother of nine married daughters, two of whom have received the Lord Jesus as their Saviour during the past few months. Mrs. Leslie said, "I thank God for the Trinity Presbyterian Chapel. I thank God for its missionaries. For long I have realized my need of a church home, but didn't know where to go. When I learned of the arrival of the missionaries, I was glad. I now know Jesus has saved me. I love Him and, God helping me, I expect faithfully to serve Him the rest of my life."

Mrs. Leslie's granddaughter, Anna Marks, 12 years old, was approaching the door of their rented cottage on the hillside when a bolt of lightning from a distant raincloud, rushing parallel to the earth, sped by a few feet above her head. She was overcome with shock. The pupils of her eyes were turned up in her head. She was dazed and speechless. As soon as her mother felt she dared leave Anna, she hurried to a telephone to call for "the prayers of the church." "Then thou shalt call, and the Lord shall answer . . . and thine health shall spring forth speedily." In the gracious providence of God those prayers were answered. Within three days Anna was with the chapel young people and, in a week, she was completely restored.

Before I came as a missionary to Newport, another mother of six children became so discouraged with the hopelessness of her outlook that she decided to end it all by drinking poison. Through a combination of favorable circumstances her life was saved. She and her children were sought out by our mission. Then

came the flood! The entire family climbed out of the attic window into a boat, leaving furniture, clothes and everything dear to be destroyed by the swirling waters. Now this woman, though still facing desperate odds, is the enthusiastic follower of her Saviour and is continually going about the neighborhood doing good. Her ability to do hard things with enthusiasm is unique. Formalism and hypocrisy are entirely lacking in her life.

It was November, a year and a half ago, that a family of six—the widowed mother, a young grandchild, three daughters and one son—arrived in Newport. The adults were all hard-working people who had been literally starved out, after trying for years to eke out a living from poor tenant farms in the foothills of the Kentucky mountains. They came to Newport, like many of the white population in our field, hoping to better their condition. It should be remembered that this area exists on a near starvation basis. Shortly after their arrival the youngest daughter, 23 years of age, became ill. In a brief time, in a cold, damp, tenement room, with very little food of any sort, death came. This mourning family—quiet, retiring, inoffensive, country folk—decided they had reached the end of their endurance. Entreaty was made to the local civil authorities for assistance with funeral expenses. The body was taken to the morgue to prepare it, they believed, for burial. After allowing sufficient time, they started out to learn particulars so that a funeral could be held. But, with already aching hearts, they were informed that the body had been placed in a rough wooden box, and buried in the potters' field.

Being a newcomer too, I did not find this poor, heartbroken family, until a few days after this wretched experience, in the same old, miserable, upstairs tenement house. I found them to be lifelong Presbyterians. Mrs. Delila Moore had been a Christian for more than 40 years. The

children, too, were church members, but had no faith in Christ. Today, Maggie is rejoicing in "the Saviour so precious." Edie Mae, during a revival service in the chapel, presented herself a living sacrifice to God and testified, "My heart is filled with such great love and compassion for the lost. From now on, I'm willing to go anywhere for Jesus." This testimony, may I remark, indicates a real inner struggle for, as a family, they are most fond and devoted to one another. And Virgil, the son, while sitting in the pastor's Bible class, suddenly realized that he was a lost sinner. He hurried away after service to be alone with God in good Presbyterian fashion, settled the eternal question, and came back next time with the testimony, "Now I'm saved; I know I'm saved."

Here in Newport the crime vendors, political tricksters, and all sorts of schemers, are prepared to exploit the uninitiated, and use them for a blind for their nefarious businesses. It is just such chicanery that makes our work so difficult. The people are made suspicious of everybody and everything, even the church and its ministers. In undertaking this work we decided that our best procedure was the time-accredited, house-to-house visitation. But, while acquiring lots of information, we found ourselves making almost no progress. Promises of all sorts were readily made and, to the newcomer, it would seem almost a home missionary paradise. But the promises were made for only one purpose—to terminate the interview, and get rid of the interviewer. The circumstances sent us to God in prayer. The result was the sewing circle, the weekly community educational programs for adults and children, and the multiple interests of our Bible school—all to give us leads, break down prejudice, and establish our mission and its worth in the minds of the people. And it works! We are enjoying a crowded house, and the people are hearing the truth.

Mrs. Shaw and I are almost overwhelmed with "new business."

Last spring there came from the Kentucky mountains a young man, his wife, a child about two, and a babe in arms, in the hope that life here might not be so hard for them. Mathy and Gracie Bush, who formerly had lived amid conditions not much changed in a hundred years, now faced problems they never before had met. Before he could find a job, Mathy fell sick. We found them tucked away, as usual, in an upstairs tenement room, and almost naked, hungry, destitute. In such cases we are able to distribute used clothing of all sorts, and leave a bushel or two of coal. As soon as Mrs. Shaw and I could make this family reasonably comfortable, we dealt with them about their souls. Never have we seen two adults more receptive, more anxious to know the true way of salvation. Sweetly they both entered into peace through faith in Christ. The first Bible they had ever owned was presented to them.

Last autumn the authorities shipped Mathy and Gracie out of Newport as a liability. Of course, it was back to the mountain country they went. Word a few months ago assured us that they were going on with the Lord. Who knows but that God, in His providence, may make this the beginning of our first mission in the mountains?

At 5 o'clock one cold, dark January morning, when the flood was rising more than a year ago, a crippled lady, 66 years of age, was carried out of a second-story room to a waiting boat. In my rounds of the refugee camps I found this pleasant, patient, refined lady. Soon my Saviour became her Saviour too. For 13 years Mrs. Wilcox had lived in Newport. Her husband had died here some two years ago. With all her material effects, even to her spectacles, swept away in the flood, care had to be given her. We did our best with the little we had at hand. She became one of our chapel's first members. She had repeatedly sought word of her relatives, but without success. She became convinced that they must all be dead. But last autumn, when we were attempting to secure for her an old age pension, a letter came to the Newport police department inquiring for Mrs. Wil-

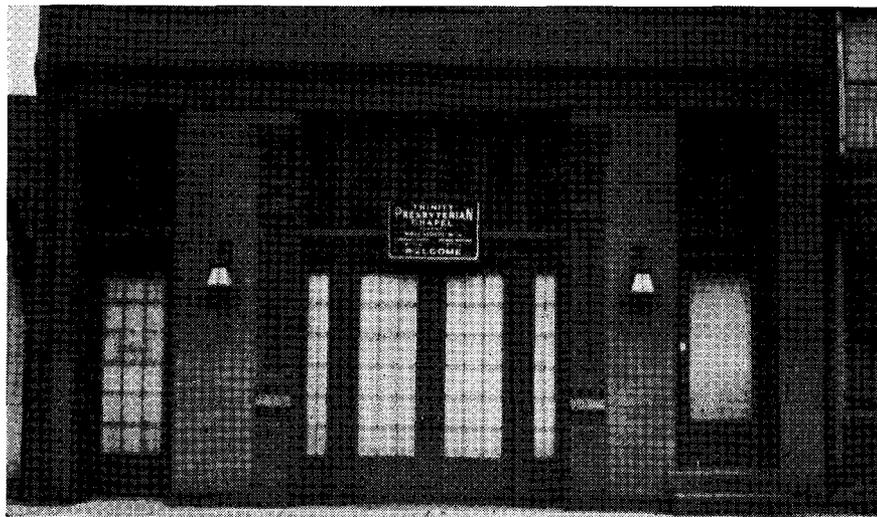
cox. It proved to be from a sister now in the old Wilcox home. As a result the police gave our crippled lady five days' time to prepare for departure, purchased her ticket, and shipped her to her sister in Knoxville, Tennessee. Both are reported in destitute circumstances. But Mrs. Wilcox writes, "I am living and witnessing for the Lord Jesus in Knoxville, to all who will come to my room." She cannot do more.

It was during an outdoor gospel meeting of the chapel that a young man named Jimmie Smith and his wife walked by and stopped to listen to what was going on. Seeming to be weary, he found an improvised seat.

chapel during the flood, and remarked, "Now I know a church where God manifests Himself; I can get help there. I have accepted Jesus as my Saviour, and expect to join the chapel." She has!

A mother of four children exclaimed, sobbing, "Yes, I do take Jesus as my Saviour. I do love Him. And I want to serve Him. And I want Jesus to take my whole family in too." And they are coming to the chapel regularly!

One Sunday night a father of six children rushed to the front of the chapel almost before the invitation was given and knelt down and prayed, "Lord, I am a sinner. I



Trinity Presbyterian Chapel, Newport, Kentucky

Shortly he was weeping. As the meeting proceeded, the young man's sobs became violent. As soon as opportunity was given, he arose with tears publicly to confess his sin and accept the Lord Jesus Christ as his Saviour. In conversation with Jimmie apart from the crowd he said, "I've had it in my heart to kill a certain man. As I approached this meeting I was determined to do it. Now I find all is changed. Instead of killing him, I'm going to hunt him up, take him by the hand, and ask his forgiveness . . ."

A woman, bred and raised in a family of criminals and wrongdoers, has herself broken with a life of sin, accepted the Lord Jesus as her Saviour, and seems intent on living a Christian life despite many difficulties. She was much impressed with the providential protection of our

didn't know how bad I was. Save me, Jesus, or I perish. I do accept Jesus with all my heart. Amen." After he had arisen, and joined others in the group, he declared, "From now on I'm going to live differently, and go to church."

Another dear man, a Roman Catholic convalescing from a critical illness, has been converted. During his illness, we repeatedly visited him. Though for perhaps two weeks his mind was wandering, each time we called he became rational and received a brief message from God's Word. Even in the critical days when he could not speak above a whisper, he was declaring his faith in Christ. To another, he said, "Through prayers I am going to get well. My wife and I are going to join Shaw's church." And shortly after, they entered the chapel, he

carrying his pillow, and remained through the service.

These are but a few of many heartsearching, heartbreaking stories of our work among those whom life seems to have passed by but who have found eternal life in the Lord Jesus Christ. Pray for them, and for this work dedicated to the proclamation of the good news of Him who came "to bind up the

brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The work is still small, and we cannot begin to satisfy the needs of this desperate region. But we are not discouraged, for we remember the promise of old: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

names of Dr. Brown, Mr. Busch and Mr. Derby. It is the hope of the committee that the forward step taken in the appointment of these three new missionaries will be approved by the church, and that this approval will be shown by that increase in giving which is necessary for this expansion of home missions' work.

The Home Missions Committee has recently received word from two missionary fields that is of special interest. At a recent service at Trinity Presbyterian Chapel, Newport, Kentucky, which is served by the Rev. J. Lyle Shaw, there were 24 baptisms, seven of whom were adults. This was followed by the examination and public reception of 18 members, the beginning of a definite membership for Trinity Presbyterian Chapel. Among several professions of faith made last month at Trinity Chapel was that of a mother of six children, all connected with the Sunday school. This mother had herself come from a completely irreligious family, and had never before in her life attended Sunday school or church.

In still another missionary field it has recently been found possible to organize a church. On April 20th, the Presbytery of Wisconsin met in Milwaukee and decided to organize the Milwaukee group, gathered by the Rev. William A. Swets, into a particular church of The Presbyterian Church of America. The church will be known as the Grace Presbyterian Church of Milwaukee. The church has published an attractive three-page paper, containing a gospel message and church announcements and news. This is being distributed throughout the community, especially among prospective adherents of Grace Church.

With the summer season now at hand, the Committee on Home Missions takes the opportunity to remind the churches and individuals who have faithfully aided home missions' work in past months that the most difficult time of the year for this work is immediately ahead. The committee earnestly requests that vacation thoughts and plans be not allowed to obscure in the minds of our friends the pressing needs of the home missions' program. We ask that this work, throughout the summer, continue to have the earnest intercession and faithful support of the Lord's people.

The Summer Program of Home Missions

By the REV. ROBERT STRONG

General Secretary of the Home Missions Committee



Mr. Strong

AN unusual blessing has been poured out upon us. Within a week after commencement every member of the graduating class of Westminster Theological Seminary has found a field of service.¹ The Committee on Home Missions and Church Extension has had its part in making this possible.

Mr. Calvin A. Busch has been appointed by the committee to work in northern Jersey. Mr. Busch has also been asked by the committee to survey the possibilities in two other fields that have been brought to its attention.

Mr. Marvin L. Derby has been called to the Calvin Presbyterian Church of New Haven, Connecticut. The Home Missions Committee will render assistance to Mr. Derby during that period when he is seeking, with the help of the leaders of the Calvin Church, to establish the work on a firmer basis. It is confidently expected that under Mr. Derby's ministry the church will go strongly forward.

The Committee on Home Missions has recently made a third appointment. This has been a call to the Rev. James B. Brown, D.D., pastor of The Presbyterian Church of America at Aurora, Nebraska, to become

¹These lines are being written subsequent to the statements of the graduates found on another page of this issue.

the committee's field worker in the State of Nebraska. Dr. Brown has a very wide acquaintance in this great State, and it may well prove that through his efforts several new churches will be established.

The appointment of Dr. Brown to this work is in line with the committee's policy to extend the testimony of The Presbyterian Church of America as rapidly as is consistent with sound policy. We would appeal to the friends and supporters of the committee to add to their prayer list the

Foreign Missionaries of The Presbyterian Church of America

The REV. EGBERT W. ANDREWS, 8
Tsitsiharskaya, Harbin, Manchoukuo

The REV. AND MRS. HENRY W. CORAY,
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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 MCLWAIN,
Tokyo Y. M. C. A., Mitoshiro Cho,
Kanda Ku, Tokyo, Japan

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 58

The Sixth Commandment

QUESTION 67. *Which is the sixth commandment?*

ANSWER. *The sixth commandment is, Thou shalt not kill.*

QUESTION 68. *What is required in the sixth commandment?*

ANSWER. *The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others.*

QUESTION 69. *What is forbidden in the sixth commandment?*

ANSWER. *The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.*

The Duties Required



Mr. Skilton

LOWER forms of life than the human are not to be disrespected, cruelly treated, or wasted (Deut. 22:6, 7; 25:4; Jon. 4:11; Prov. 12:10); but may be used for man's legitimate ends (Gen. 1:28; 9:2, 3; 18:7, 8; Ps. 8:6, 8; Acts 28:5; John 21:6, 9-13; I Cor. 10:25). Human life, with which the sixth commandment deals, is to be honored, fostered, and developed. Man is the summit of the creation of the world. Created in the image of God, he could render to his creator praise of which nothing else in the world was capable. Although man lost one phase of the image of God in the fall—his true knowledge, righteousness, and holiness—he did not lose the other phase of that image: He remained distinct from the beasts, possessed a spirit, and continued a rational, moral, and free agent (see Lesson 19). We must hold this remaining phase of the divine image in high regard in all men, including ourselves. When we are regenerated we are enabled to see that we possess this phase of the image of God and, through God's grace, the moral phase that we have lost is restored—we are renewed in knowledge, righteousness and holiness. Re-

alizing the magnitude of the divine work in our behalf, we must not hate our own flesh, but should nourish and cherish it, even as Christ also the church (Eph. 5:29). Neither soul nor body should be neglected. The mind should be nourished on the Word of God; our souls should fully rely on God (Matt. 6:34; I Pet. 5:7; Heb. 12:5-13); our lives should be holy (Col. 3:12-14, 23-25); and we ought to give our bodies fitting care (Lk. 21:34; Rom. 13:13; Col. 2:23). We must also engage in all lawful endeavors to preserve the lives of others even as our own. None is to be excepted from our concern, but we are to have a special love to believers (John 13:1, 34; I John 3:23).

Without love to God we cannot have true love to our neighbor. "Only a Christian really respects, preserves, and develops his own life for the sake of God. Consequently only a Christian can really love his neighbor since his neighbor must also be loved for the sake of God. Non-Christians . . . have no center for their thought and love that can bring man and man together. Each one is conceived of as existing for himself. Hence self-development is *at the expense of* one's neighbor instead of . . . *to the benefit of one's neighbor*" (Dr. Cornelius Van Til). See I Cor. 13; Rom. 13:10; Prov. 10:12; Eph. 4:31; Ex. 22:2.

The Larger Catechism, Q. 135, lists the following as the duties required in the sixth commandment: "All careful studies, and lawful endeavors, to preserve the life of ourselves [Eph. 5:28, 29; Matt. 10:23] and others [Job 29:13; I Kings 18:4], resisting all thoughts and purposes [Gen. 49:6], subduing all passions [Eph. 4:26], and avoiding all occasions [II Sam. 2:23; Deut. 22:8], temptations [Prov. 1:10, 11, 15; Matt. 4:6, 7], and practices, which tend to the unjust taking away the life of any [Gen. 37:21, 22; I Sam. 24:12; 26:9-11]; by just defence thereof against violence [Prov. 24:11, 12; I Sam. 14:45; Jer. 38:7-13]; patient bearing of the hand of God [James 5:10, 11; II Sam. 16:10-12], quietness of mind [Ps. 37:8, 11; I Thess. 4:11; I Pet. 3:3, 4], cheerfulness of spirit

[Prov. 17:22]; a sober use of meat [Prov. 22:20; 25:16, 27], drink [I Tim. 5:23], physic [Matt. 9:12; Is. 38:21], sleep [Ps. 127:2], labor, and recreation; by charitable thoughts [I Sam. 22:19], love [Rom. 13:10; Prov. 10:12], compassion [Lk. 10:33], meekness, gentleness, kindness [Col. 3:12]; peaceable [Jas. 3:17], mild . . . and courteous speeches and behavior [I Pet. 3:8, 9; I Cor. 4:12, 13]; forbearing, readiness to be reconciled, patient bearing and forgiving of injuries, and requiring good for evil [Matt. 5:24; Eph. 4:2, 32; Rom. 12:17, 20, 21]; comforting and succoring the distressed, and protecting and defending the innocent [I Thess. 5:14; Matt. 25:35, 36; Prov. 31:8, 9; Job 31:19, 20; Isa. 58:7]."

The Sins Forbidden

The sixth commandment forbids the taking of our own life or the life of others. It does not, however, prohibit capital punishment. The divine regulation expressed in Genesis 9:6 should ever be the rule for the state: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." See also Ex. 21:12, 14; Lev. 24:17; Num. 35:21, 30-34; Deut. 19:11-13; Rom. 13:4; and Acts 25:11. Nor does this commandment forbid our engaging in wars on just and necessary occasions. See the Westminster Confession of Faith, ch. 23:2, and the article, "The Christian Attitude Toward War," by the Rev. Robert S. Marsden in THE PRESBYTERIAN GUARDIAN, March, 1938, pp. 44-46. In the Scriptures God has indicated His approval of certain wars (Ex. 23:23, 24; Deut. 20:1-4, 5-18; Josh. 8:2; I Sam. 15:3; Ps. 137:8, 9; Judges 20:27f.; I Sam. 14:37; 23:2, 4; I Kings 22:6ff. cf. Luke 3:14; 7:1-10; John 18:36; Matt. 8:5-13; 10:34-36; Acts 10; Rom. 13:4; Heb. 11:32-34).

We are, of course, taught in the Scriptures to overcome evil with good (Rom. 12:17, 21 and Matt. 5:38-41). But if evildoers seek our lives we are not required to submit to their will. Dr. Van Til has said that "when the principle of non-resistance would more than likely defeat its own purpose it should not be applied. This is not toning down the words of Christ or his apostles in the interest of supposed consequences. We are to obey

Christ oftentimes regardless of consequences. But in this case the action would be *self-contradictory* since the very purpose of *non-resistance* is winning others." Cf. John 18:23, 36; Acts 23:3; John 2:13-17; Ex. 22:2.

We are to shun unjustifiably hazardous undertakings ourselves and are not to require them of others (Matt. 4:6, 7; Lk. 21:34; Phil. 3:18, 19; Ps. 55:23; Prov. 23:29-35; II Sam. 23:17). We should not be guilty of neglect in caring for or protecting our own lives and those of others (Matt. 25:42, 43; Jas. 2:15, 16); and, in the words of the Larger Catechism, Q. 136, of "sinful anger [Matt. 5:22], hatred [I John 3:15; Prov. 10:12], envy [Job 5:2; Prov. 14:30], desire of revenge [Rom. 12:19]; all excessive passions [Jas. 4:1; Eph. 4:31], distracting cares [Matt. 6:31, 34]; immoderate use of meat, drink [Lk. 21:34], labor, and recreations [Isa. 5:12]; provoking words [Prov. 15:1; 12:18]; oppression [Ex. 1:14; Isa. 3:15], quarreling [Gal. 5:15], striking, wounding [Num. 35:16-19], and whatsoever else tends to the destruction of the life of any [Ex. 21:29]."

SUBJECTS FOR STUDY AND DISCUSSION

1. Are some forms of violation of the sixth commandment more common in our day than in other times?
2. Do you think it possible for a believer to commit suicide? Discuss Judges 9:54; I Sam. 31:4; II Sam. 17:23; I Kings 16:18.
3. What are "just and necessary occasions" of war? Must a nation wait to be invaded before it can justifiably engage in war?
4. Is it right to kill animals simply for amusement?
5. Did Samson commit suicide?
6. What is the Scriptural teaching with regard to capital punishment?

LESSON 59*

The Seventh Commandment

QUESTION 70. *Which is the seventh commandment?*

ANSWER. *The seventh commandment is, Thou shalt not commit adultery.*

QUESTION 71. *What is required in the seventh commandment?*

ANSWER. *The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behavior.*

QUESTION 72. *What is forbidden in the seventh commandment?*

ANSWER. *The seventh commandment forbiddeth all unchaste thoughts, words, and actions.*

The Duties Required

BECAUSE God created man male and female, with a holy purpose clearly expressed in Scripture (Gen. 2:18; Mal. 2:15; I Cor. 7:2, 9), it is incumbent upon us not to attempt to remove the divinely established differences between man and woman. Neither man nor woman should try to usurp the place assigned to the other, and each should try fully to discharge his or her own duty.

Marriage and parenthood are to be considered sacred. The Old Testament held marriage in high regard (see Judges 11:37; Ps. 78:63; Isa. 4:1; 13:12; Gen. 2:18, 23-25; 30:1; Ps. 113:9; 127:3; 128:3, 4; Prov. 18:22; 31:10, 28). The New Testament declares that it is "honourable in all" (Heb. 13:4). See also I Cor. 7:2; I Tim. 5:14; 4:3; Matt. 19:5; Mk. 10:7; Eph. 5:31. In the Old Testament the chosen nation is spoken of as the bride of Jehovah (Isa. 62:5; 54:5; Hos.). In the New Testament believers are called the bride of Christ; are said to be His in both body and soul; and their bodies are declared to be the temple of the Holy Ghost (Rev. 21:9; 19:7, 9; Eph. 5:22-33; I Cor. 6:13, 19; II Cor. 6:16; I Cor. 3:16, 17). We should therefore regard marriage as that which "symbolizes the relation of the Church to Christ its head" and should strive to honor its holy significance. It should be contracted between believers, and in the Lord (I Cor. 7:39; II Cor. 6:14, 18; Ex. 34:16; Gen. 34:14; Deut. 7:3, 4; I Kings 11:4; Neh. 3:25-27; Mal. 2:11, 12). It should be between one man and one woman (Gen. 2:23, 24; Mk. 10:4-9; Matt. 19:4-9; Prov. 2:17; Lk. 16:18; Matt. 5:32; cf. Rom. 7:2, 3; I Cor. 7:2; Eph. 5:22-33). Polygamy is first mentioned in the line of Cain (Gen. 4:19). Instances of its occurrence in sacred history do not establish it as a rule for our conduct. Divorce—the severance of the marriage bond other than by death—is permitted us by the Scriptures only on very limited and serious grounds (Matt. 5:31, 32; 19:3-9; Mk. 10:2-12; Lk. 16:18; I Cor. 7:14, 15; Rom. 7:2). Divorces granted by the state on other than Scriptural grounds are

invalid. The state must recognize the marriage relationship, and must deal with certain of its aspects; but it must never interfere with the Biblical requirements for marriage or conditions of divorce.

In some circumstances and for special reasons it may be desirable for a man not to marry; but celibacy is not to be exalted as more virtuous in itself than the married state. "Protestants," Dr. Charles Hodge has said, "while asserting the sanctity of marriage and denying the superior virtue of a life of celibacy, do not deny that there are times and circumstances in which celibacy is a virtue: i.e., that a man may perform a virtuous act in resolving never to marry. The Church often has work to do, for which single men are the only proper agents. The cares of a family, in other words, would unfit a man for the execution of the task assigned. This, however, does not suppose that celibacy is in itself a virtue" (*Systematic Theology*, III:19:11). See Matt. 19:10-12; 24:19; I Cor. 7:6-9, 25-40.

On the duties required in the seventh commandment see the Larger Catechism, Q. 138. Among the requirements the Larger Catechism mentions "chastity in body, mind, affections [I Thess. 4:4, 5], words [Eph. 4:29; Col. 4:6], and behavior [I Pet. 3:2]; and the preservation of it in ourselves and others [I Cor. 7:2; Tit. 2:4, 5]; watchfulness over the eyes and all the senses [Matt. 5:28; Job 31:1]; temperance [Acts 24:24, 25]; keeping of chaste company [Prov. 2:20; I Cor. 5:9]; modesty in apparel [I Tim. 2:9] . . . diligent labor in our callings [Prov. 31:27, 28]; shunning all occasions of uncleanness, and resisting temptations thereunto [Prov. 5:8; Gen. 39:8-10]."

The Sins Forbidden

The seventh commandment forbids adultery and uncleanness in its every phase: in thought, intent, word, associations, and deed. It forbids the marriage of those related by blood or marriage up to certain degrees (see Leviticus 18 and 20; Mk. 6:18; Matt. 14:4; I Cor. 5:1; Amos 2:7) and condemns any refusal to permit Scriptural marriages (I Tim. 4:3). Among the sins listed by the Larger Catechism, Q. 139, as violations of this commandment, are "having more

wives or husbands than one at the same time [Matt. 19:5]; unjust divorce [Matt. 19:8, 9] or desertion [I Cor. 7:12, 13]; idleness; gluttony; drunkenness [Ezek. 16:49; Prov. 23:30-33]; unchaste company [Eph. 5:11; Prov. 5:8]; lascivious songs, books, pictures, dancings, stage plays

[Eph. 5:4; I Pet. 4:3; Mk. 6:22]; and all other provocations to, or acts of uncleanness either in ourselves or others [Prov. 13:14; II Pet. 2:17, 18]."

SUBJECTS FOR STUDY AND DISCUSSION

1. What was the penalty for adultery in Old Testament times?

2. What is the Romish view of divorce?

3. How do the laws of our various states on divorce compare with the Scriptural requirements?

4. What may help us in our endeavor to obey the seventh commandment?

5. What is the Scriptural teaching regarding marriage and celibacy?

The Ninth Annual Commencement Exercises of Westminster Theological Seminary

THE ninth annual commencement exercises of Westminster Theological Seminary were held at 3 P.M. on Tuesday, May 10th, at Chestnut Hill, Philadelphia. This was the first commencement program held on the 22-acre estate which now houses the seminary.

Long before the hour set for the service a large group of friends had gathered for the important occasion and, despite threatening weather, the services were conducted on the terrace of Machen Hall. The Rev. Edwin H. Rian, President of the Board of Trustees, presided.

After the processional hymn, "Now thank we all our God," the invocation was offered by the Rev. Lawrence H. Jongewaard, pastor of the Community Church of Roslyn, Pennsylvania. The Rev. Calvin K. Cummings of Pittsburgh, Pennsylvania, chose for the Scripture reading the 62nd chapter of Isaiah, and prayer was offered by the Rev. John H. Skilton of Portland, Maine.

The Address

The commencement address was delivered by the Rev. John J. DeWaard, pastor of the Calvary Presbyterian Church of Cedar Grove, Wisconsin, Moderator of the Third General Assembly of The Presbyterian Church of America, and a member of Westminster Seminary's Board of Trustees. The Rev. J. B. Hutton, D.D., of Jackson, Mississippi, who had originally expected to deliver the commencement address, was prevented by illness, and Mr. DeWaard consented to fill his place.

Mr. DeWaard chose as his subject: "The Watchmen upon Zion's Walls." His text was Isaiah 62:6. "God has

appointed, down through the history of the church, those who should be watchmen upon Zion's walls," said Mr. DeWaard. "The office of the ministry is by appointment of the Lord—today, as well as in the days of Isaiah." With deep conviction and power he urged the graduates of the seminary to remember their duties and privileges as watchmen. They must be, he said, always on the lookout for danger, guarding and defending what the Lord has entrusted to them. Many watchmen are blind to the dangers that threaten Zion.

The watchmen could not discharge their duty, declared Mr. DeWaard, were it not for their great privilege of prayer. They must constantly intercede for the people of God. With profound fervor he urged the graduates to remember that, while it is an easy matter to pray in presbytery meetings, their great duty and high privilege was to engage in "a reminding of Jehovah." The measure of their success as watchmen on Zion's walls would depend upon their private intercession for the members of their church.

The Awards

The regular certificate of Westminster Seminary was awarded to the following men:

Robert Beekman Brown
Calvin Arthur Busch
Marvin Ladoit Derby
Lawrence Raymond Eyres
Edward Freer Hills
William Benson Male
Raymond Marion Meiners
Robert Edgar Nicholas
Peter Pascoe
Russell Dale Piper
William Stanford Reid
Earl Benjamin Robinson, Jr.
Donald Richard Weiglein

Those receiving graduate certificates were: William Stanford Reid, Johannes Geerhardus Vos, and Henry R. Van Til.

Mr. Reid and Mr. Nicholas have been awarded the Frank H. Stevenson Scholarship. Mr. Reid also received the William Brenton Greene Prize in Apologetics, and Mr. William E. Welmers was awarded the Benjamin Breckinridge Warfield Prize in Old Testament. Mr. Reid will continue his studies at the University of Pennsylvania, where he has been appointed assistant instructor in the history department. Mr. Nicholas will continue his studies at Westminster Seminary.

The Rev. Professor R. B. Kuiper, Chairman of the Faculty, addressed the graduating class. He compared the duties of the ministry to the duties of the shepherd David, and urged the graduates always to be mindful of the need for combining truth and prudence. Never be prudent, he warned, at the sacrifice of truth, nor sacrifice prudence in your zeal for truth.

Special Announcements

Mr. Rian announced that Mr. Matthew McCroddan, ruling elder in the Covenant Presbyterian Church of Orange, New Jersey, had been appointed to membership on the Board of Trustees. Of special interest to readers of THE PRESBYTERIAN GUARDIAN was the announcement that the Rev. John H. Skilton, pastor of the Second Parish Presbyterian Church of Portland, Maine, had been appointed Instructor in New Testament to be effective September, 1939. Mr. Skilton received his Bachelor of Arts and Master of Arts degrees at the

University of Pennsylvania. For several years he was assistant to the noted scholar, Dr. Felix E. Schelling; in the Department of English. He graduated from Westminster Seminary in 1933.

In connection with plans for the celebration in 1939 of the tenth anniversary of the founding of the seminary, Mr. Rian announced that the Rev. John Macleod, D.D., Principal of the Free Church College of Scotland, has accepted the appointment of the Board of Trustees to give special lectures during the month of April, 1939, on the subject of "Scottish Theology in Relation to Scottish Church History." Dr. Macleod, who is author of several books and a leading theologian in Scotland, will also give the

gathered in the Whittier Hotel to welcome the graduating class to membership in the Alumni Association and to greet friends of the institution. A business meeting followed the banquet, at which the Association approved the recommendation of its executive committee regarding plans for the ministerial institute to be held this summer. These plans were announced in the April number of THE PRESBYTERIAN GUARDIAN.

The addresses of the evening were delivered by the Rev. Professor Paul Woolley and the Rev. Johannes Vos. Mr. Woolley discussed the present stage in the progress of The Presbyterian Church of America, its goal, and the means by which that goal might be achieved. Mr. Vos spoke on

work I expect to be a missionary in New Hampshire under the Committee for the Propagation of the Reformed Faith in New England. It is in the latter field that I hope to labor for at least a year."

Earl B. Robinson, Jr.: "I hope to find my field of service in the Presbyterian Church in Canada, and there to pursue further study."

W. Stanford Reid: "After spending the summer preaching on a mission field in Canada, I hope to return to Philadelphia to take up my duties as assistant instructor in the Department of History, University of Pennsylvania. At the same time I shall be working for my degree of Doctor of Philosophy."

Raymond M. Meiners: "In Schenectady, New York, under the jurisdiction of the Presbytery of New York and New England, I hope to organize a congregation of The Presbyterian Church of America. Much prayer and faithful preaching of the gospel are needed, but there is a nucleus there, and I believe we can minister to a great need in that city."

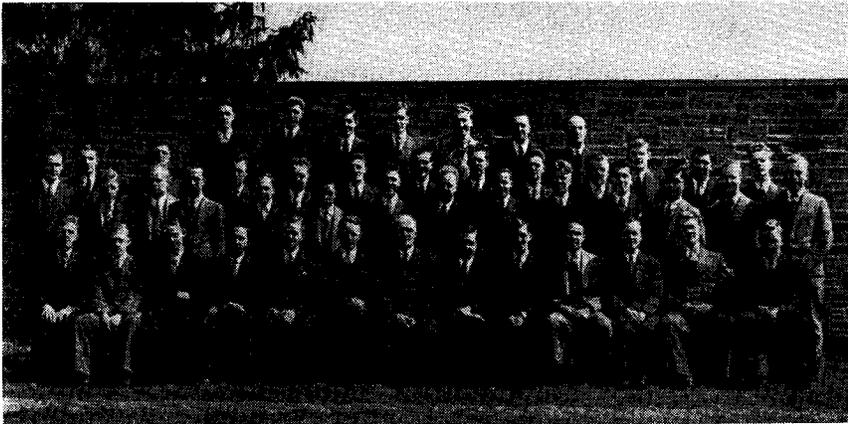
Robert B. Brown: "My plans for the immediate future are not yet fully settled in my own mind; but I am thankful that I am in the service of the sovereign God who works all things after the counsel of His will."

Marvin L. Derby: "Within the past few weeks it has become evident that the way has opened up that I might serve in the ministry of the Calvin Presbyterian Church (of America) in New Haven, Connecticut."

Calvin A. Busch: "At this present writing the field of labor is not definite. I trust God to provide some place where I may have the joy of glorifying Him in the preaching of the Word unto the salvation of souls and the building up of His saints."

Donald R. Weiglein: "In God's divine providence I have received a call to serve as the stated supply of two churches in Danville, Virginia, in the Presbyterian Church in the U. S. I expect to be licensed and ordained there in the near future."

Robert E. Nicholas: "I expect to continue my studies next fall in Westminster Theological Seminary as a graduate student. The summer months will probably include both studying and preaching the gospel of Christ as it is revealed in the Word of God."



The Faculty and Student Body of Westminster Theological Seminary

tenth anniversary address in May, 1939.

The commencement exercises ended with the singing of the hymn, "When I Survey the Wondrous Cross." After the service tea was served in the dining hall, and friends and graduates together enjoyed a time of happy fellowship.

The Baccalaureate Sermon

For the first time since the founding of Westminster Seminary families and friends of the seniors attended the baccalaureate service, held in Machen Hall on the afternoon of Sunday, May 8th. The sermon was preached by the Rev. Cornelius Van Til, Ph.D., Professor of Apologetics, on the text of II Corinthians 3: 18.

The Alumni Banquet

On Monday evening, May 9th, the alumni of Westminster Seminary

gathered in the Whittier Hotel to welcome the graduating class to membership in the Alumni Association and to greet friends of the institution. A business meeting followed the banquet, at which the Association approved the recommendation of its executive committee regarding plans for the ministerial institute to be held this summer. These plans were announced in the April number of THE PRESBYTERIAN GUARDIAN.

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The Class of 1938

In order that readers may know of the plans of this year's graduating class, there follows a brief statement from a number of the members:

Lawrence R. Eyres: "God willing, I plan to work this summer at a Reformed Bible Conference farm at West Hollis, Maine. Along with that

The Secret of Effective Missions

A Mission Study by the REV. CARY N. WEISIGER

General Secretary of The Committee on Foreign Missions



Mr. Weisiger

WHEN one reads the book of Acts and then studies the modern missionary situation one is impressed by a great contrast. The contrast consists in the soul-saving power of the first century church and the lack of soul-saving power in the twentieth century church. The early Christians obtained results in their ministry. Too many missionaries of the present day labor ineffectively and fruitlessly.

One great reason, of course, for the disheartening contrast is that the twentieth century church as a whole has departed to a great extent from the Word of God. In spite of what board secretaries in large denominations may say, there *are* modernist missionaries on foreign fields. These missionaries, and there are many of them, have no right to be called Christian for they are denying the Lord who bought them. Worse still, there are many ministers and churches at the home base who encourage them in their Modernism.

But even if we should eliminate from our consideration at present the weakening influences of Modernism, what shall be said of those missionaries and churches who truly accept the Bible as the Word of God? Do they exhibit in their preaching and teaching the same soul-saving power which prevailed in the early church? The answer is obviously that they do not. Everywhere there are abundant evidences that Bible-believing Christians at the home base and on foreign fields are yearning for a power that is lacking.

How then shall true Christians obtain and recapture the power and zeal of the first century church? Shall it be by more generous giving? Doubtless this would help a great deal. Shall it be by the consecration of gifted young lives for foreign service? Doubtless this would aid tremendously. Or must we go deeper than these things and suggest that it shall be chiefly by prayer? Doubtless this is the best answer of all. Because

when one reads the book of Acts and the rest of the New Testament one soon comes to realize that the secret of effective missions is prevailing prayer. A praying church at home and abroad means a powerful church.

Prayer a Basic Need

The church must come to a fresh realization of the truth of total inability. This truth, so clearly taught in Scripture, brings home the fact that only God can save sinners and that sinners are totally unable to save themselves. It takes the mighty power of God to conquer the strongholds of heathendom and to rescue sinners from the power of Satan and the grip of false cults and false religious systems.

A veteran missionary in Arabia, a land under the curse of Islam, is reported to have said, "Working out here one comes to realize what is true, of course, everywhere, that nothing but God's own divine power can open men's hearts for the entrance of Christ, and nothing but His entrance will meet their needs. That means, I suppose, that the one thing we need is prayer."

Has the church forgotten what was perhaps the Lord's first command in regard to missionary activity? It is to be feared that it has. In Matt. 9: 36-38 these words are to be found: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest is truly plenteous, but the laborers are few; *Pray ye therefore* the Lord of the harvest, that he will send forth laborers into his harvest."

This is a striking command from the Lord of the harvest Himself. The first activity the disciples were to engage in when they beheld the great need among the multitudes and the ready harvest was prayer! The first recourse of Christians when they consider the lost condition of the heathen is not to man but to God. And that recourse can be had only by prayer.

A Praying Church

The significant lesson which the narrative in the book of Acts teaches is that the *whole* church was a praying church. Not only the apostles, not only a select few, but the rank and file of the laity were engaged in prayer. This is apparent in several instances. Take the case of Peter's Pentecostal sermon, for example, and its issue in the conversion of three thousand souls. Of these converts it is written: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in *prayers*" (Acts 2: 42).

Or take the case of the imprisonment of Peter after Herod had killed James the brother of John with the sword. Peter was marvellously rescued by an angel. What brought it about? Obviously it was prayer. The God who ordained Peter's release also ordained the prevailing prayer that was made in Peter's behalf, and honored that prayer. "Peter therefore was kept in prison: but prayer was made without ceasing of *the church* unto God for him" (Acts 12: 5).

It is clear that the church of today will not have first century power without first century prayer. It is equally clear that first century prayer means a praying laity. Ministers and missionaries must pray. Elders and deacons must pray. Sunday school and missionary society officers must pray. But also church members must pray. Then we shall have powerful and effective missions.

Prayer is a most wonderful means of grace. It blesses not only those for whom intercession is made but also the intercessor. It spans oceans and mountains in a moment of time. It brings the soul close to God in sacred fellowship. It taps those mighty reservoirs of power in Heaven which alone are the source of earthly blessing. Surely today, if ever, there is need for a praying church.

Word From the Orient

THE Rev. Egbert W. Andrews writes interestingly of conditions and prospects in Manchoukuo and China. In a letter dated April 14th from Harbin he says:

Reports of the suffering in China are always distressing. What a privilege is theirs who are located in the war-stricken

areas? We have recently heard of the experiences of the Dodds [Independent Board missionaries] when Tenghsien fell—of God's protection of them in danger, of their opportunities to preach to eagerly-listening refugees. The opportunities here do not come in the same way, but the need is great.

Henry Coray just returned from the country two days ago and said that he was more than ever impressed with the immensity of the task to be accomplished in the rural areas. For the present no permits are being granted to open chapels in the city and this fact is somewhat of a hindrance to the work. For the future, I believe that North Manchoukuo and Central Kiangsu (province in China proper) should be our fields of work.

The cooperation and fellowship of like-minded missionaries of different missions should do much to strengthen the work. Up here the Covenanters and ourselves should be able to work together. Down south, perhaps the Christian Reformed people and ourselves should be able to assist one another. . . .

People say that last winter was the coldest up here in a long time. You will perhaps be surprised, therefore, when I tell you that I was able to get along without buying a single extra garment of heavy clothing.

The Rev. M. C. Frehn, in a letter dated April 18th from Tokyo, Japan, speaks of his meeting the Rev. R. Heber McIlwaine and of the work in Japan:

Mr. McIlwaine has arrived and we have had a few conferences in relation to opening our work. The government is very strict about everything and we must be very careful as to how we go about our approach. . . . I believe Mr. McIlwaine is a man of good judgment and should be a leader among the missionaries of Japan.

David [son of Mr. and Mrs. Frehn] feels quite well these days although he still has a tube in his kidney. He feels the whole matter very keenly and realizes it has been a very serious matter. He desires to live and serve God—so he told me this morning. The Lord's will be done is my prayer. . . .

Last Saturday a fine Japanese lady whose husband is a big man in the Mitsue interests called on Mrs. Frehn and spent the afternoon. She is not a Christian but seems to be hungry. When a young girl she learned some hymns, so she asked us to sing some of the hymns she knew.

Today another young wife whose husband was in the Mitsue company and who has been eight years in New York City came to see us. We are getting some fine contacts here and hope to have a meeting with these women before long. Hand-picked fruit as a rule lasts well.

The Rev. R. Heber McIlwaine writes in a letter dated April 16th from Tokyo as follows:

The Frehns have been very fortunate in getting a house at such a reasonable

figure. Of course it is pretty far out from the heart of the city, but it is more healthy, and really I had no idea that such a place could be had for such a figure. David is improving now, and his general appearance was much better the last time I saw him. I sincerely hope that he will not have to have his kidney removed. . . .

There is a group of some seventeen, not so very far away, that have been converted, and wish to organize a church. . . . We might see our way clear to go out and visit these people, and if they wished to affiliate with us, we would be glad to have them do so.

Earnest, prevailing prayer is requested for all of our missionaries in the Orient—for the Rev. Egbert W. Andrews, the Rev. and Mrs. Henry W. Coray (still under appointment of, but not being supported by, The Committee on Foreign Missions at present), the Rev. and Mrs. M. C.

Frehn and their son David, still very sick, Mr. and Mrs. Richard B. Gaffin, and the Rev. R. Heber McIlwaine. Prayer is requested also for the Coray, Frehn, and Gaffin children.

Suggested Study Material

PRAYER IN THE EARLY CHURCH: Acts 1: 14, 24; 2: 42; 4: 24-33 (note in this passage how power came after prayer); 6: 4, 6; 10: 30 (what was Cornelius doing when great blessing came?); 12: 5; 14: 23; 16: 16, 25-33. What four principles of prayer are to be found in the following references in the Epistle of James? Jas. 4: 2b; 4: 8; 1: 6a; 5: 16b.

"CHINA CALLING": Chapter Six: Christianity in China.

News From the Presbyteries

California

BEVERLY CHURCH, 359 South Woods Avenue, East Los Angeles: "The Pastor's Instruction Class" for children is operating enthusiastically. It meets for three hours each Saturday morning, and a teacher's edition of the Bible has been offered as a prize to the best pupil. Discussion and memorization are led along three major lines: Scripture verses, the Shorter Catechism and great hymns of the church. The Rev. E. Lynne Wade has been of much help in organizing the class. . . . The Rev. Mr. Allbutt, of the China Inland Mission, was guest speaker at the May missionary meeting.

Covenant Church, Addison and Grove Streets, Berkeley: On April 22nd the church entertained the presbytery. The pastor, the Rev. Robert K. Churchill, was elected moderator, and ruling elder Sankey Oren was chosen stated clerk. . . . Following a church supper, the Calvin Hour Rally was held. Speakers at the rally were Mr. Churchill, the Rev. Donald K. Blackie, the Rev. William Harlee Bordeaux and the Rev. E. Tanis; a brief sacred concert was given by a chorus from the Christian Reformed Church. . . . On May 6th Mr. Churchill will lecture in the Christian Reformed Church of Alameda on "The Barthian Theology and the Return of Paganism."

Westminster Church, 5638 York Boulevard, Los Angeles: At a well-attended Mother's Day service the church had, as guest preacher, the Rev. John C. Rankin, pastor of the Calvary Presbyterian Church, Worcester, New York, and moderator of the Presbytery of New York and New England.

The Dakotas

THE Presbytery of the Dakotas met at Carson, N. D., on April 28th. All but one of the ministerial members were present. Two overtures to the Fourth General Assembly—one concerning total abstinence and the other advocating a merger with the Bible Presbyterian Synod if the assembly approves the first overture—were passed by a narrow margin. A third overture, on the subject of withdrawing from the denomination if the assembly rejects the overture on total abstinence, was ruled out of order. Six elders, representing churches of only two ministers of the presbytery, supplied the additional votes needed for the passage of the overtures.

The Rev. James L. Rohrbaugh, formerly a missionary under the Independent Board, has spoken in seven churches of the presbytery. At Aurora, Nebraska, about 250 persons heard his address, and at Carson, North Dakota, 100 persons listened to

first-hand descriptions of the almost unbelievable sufferings of the Ethiopians under the Italian invasion, and the bravery of Ethiopian Christians for the sake of Christ. Mr. Rohrbaugh's tour is proving a blessing to the churches of the Presbytery of the Dakotas.

Calvary Church, Volga, South Dakota: The dedicatory service of the new home of Calvary Church was held on the afternoon of April 24th. The sermon was preached by the Rev. A. Culver Gordon of Bancroft, and the service was conducted by the pastor, the Rev. Charles L. Shook. The congregation is humbly thankful for the goodness of God in giving it this new church home.

New Jersey

FAITH CHURCH, *Trenton:* May 22nd was a Missionary Sunday, the guest preacher at both services being the Rev. Johannes G. Vos who spoke in the morning on "Forward With Christ in Manchuria," and in the evening showed slides of his work.

Calvary Church, Ringoes: Five new members were received on Easter Sunday morning by the pastor, the Rev. Bruce Wideman. The special services held each Sunday afternoon in Flemington are being welcomed by the group of believers in that town.

The presbytery met on Tuesday, May 17th, at the home of the Rev. Leslie Dunn in Columbus. The Rev. James L. Rohrbaugh, the new moderator, was inducted into office by the retiring moderator, the Rev. Alexander K. Davison.

Ohio

IN CONNECTION with a special session of the Presbytery of Ohio held in Columbus on May 3rd, a rally was held in the evening at the Neil House, at which a number of local Presbyterians were present. Members of the presbytery were impressed with the keen interest and earnest spirit of those who attended. The meeting was addressed by the Rev. J. Lyle Shaw of Newport, Kentucky, moderator of the presbytery, and by the Rev. Everett C. DeVelde, pastor of the Trinity Church of Cincinnati.

During the business sessions, held earlier in the day in the Y.M.C.A. building, the Rev. Leland Jorgensen

was received as a member of the presbytery. Mr. Jorgensen comes from the Presbytery of Wisconsin, and plans to work in the Columbus field. He will also supply the church at Marion.

Trinity Church, Cincinnati: The people of this congregation and many of their friends were quickened and refreshed in a series of special services held from March 27th to April 3rd by the Rev. Isaac Page, D.D., of Toronto, Home Secretary of the China Inland Mission. During the services a number accepted Christ as their Saviour. The pastor, the Rev. Everett C. DeVelde, reports: "The Word went forth with real power and effect." Services were held each day at noon and in the evening. . . . One of the several interesting and useful organizations of Trinity Church is the "Fisherman's Club." True to the gospel origin of its name, this club was active in a campaign of calling upon people in various parts of the city. Individual witness to the gospel was thus added to the public preaching of the Word. At the Communion service on April 3rd, three new members were welcomed into the fellowship of this church. . . . On Sunday evening, April 10th, the Rev. Leland Jorgensen came as guest preacher to the pulpit of Trinity Church. . . . A choir has recently been organized among the young people of the congregation, and is serving regularly in public worship, much to the gratification of both pastor and people. . . . It will be of special interest to all who live in this area to know that a weekly broadcast feature is being conducted regularly by Mr. DeVelde. He can be heard each Thursday morning, 7.00 to 7.15, from Station WSAI, Cincinnati.

Trinity Chapel, Newport, Kentucky: The preaching of the Word in this mission congregation under the ministry of the Rev. J. Lyle Shaw, moderator of the Presbytery of Ohio, has been steadily bearing fruit. On Easter evening, April 17th, both sacraments brought gospel blessing to a goodly number. The session of the Trinity Church of Cincinnati, which sponsors this mission, officiated in the reception of 18 into church membership. The sacrament of baptism was administered to 24 persons, 7 of whom were adults. In the Communion serv-

ice, 25 sat down to the table of the Lord, most of them for the first time.

Philadelphia

THE Presbytery of Philadelphia met on May 16th at the Valley Forge Church, Norristown, Pennsylvania. Six members of this year's graduating class at Westminster Seminary were, after a lengthy theological examination, licensed by the presbytery. They are: Marvin L. Derby, Raymond M. Meiners, Edward F. Hills, Calvin A. Busch, Robert E. Nicholas and Robert B. Brown. Mr. Meiners and Mr. Derby were later dismissed to the Presbytery of New York and New England. The Rev. W. Benson Male, formerly pastor of the Norristown "Bible Testimony," was received into the presbytery. . . . Plans were announced for a Young People's Rally to be held on the campus of Westminster Seminary on the afternoon of Memorial Day. The Rev. William T. Strong of West Collingswood, N. J., and the Rev. Professor R. B. Kuiper will be the speakers.

Calvary Church, Germantown: Special services are being planned for Sunday, May 29th, to acquaint those who still remain in the Presbyterian Church in the U.S.A. with the true state of that denomination. In the morning the Rev. Edwin H. Rian will speak on "Present Trends in the Presbyterian Church in the U.S.A.," and the Rev. Edward J. Young will speak in the evening on "Lukewarm Presbyterians." Deputations are expected from other churches of The Presbyterian Church of America.

Redeemer Church, West Philadelphia: A series of special services was held on Sunday evenings in May in order to arouse to their responsibilities Christians who have not yet left the Presbyterian Church in the U.S.A. Many members of that denomination attended in response to the more than 300 mailed invitations and other publicity. . . . The Young People's Society is inaugurating an evening meeting once a week for Bible study. It is also planning open air evangelistic services for the summer months in coöperation with the young people of Gethsemane Church in Southwest Philadelphia.

Calvary Church, Willow Grove: On Easter Sunday the church enjoyed the largest attendance in its entire history. A record-breaking offering

for the building fund was received.

Kirkwood Church, Kirkwood: At a recent congregational meeting the entire church joined in praising God for His blessing during the past year. Spiritual progress and material growth have been evident. At the last Communion service the church was filled and nine members were added to the rolls, four of whom came to the Kirkwood Church from the Presbyterian Church in the U.S.A. . . . The new building is expected soon to be ready for dedication, and plans for that service will be announced in the near future. . . . At the evening service on May 15th there were 95 young people present, including a deputation from the Bethany Church of Nottingham.

THE TEXT OF SECRETARY ROPER'S ADDRESS

THE following is the full text of the address, entitled "The Church and Human Security," delivered on January 31st by Secretary of Commerce Daniel C. Roper to the members of the Ministerial Union in Washington, D. C. For editorial comment on this significant document see page 101 of this issue of THE PRESBYTERIAN GUARDIAN.

I appreciate the visit today of this group of clergymen representing the interdenominational religious life of Washington. Your City-Wide Protestant Ministers Association is demonstrating willingness to rise above denominational differences and coordinate thought and action in the effort to increase the effectiveness of spiritual forces in human affairs. Certainly, this objective is not subject to controversy. All Christian faiths have a common responsibility to promote spiritual concepts. Here as well as elsewhere we should realize that in union there is strength and that in righteousness there is victory.

It cannot be overemphasized that non-cooperative emphasis on Christian principles is causing men and women everywhere to despair and in some cases to take their own lives under pressure of what they regard as hopeless confusion.

To bring needed security to the individual and preserve our national objectives, it is essential to enlarge the scope of the Church and not narrow it. It is expecting too much in these times even that the combined efforts of spiritual leaders unassisted can solve all human problems. It is expected, however, that such combined efforts can create an attitude of mind and heart that will place spiritual values above pagan tendencies.

The appeal is for all who sense the situation to stress that no people can overlook the hand of God in human affairs and attain their highest destiny. Yet,

this conviction must be expressed in both word and deed if the virtues of religious freedom are to continue to enrich and ennoble our lives. The responsibility of leadership to this end was expressed by Tyron Edwards when he said, "The aim of religion is obedience to God in improvement of self and benevolence to man." He also made the prophetic statement that, "What we need in religion is not new light, but new sight."

Our own Nation, in its inception and throughout its history, has recognized spiritual values and endeavored to cling to the ideal of contributing toward the best social status for the people. True religious principles are the foundation of good society, the basis on which our civil charting rests and from which our basic laws derive their sanction. Both our national and state governments need to place increasing emphasis on humanitarianism. The results of this objective endeavor, however, cannot be made secure without the cooperation of the people in keeping aroused the virtues necessary to undergird all efforts to maintain justice and protect against those forces that would destroy law and order, religious freedom and civilized society. Thus in this broad scope, enlarged by social complications, Church organizations have great responsibilities for cooperating with law enforcement agencies striving for greater safety in community life; also in interesting their members in studies of and constructive work in handling relief work among their members and in their Church localities. Likewise in the field of thought and energy of youth, there is a need for proper guidance in providing wholesome entertainment, training musical talent among members and wholesome recreational activities. If Church organizations would implement their services through the technique of such workshop and cultural procedure, it would evolve into an educational force of great possibilities in charting human conduct. Such larger needed service is imperative for the future of both the Church and the community.

It is gratifying that many religious institutions under the leadership of clergymen of vision are already so adapting their programs and federating their forces. It needs, however, to be used more generally. The greater the effort to make Church programs attractive and helpful to youth, the more quickly will we safeguard against a breakdown in moral standards, the spread of cynicism and secularism, the abandonment of worship, and other destructive factors.

So pronounced is the present trend in moral decadence that unless it is arrested our democratic institutions and liberties, including religious freedom will perish as they have in the totalitarian states. This danger was visualized eighty years ago by that great American statesman, Lewis Cass, when he said, "The fate of a Republican government is indissolubly bound up with the fate of religion and a people who reject the faith will find themselves the slaves of their own evil passions or of arbitrary power."

We are aware that other movements are endeavoring to impress the need for united effort. Your plans should join with

all such in a national appeal in which as many individuals as possible and groups would be brought into a working relationship with the enlarged movement. You have the opportunity in this National Capital atmosphere to assist in coordinating all such forces into a nation-wide endeavor. This might well lead to an *all inclusive national conference*, attracting and eliciting the energetic support of every phase of business and professional life. In initiating, assembling and conducting such a national conclave, partisan politics in every form should be safeguarded against.

It is a fact that many of our business men recognize the growing significance of the human element in society and have adopted policies looking to the promotion of human welfare. Along with many in the professional groups, they are willing to pursue further endeavors in applying moral concepts and in working to preserve religious freedom and to stimulate human faith and happiness. Such a combined endeavor probably could be more effectively carried forward through central *national headquarters and laboratory study guidance*. Through this procedure, methods of selecting and specially training leaders could be devised and disseminated among educational institutions willing to cooperate. Attractive opportunities for public service would thus be offered to young men and young women of conviction, personality and zeal.

Let me hasten to say that the character of the work of the ministry must not be reduced. On the contrary, modern impacts require that the type of pulpit work be strengthened and made more persuasive through conviction and earnestness. No one can doubt that what the Church needs today is a specially selected leadership, surcharged with the conviction of sound belief, inspired by power and vision.

It is for practical help that men and women, nervous and fearful, have sought solace in greater security. Not always finding this security in their religious affiliations, it was natural for them to turn to other sources. From one source to another they drifted until in desperation and disillusionment they appealed to their Government. The result was a congestion under Federal operation of many endeavors which should have been administered by the Church through cooperation with other local units and subdivisions of Government.

Why could not this be accomplished by the Government and the Federated Church organizations, in cooperation, reorganizing a structure like the National Council of Defense of the World War period and through such a structure enliven all the related groups in cooperation and at the same time prompt the maximum of economic cooperation in finding work for people and in the proper handling of relief?

Precept alone will not suffice for present day needs. The challenge requires that we teach through the concrete as well as the abstract to the end that Christian principles shall more effectively influence the lives and hearts of men and women. In this way only can we exemplify the injunction of Holy Writ, "Bear ye one

another's burdens and so fulfill the law of Christ."

Many outstanding social leaders throughout history have sensed this responsibility and distinguished themselves in effective leadership. For instance, Moses is an outstanding character of ancient history because he lifted his people out of great economic distress. Jesus Christ taught the philosophy of ministering to the physical as well as the spiritual requirements of mankind.

I am not unmindful of the successful efforts of religious bodies to meet the increased human needs of our times through school, hospital and charitable organizations, but this constructive service needs to be expanded to combat those who would subvert morality and the other pillars of human happiness.

I fully appreciate the fact that the economic strain through which the Churches have been recently passing, making it difficult to save their physical properties at home and abroad, has to some extent affected their meeting the larger social demands brought in these later years. They have also been handicapped by the draft upon their potential leadership through the attraction of service opportunities in other fields that had an overpowering appeal to students in search of economic opportunities. However, let us not overlook the fact that the greatest satisfaction to a human being comes through achievement in helping others. If the Church will broaden this field for the achievements of well selected young men and young women in leadership such qualified leaders will again be forthcoming and in my opinion a grateful people will see that they do not suffer financially.

Of the greatest importance in initiating, planning and executing a far-reaching program, the women of our country who are responsible for so many of our constructive Church and welfare movements must be prominently represented in the councils.

The regional and national conference method for launching a religious movement of nation-wide scope should comprehend well-thought-out agenda of spiritual and economic proportions surcharged with vigor and sincerity.

Success would depend upon consecration and loyalty to the objectives of the movement and such penetration of its significance as will prompt vital interest in its support. It must reach the people in vitalizing form.

The hour has struck for every pulpit, every moral, educational and religious unit to call upon every believer for rededication to the service of God and country. The endeavor must seek all men and women in all stations of life and enlist their dynamic support. It cannot be done under a single unit procedure. It can be achieved through a coordinated program in which jealousies and prejudices will yield to the righteous goal sought. The acclaimed objectives of Christianity can only be attained through the consecrated cooperation of the almost countless units of the great Christian Church. The future of our democracy and the future welfare of all our people await your constructive response to the challenge!

DIRECTED VERDICT AGAINST BRIDGETON CHURCH OPPOSED BY MAJORITY OF JURORS IN COURT DRAMA

Nine Members of Panel in New Jersey Property Case Protest by Ballot, Finally Accede to Court Ruling

CCLIMAXING a six-day trial in which evidence offered by the defense was, with monotonous consistency, ruled inadmissible, a rebellious jury on May 16th refused for nearly half an hour to yield to a directed verdict rendered by Circuit Judge Samuel M. Shay in New Jersey's Cumberland County Court. The verdict demanded by Judge Shay, in the suit for the church property, was in favor of the trustees of West Jersey Presbytery of the Presbyterian Church in the U.S.A. and against the trustees of the West Presbyterian Church of Bridgeton, the congregation and its pastor, the Rev. Clifford W. Smith. Both the church and its pastor are members of the Presbytery of New Jersey of The Presbyterian Church of America.

Creating a bombshell and an extremely perplexing problem, the panel at first replied feebly when Deputy Clerk Ralph B. Wentzel recited the routine question asked after a court has directed a verdict.

"I would like to have the jury polled," said former Judge F. A. Stanger, one of the defense attorneys, when he heard the response.

Judge Shay instructed the deputy clerk to poll the jury and then, after the foreman voted "yes," nine other jurors voted "no." There was one other agreement; juror No. 11 voted in favor of the Court's verdict.

"Take the jury to the jury room," said Judge Shay, and then called a short recess.

The courtroom, filled with ministers and members of the congregation which had just been ordered out of their edifice, hummed with excitement at the unexpected turn of events.

The jury was brought back again and this time Judge Shay made it plain that the panel had nothing to do with the verdict.

"Possibly you have a misconception of this matter," the Court said. "The Court has listened to law arguments and has determined the plaintiffs are

entitled to the verdict. I have so instructed you, as jurors."

"Is there anyone in the box whose hearing is impaired?" he asked. There was no response.

"This is my responsibility, not yours," added Judge Shay.

When one of the women jurors mentioned her attitude in the case Judge Shay said "It's a technical matter, lady."

He explained further that there seemed to be a lack of knowledge in the procedure.

"I have tried to be patient," Judge Shay said, "Now poll the jury."

On the second ballot the foreman said that, while he made a mistake on the first ballot, he would have to vote "yes" again "under instructions of the Court." After considerable hesitation other jurors fell in line, repeating "under instructions of the Court."

Two women jurors, however, remained hostile to the Court's ruling in favor of the Presbyterian Church in the U.S.A. and again voted no.

Once again, the jury was ordered back to the jury rooms. When the panel returned, a third poll and then a fourth poll was taken. On the final call the verdict was reluctantly unanimous for the plaintiffs. A few members of the panel walked out of the courtroom with tears in their eyes.

One member later declared the jury felt that it certainly could have decided the case after hearing it for six days. "But nobody wanted to be held in contempt of court," he added, "that's why we agreed to the directed verdict."

The action of the Cumberland County jury in defying the directed verdict of the Court was without precedent in Cumberland County Courts.

The action of the panel created a sensation in the courtroom and among many members of the bar who were present at the time. There was no demonstration, however, after the verdict was finally pronounced legal.

Speaking for the plaintiffs were

former Judge LeRoy W. Loder, of Bridgeton, and Alexander L. Rogers, of Woodbury, who fought for direction of verdict while former Judge F. A. Stanger and his law associate, Robert G. Howell, battled to have the case reopened for additional testimony.

The Court stated, at the conclusion of the case, that there were no facts for the jury to determine. The verdict as finally rendered carries with it a judgment giving possession of the West Church to the presbytery of the Presbyterian Church in the U.S.A.

The ousted congregation and its pastor decided not to carry the case to the Court of Errors and Appeals, and abandoned the \$75,000 building almost immediately.

SOUTHERN CHURCH VOTES TO ALTER CONFESSION OF FAITH

THE General Assembly of the Presbyterian Church in the United States, meeting at Meridian, Mississippi, on May 21st voted 151 to 130 to omit two sections of the Confession of Faith dealing with the Reformed doctrine of predestination. The sections voted out are: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death" (Chapter III, section 3); "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished" (Chapter III, section 4).

The sections omitted were criticized by several ministers as an "overstatement" of Scripture, which "keeps our ministers constantly on the defensive." Other commissioners declared that these sections "form the cornerstone of the church creed."

In adopting this recommendation of the *ad interim* Committee on Proposed Changes in the Confession of Faith and the Catechisms, the general assembly has taken a step which so far has been shunned even by the now-apostate northern church.

Of more encouragement is the last-minute report that the assembly voted without dissent to reject the proposal of re-entry into the modernist-domi-

nated Federal Council of the Churches of Christ in America. A complete account of the assembly's major actions will appear in the July issue.

PRESBYTERIAN CHURCH U.S.A. CONSIDERS PLAN FOR UNION

THE modern zeal for church union will dominate the stage at the 150th General Assembly of the Presbyterian Church in the U.S.A., opening for a one-week's run at Philadelphia's mammoth Convention Hall on Thursday, May 26th. Three separate proposals for union with other religious bodies will be considered.

A resolution adopted by the General Convention of the Protestant Episcopal Church last October, inviting the Presbyterian Church in the U.S.A. to join with it in a formal declaration of "their purpose to achieve organic union between their respective churches," will be delivered to the assembly by the Department of Church Coöperation and Union. This department, which has been studying the resolution for several months, is expected to recommend a reply and the commissioners, as usual, are expected to vote for the recommendation.

The question of church unity will be raised again by the department's report on a resolution adopted a year ago by the Presbytery of St. Paul, requesting the assembly to "give

sympathetic consideration to the suggestion of Dr. E. Stanley Jones that the Protestant churches of America unite to form 'the Church of Christ in America.'" Dr. Jones, it will be remembered, is the noted modernist missionary and advocate of church union with the sky the limit. Under his plan the several churches would retain their denominational names but nothing else.

A report will also be made by the department on plans for organizing a World Council of Churches, which would link all non-Roman and supposedly Christian bodies in the world. This proposal is not for organic union, but for a world federation similar to that of the Federal Council of the Churches of Christ in America.

The 150th General Assembly also faces the task of choosing a successor to Dr. Lewis S. Mudge, Stated Clerk and self-confessed "chief executive officer of the church." In the moderatorial derby the favorite for this assembly is Auburn Affirmationist Robert Freeman of California.

YOUNG PEOPLE'S CONFERENCE TO BE HELD AT QUARRYVILLE

EXTENSIVE plans have been well laid for the Second Annual Young People's Bible Conference on the 13-acre grounds of Faith Presbyterian Church, Quarryville, Pennsylvania. The success of last year's conference has prompted the directors to extend the sessions this year to two weeks instead of the one week previously announced. The conference will open on June 18th and will continue through July 3rd. It will be divided into two terms, the first term ending on June 26th and the second beginning on June 25th. Either term may be taken separately.

Eight additional speakers have been engaged for the two weeks' period, making a total of 20, including 15 ministers of The Presbyterian Church of America. The cost of attending both terms has been set at \$16, and either term taken separately will cost \$9.50. Detailed programs are being mailed to pastors, and further information may be secured by addressing the Rev. Franklin S. Dyrness, Quarryville, Penna., or the Rev. Robert S. Marsden, Middletown, Penna.

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