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When a Christian Looks at War

By the REV. ROBERT S. MARSDEN

I HATE war!! These words might well have been upon the lips of any one of our Christian readers, for they express all too inadequately the utter abhorrence with which a child of God contemplates the slaughtering of his fellow-men. But in view of the fact that the historic creeds of the Christian church are practically unanimous in defining the attitude of Christians toward war, it becomes necessary for us to consider this subject. Organized Christianity settled the question centuries ago, yet as each generation enters upon the thought and work of the last, so each generation must test the conclusions of the last, holding to those which are valid and rejecting those which may prove to be false. This test must be applied to the historic position of the organized church in regard to the relation of the Christian to war.

The historic position of the church in regard to war is stated in the Westminster Confession of Faith and Catechisms which are the supreme standards (under the Bible) of most of the Presbyterian and Reformed churches. The Confession of Faith (Ch. XXIII, Sec. II) reads: "It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto: in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; so, for that end, they may lawfully, now under the New Testament,

wage war upon just and necessary occasions." Such, substantially, is the position of most credal churches, yet there is a concerted and specific attack being made upon this position in many quarters today.

The attack comes generally from theoretical pacifists and Modernists within the church who would try to make pacifism synonymous with Christianity. A specific example of such an attack upon this historic position is found in the proposed amendment to that passage of the Westminster Confession of Faith which was sent down to the presbyteries for their concurrence by the General Assembly of the Presbyterian Church in the U.S.A. in 1938. A portion of the proposed amendment reads:

War, wherever it appears, is a manifestation of the power of sin in the world. It defies the righteousness of God, disrupts His world-wide family, and outrages the human personalities which Christ came to redeem. Even when war is waged with sincere purpose to restrain evil, it tends to produce greater evils than those against which it is directed. The Church, which is the body of Christ, set in the world to preach the Gospel of Peace, must ever bear witness to this character of war.

This sweeping condemnation of war by one of the most important Protestant churches is in line with the modern trend. The fact that this amendment received the approval of only a little over a majority of the presbyteries of the church, and failed of adoption because it lacked the necessary two-thirds vote, does not in any sense detract from it as a witness of the

spirit of the times. This amendment would deny that there is such a thing as "just and necessary" war. Charles Clayton Morrison, well-known liberal editor of *The Christian Century*, says in an article, that the church "must excommunicate war from its altars" and "God does not will war." He tells us that millions will refuse to fight, will defy conscription and take the consequences. I am not so sure that Modernism will provide the moral stamina to make pacifists willing to "take the consequences" of pacifism during a war, but that this is the conviction of a large segment of organized Protestantism is beyond doubt. The newspapers some time ago carried a report of a youth who was a student in the liberal Union Theological Seminary in New York city, and who purports to represent a Methodist youth organization, as saying before a congressional committee that he would not bear arms even to protect his own mother from invaders. As this article is written, that same organization is quoted as having voted its refusal to participate in "any war in which the United States may engage."

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

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

"spirit" of the Old Testament and the "spirit" of Jesus. Modernism, in its underlying concept, contrasts the various parts of the Bible, setting one against the other. On this point, pacifists would say that they prefer to be governed by Jesus rather than by the rest of the Bible. However, there is no such conflict between the words of Jesus and the teachings of the rest of the Bible on this subject or any other subject. A careful reading of the words of Jesus will reveal them to be in perfect harmony with the rest of Scripture, and the New Testament to be in perfect harmony with the Old Testament. One God speaks in the whole Bible, and He does not contradict Himself.

What, then, is the Scriptural basis to which pacifists appeal? Usually appeal is made to the words of Jesus in "the Sermon on the Mount" (Matt. 5-7 and Luke 6:20-49). In these passages, it will be remembered, we do find Jesus saying such things as "Resist not him that is evil," and we find Him extolling the anti-war virtues of meekness, mercifulness and peace-making, and saying, "Love your enemies." Jesus demands in this passage that evil be returned with good and calls for arbitration in the settling of disputes. He commands forgiveness of one's enemies and urges His disciples to live peaceful lives. Not only that, but He, by His example, practiced what He preached. When He was about to be taken by His enemies, who were committing great evil, He

did not resist, and in all His life He was meek and merciful. He displayed His love for His enemies and prayed for those who despitefully used and persecuted Him. Does this not mean that Jesus teaches pacifism? And, as it can be easily shown that the rest of the Bible admits of just warfare, does this not mean that Jesus is in conflict with the rest of the Bible at this point? Well, as a matter of fact, neither of these things is true. Jesus does not teach pacifism and He is not in conflict with the rest of the Bible at this point. What, then, shall we say about these passages.

In the first place, those who appeal to them in support of pacifism forget that many of the so-called pacifistic ideas of the "Sermon on the Mount" are also found in the Old Testament. Do we find Jesus extolling meekness (Matt. 5:5)? We have the same promise for the meek in the Old Testament: "But the meek shall inherit the earth" (Psalm 37:10). Does Jesus counsel arbitration (Matt. 5:23-26)? So does the Old Testament (Prov. 25:8-10). Does Jesus urge love and regard for one's enemies (Matt. 5:43-48)? So does the Old Testament, and in no less emphatic terms (Prov. 25:21, 22). Does He forbid hatred (Matt. 5:25)? So does the Old Testament: "Thou shalt not hate thy brother in thine heart" (Lev. 19:17).

To be sure, as Dr. Loraine Boettner points out, "Jesus could not, of course, sanction war during His earthly ministry without having the whole nature of His kingdom misunderstood. The Jews were in a state of apostasy and were anxiously awaiting a temporal, military Messiah who they hoped would place himself at the head of their army, free them from the despised Romans, and restore the kingdom as it had been under David and Solomon. Jesus avoided every appearance of temporal or military power for Himself; and even then, at the time of His death, His closest disciples still were not able to grasp the spiritual nature of the kingdom He had come to establish. In the presence of such people any reference to military power would have been entirely misunderstood" (*Christianity Today*, Vol. 9, No. 2, p. 63).

Yet Jesus was hardly a pacifist in (Please Turn to Page 193)

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Modernism Today

In the Presbyterian Church in the U.S.A.

By the REV. ROBERT B. BROWN

Pastor of the Jennings Orthodox Presbyterian Church, Omaha, Nebraska

ON THE 24th of September thousands of young people in the Presbyterian Church in the U.S.A. were completing a study of "Great Modern Christians." The 13 short biographical sketches which compose the lessons for the third quarter of the Westminster Departmental Graded Materials published by the Board of Christian Education of the Presbyterian Church in the U.S.A. are each opened with two verses of Scripture considered appropriate to the life of the one treated. With one exception the lessons for the quarter have a suggested prayer appended—none closing with the phrase: "In Jesus' name, Amen."

The "Great Modern Christians" include some who indeed are worthy of such a noble classification. The complete list follows: D. L. Moody, Henry Drummond, Sheldon Jackson, Phillips Brooks, William and Catherine Booth, Francis Willard, Father Damien, Aggrey of Africa, Sadhu Sundar Singh, Jane Addams, Sir Wilfred Grenfell, Albert Schweitzer, and Toyohiko Kagawa. While we may admit that all these have done something to alleviate the suffering of mankind, and that some of them have been used of God in preaching the unsearchable riches of Christ, yet some have undoubtedly attacked precious doctrines of the Christian Faith.

The readers of THE PRESBYTERIAN GUARDIAN do not need to be reminded of the dangerous teachings of Dr. Kagawa. In proof of my contention that he is not a safe teacher, I wish to quote from a book recommended by the author of Educational Bulletin No. 404, issued in connection with the adult program of the Board of Christian Education of the Presbyterian Church in the U.S.A. This book is Dr. Kagawa's *Love the Law of Life*, published in 1929. In this book Dr. Kagawa makes it clear that he does not hold to a belief in the substitutionary atonement, that he personally believes in the developmental or evolutionary theory, and that he does not believe Christianity to be the final or most ideal form religion will assume.

Of course these statements require proof, which I hasten to give.

One of the most precious doctrines of our faith is that Christ died on the cross as the sin-bearer for His people. We love to meditate on the substitutionary atonement of Christ for His Church. What Christian can speak lightly of the death of our Lord and Saviour as a sacrifice to satisfy divine justice?

But what does Dr. Kagawa have to say about the meaning of the death of Christ? In his book, *Love the Law of Life*, on page 58, he says:

Why, then, are sinners forgiven? The thought of Christ's atonement as something resembling barter or exchange of commodities is not current in these days. The atonement means a recreation in which "self" is melted in the perfect crucible called Christ. When the new creation begins, sin is dissolved and disappears in just the same way that iron and copper are melted in an electric furnace.

Every consistent Christian rejects the evolutionary hypothesis on the ground of the first chapter of Genesis and other portions of the Holy Bible. Such passages as Gen. 1:24ff; 2:7; and Heb. 11:3 clearly declare the precious doctrine that God made all things from nothing by divine command.

Again, what does Dr. Kagawa believe in regard to evolution? In the same book from which I have quoted above, we read, on page 298ff:

In accepting evolution we accept more than the mere theories of variation, selection, and survival of the fittest. Belief in evolution is faith in the progressive entrance into an ever-expanding freedom—from seed to shoot, bud to flower, from anthropoid to human, from man to son of God. What a courageous faith! The belief that there is a direct line of evolution from amoeba to man is a more daring and romantic faith than the belief in the myth of a Creator making something out of nothing.

Although there are those who doubt the Virgin Birth and the Resurrection, there is none among the scientists who doubts the complicated miracle of amoeba becoming man.

During the pages that follow, Dr. Kagawa speaks of evolution as an object of faith. He indeed regards it

as "the most salutary, the brightest of all faiths" and declares that it is intrinsically a complete faith. In proof of this latter assertion, he cites the following alleged evidence:

As evidence, evolution forgives every sin, every error, every failure; and because it believes that the imperfect becomes perfect, that ugliness is changed to beauty, error to truth, darkness to light, it just as clearly teaches the authenticity of salvation as does the Father of Christ (p. 301).

He then proceeds to show, since evolutionary faith has resulted from the inner conviction of the power of growth and this conviction of growth means faith in the inner life, that

In brief the terms evolution and God point toward the same entity. . . . The man who says he believes in evolution and not in God, deceives himself, for it is a matter of difference in terms, not of variation of essence (p. 302).

Dr. Kagawa goes even further, however, by regarding evolution as an attribute of God:

To regard evolution as an attribute of God may to some men appear profane; but if God is thought of as Creator, how can it be thought blameworthy to regard evolution, the continuer of creation, as of the very nature of God (p. 305).

It is obvious that Dr. Toyohiko Kagawa personally believes in the developmental or evolutionary theory.

Every consistent Christian believes that Christianity is the one true religion. He believes that there is salvation in no name but the name of Jesus. Peter testified before the Jewish council, after healing the lame man at the gate Beautiful of the Temple, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). We remember that Jesus made the perfectly tremendous claim that he was the exclusive way to God: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

But what is the view of Dr. Kagawa? In the final chapter of *Love the Law of Life*, he speaks of Love as

"The Alpha and Omega—the very essence of God." He then proceeds to reveal his attitude toward other religions:

No sects there are in Love. Buddhist, Mohammedan, Christian, these are not Love's divisions. Love knows how to embrace, but not to differentiate.

Love removes all the dross from man, and saves all. Love is the ultimate religion. Classify me not by creed: I belong to nothing but Love. Jesus it was who taught that it should be so. Jesus never said that men were to be shunned for their creeds (p. 312).

But is any of this shocking material revealed in the lesson for September 24th in the young people's quarterly published by the Board of Christian Education of the Presbyterian Church in the U.S.A.? No! These subjects are not treated. Rather, we are told of Dr. Kagawa's inauspicious beginning, his conversion, his labor activities, his recognition by the Japanese Government, and his activity in instituting "The Kingdom of God Movement" in Japan. The lesson closes with the following prayer which I quote in full:

Over against the devotion of this thy servant we are ashamed of our cautious lives. May we too show this bewildered

world something of the power which is in Christ Jesus.

While we gladly grant that Dr. Kagawa has done much for the alleviation of human suffering and that he has exhibited a self-sacrificing spirit, we cannot stand idly by while he seeks to destroy the faith of our fathers which determines our destiny in the world to come.

You who are members of the Presbyterian Church in the U.S.A. and who believe in these precious doctrines attacked by Dr. Kagawa, are you willing that your children be fed such spiritual poison in your Sunday school, your church and your denomination? Are you not shocked by the lack of Christian discernment shown by the leaders appointed to conduct the Christian education of your young people? Then heed the words of Scripture that plainly tell you the duty of a Christian who finds himself in fellowship with unbelievers: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come ye out from among them and be ye separate, saith the Lord" (II Cor. 6: 14, 17).

The Machen League

By the REV. EDWARD J. YOUNG

Chairman of the Committee on Young People's Work of the
Presbytery of Philadelphia of The Orthodox Presbyterian Church

W OF The Orthodox Presbyterian Church have much for which to be thankful. Ours is a church which, in the face of persistent misrepresentation and misunderstanding, has refused to compromise in order to win the favor of men. Our ministers, before opposition on all fronts, are patiently engaged in the arduous task of building up congregations of God's covenant people in the knowledge and understanding of the faith. Coupled with this is a genuine evangelistic effort, and we have the joy of seeing lost sinners bow in submission before the Triune God. True it is that our path has been and will be hard, but in the midst of difficulty may we not forget that God has richly blessed us.

One blessing for which we should be particularly grateful is the splendid group of young people to be found

in our churches. In the Presbytery of Philadelphia, for example, of which the writer is privileged to be a member, this fact was early recognized, and a Committee on Young People's Rally was appointed when our church was scarcely half a year old. How to organize the young people of the churches of the presbytery was one problem which faced the committee.

The Birth of the Machen League

At first rallies were held at which various ministers of the presbytery were invited to speak. At one of these rallies it was decided to have a young people's organization, and four officers were elected. These officers, together with the presbytery's committee (now known as the Committee on Young People's Work) and a representative from each society now form the executive committee of the organ-

ization.

When the executive committee first met, it was faced with the problem of selecting a name for the new organization. Several names were suggested, but the one which the young people favored (they alone having voting power) was "The Machen League." This choice was certainly far more than an instance of hero worship. At the meeting of the executive committee the fact was brought out that Dr. Machen was truly a great man and the human leader through whom God was pleased to bring our church into existence. Why not help to perpetuate his name so that the young people of future generations would know of him? Furthermore, the young people heartily believed in those truths for which Dr. Machen stood, and so felt that the adoption of such a name would make this fact clear to the world. The name was later submitted to the young people of presbytery and was adopted finally by them. Thus, the Machen League came into being.

At present the Machen League holds three rallies a year for the young people of the Presbytery of Philadelphia. In addition to the three annual rallies, it is now undertaking the partial support of one of the home missionaries of The Orthodox Presbyterian Church. Ten local societies have applied for and have been received into membership. The Machen League is a voluntary organization. No young people's group is obliged to unite with it. Naturally, however, it rejoices in the excellent spirit of coöperation which is manifested by the churches of the Presbytery of Philadelphia.

The Future of the Machen League

According to its constitution the league exists "to further young people's work in the Presbytery of Philadelphia, in full loyalty to the doctrinal standards" of The Orthodox Presbyterian Church. The present officers are sincerely eager to further this aim as much as possible. Recently, for example, it was possible for the league to make a substantial special contribution to the missionary work of the church. A solid foundation has now been laid; may the Machen League build wisely thereupon!

This thought leads to the consideration of a problem of great importance. How can the league continue

as it has started? To the present writer the answer to this question is clear. The present officers of the league are young people of strong doctrinal convictions. Because they really believe in Presbyterianism, they are eager to propagate it. This is the secret of the whole matter. About 80 years ago Dr. James W. Alexander said, "Know ye, O my beloved young friends, that manly bone, sinew and muscle do not form themselves on the emollient regimen of a Christianity without doctrine. The men who of old went to the stake, went for doctrines; these doctrines they had learnt in the Scriptures, elaborated in meditation, methodized in system, preached to listening thousands, digested in the succinct formulas of definition, and left for us, their children, in those permanent crystals of the Reformed Catechisms, which are scoffed at by amiable wits and religious *petit maitres*. Men, *men* who can stand fast in the faith, who can stand alone, who have vertebral columns, who can bear, who can forbear, who can advance,

who on due summons can strike, men armed with the armor of righteousness on the right hand and on the left, that is, with sword and shield, are bred in great study of God's Word, and great familiarity with those high evangelic truths which are the motive powers of the spiritual universe." And again, "The truth, drawn out of the Scriptures and made the matter of lively faith, is that which wakes up and fortifies the character. And the cause of prevailing frivolity, vacillation and inefficiency, among certain well-disposed young persons, is, that there is nothing which they can be said to believe with all the heart."

It is a matter for profound thanksgiving to Almighty God that in our beloved church there are young people who believe with all the heart the blessed doctrines of sovereign grace. As long as this is true, so long will the Machen League truly be a blessing and also a fitting memorial of the man who under God was in our day the great champion of the historic Christian Faith.

Modernist considers the Gospel writers reliable in their records of the "Sermon on the Mount" but unreliable in their accounts of the miracles. As a matter of fact, however, anyone who can be relied upon to give an accurate account of a long and detailed sermon can certainly be relied upon to narrate a few simple miracles accurately. It is significant to note, too, how utterly impossible it is to separate Jesus' miracles from His life and still have Jesus. The miracles are woven into the warp and woof of Christ's life. To separate them is like separating flesh from bones. We must have all of Christ or none of Him (read Luke 6-9).

Christ still exercises His supernatural power in calling men by the Holy Spirit from darkness into light. His demonstrated power to quicken hearts dead in trespasses and sins is essential if I am to cleave to Him as my Saviour. It is because Jesus by His power saved me and keeps me that I know He is the true and faithful Saviour (read Acts 1-2). That is one great reason why I believe in Christ.

The Young People's Page

A Series of Studies for Use in Young People's Societies

By CALVIN K. CUMMINGS and EDWARD J. YOUNG

Why I Believe in Jesus Christ

OCTOBER 15th

"No Man Can Do These Miracles"

WE TURN now from the consideration of who Jesus *was* to a consideration of what He *did*. Just as there is no other way of accounting for the sinless *life* of Christ except upon the basis that He was the Son of God, so there is no other way of accounting for the supernatural *works* of Christ (works above the laws of nature) except upon the basis of His deity. No ordinary man has been able to perform the miracles that Jesus performed. No mere man can perform the miracle of the new birth that Christ performs in men today.

But did Jesus really perform the miracles that are recorded of Him? This is the question at issue, says the Modernist. He says that he can explain the presence of miracles in the Gospel narratives in at least two possible ways. One explanation is that Jesus simply had an understanding of

natural laws that we have not as yet discovered but which we shall some day discover, just as we have discovered that sound waves can be received through the radio. The writers, they say, thought they saw miracles but we can explain them away by natural laws that we have since discovered. Other Modernists merely dismiss the miracles as myths or fables. The miracles, it is held, are simply baseless stories that express the high regard of the disciples for Christ. Both of these explanations are, at heart, one. They simply come to the Gospels with a prejudice that miracles are impossible. They then try to prove that they never happened.

The Christian says that miracles are possible; it is a matter of history whether or not they are actual. Certainly the Christ who created the world (John 1:3) *could* perform miracles. When we come to the Gospels we see that Jesus *did* perform miracles. There is more historical evidence that Jesus performed miracles than there is that He preached the "Sermon on the Mount." Yet the

OCTOBER 22nd

"He Is Risen!"

I believe in Jesus Christ because He is the only one who has risen victorious over death. "He is risen, as he said." A dead Christ could no more save me than could Bismarck. How frequently we have heard it said, "If only someone would come back from the valley of death, then I would believe in religion." There is one who has come back—Jesus of Nazareth. He is the *only* one who has come back. All other "saviours" are dead. It is this historic fact of the resurrection that distinguishes Christianity from all other religions. Upon this fact the truth of Christianity rests.

The resurrection of Jesus was not a "spiritual resurrection," as the Modernist would have us believe. Because Paul said, "it is raised a spiritual body," we are told Jesus arose spiritually, not bodily. It is clear that "spiritual" modifies "body" and does not evaporate it. It is still a body. Christ "showed unto them his hands and his side."

Various theories have been invented to explain away the fact of the bodily resurrection of Christ. We can mention only the most serious one:

that the disciples saw a vision. They thought they had actually seen the Christ, but they were mistaken. To refute this theory we need only to ask a few simple questions. Do a group of five hundred people see a vision at the same time in the same place? Jesus "was seen of above five hundred brethren at once." In a vision, would they see such things as Jesus eating loaves and fishes and their having extended periods of conversation with Him. Obviously not; in a vision we receive only a passing impression. How do you account for the fact of the "empty tomb"? If it were a vision, they would certainly check up on their vision by visiting the tomb. How do you explain the fact that He arose again "on the *third* day"? This is not something that is seen in a vision, nor could this be the day they had their vision. It is admitted that more than three days would be required to be in the frame of mind that would make them subject to such visions. The only plausible explanation is that the disciples actually saw the Christ on the third day.

There is more historical evidence for the resurrection of Christ than there is for His birth. On 12 different occasions Christ appeared to trustworthy witnesses (see "Dictionary of the Bible," Davis, p. 390). There is no other reasonable way of accounting for the origin of the Christian Church than upon the basis that the disciples saw the risen Christ. The disciples were discouraged and afraid. These men who had fled to preserve their lives were suddenly changed, and they gave up their very lives for the gospel of Christ. How do we explain this? They must have seen the risen Christ (read John 20 and 21).

OCTOBER 29th

The Testimony of the Trinity

We have been willing thus far in this little series to meet the foe on his own ground—the ground of historical evidence. We have produced evidence to demonstrate that those who reject Christ are wrong and that we are right in accepting Him as man's only Saviour. We have reserved our strongest reason for believing in Christ for this final lesson. The strongest reason for believing in Christ is that the three Persons of the Trinity testify that He is the Christ. To reject Christ, therefore, is to call God a liar. This is to place our mind above the mind of

God and therefore in the place of God. This is the fundamental sin of those who reject Christ. They have not simply rejected historical evidence; they have rejected the testimony of God in His Word.

On the occasion of the baptism of Jesus, God the Father testified: "This is my beloved Son in whom I am well pleased." Similarly on the Mount of Transfiguration the Father declared, "This is my beloved Son: hear Him."

God the Son testifies concerning Himself. He was told by the Pharisees, "Thou barest record of thyself; thy record is not true." Jesus replied, "Though I bare record of myself yet is my record true for I know whence I came and whither I go but ye cannot tell whence I came and whither I go." On another occasion Christ testified, "I and the Father are one . . . He that hath seen me hath seen the Father."

God the Holy Spirit testifies in His Word and in our hearts that Jesus is man's only Saviour. The Holy Spirit is the Author of the Word (I Pet. 1:21; John 16:13). The entire Bible is a testimony to the fact that Jesus is the Messiah. The Holy Spirit testifies also in our hearts that Christ is our living Saviour. He has united us by faith to the Saviour. He enables us to have fellowship with our Saviour. He gives us joy in the Saviour's presence. He thereby causes us to know that Jesus is our living Saviour just as certainly as we know that our earthly parents are alive when we have fellowship with them. We know the mutual love of Saviour and saint just as truly as we know the mutual love of mother and son.

May this blessed Christ be your Saviour and through you become the Saviour of lost men about you!

"Be thou to me my Lord, my Guide,
My friend, yea, everything beside:
But first, last, best, whate'er betide,
Be Thou to me my Saviour."

—CALVIN K. CUMMINGS

Messianic Prophecies

NOVEMBER 5th

The First Prophecy of Christ

WHEN Adam sinned in the garden of Eden, his act involved both guilt and pollution. He recognized the defilement of his nature in the attempt to clothe himself with fig leaves. Likewise, he knew that he was

guilty for, upon hearing the voice of God, he sought to hide himself from God's presence. One immediate result of his disobedient act was his expulsion from the garden.

Adam's act of disobedience, however, affected not only himself but also all men who are descended from him by ordinary generation. The guilt of his sin is imputed to his descendants, and "the same death in sin and corrupted nature" is conveyed to all his posterity. This is due to the fact that all men sinned in Adam.

If we ask how this is so, the answer which we must adopt, if we would be faithful to the Bible, is that Adam acted as the representative of all mankind. We may take an illustration from daily life. An American consul in a foreign city represents us. When he acts, he acts for us; it is as though we ourselves had acted. So Adam represented us, and when he sinned, we sinned in him.

His act plunged all mankind into an estate of sin and misery from which man could not set himself free. Before driving man from the garden, God, in loving condescension, promised a Redeemer. In Genesis 3:15 God gives the assurance of ultimate victory. Note that this verse sets before us (1) the divine initiative in the matter of salvation, (2) the fact that there is to be enmity between the serpent and the woman, (3) this enmity is to extend to their respective seeds and (4) the seed of the woman will bruise the serpent's head and in so doing will receive a lesser wound.

QUESTIONS: 1. Why cannot man save himself? 2. Why does Adam's sin affect you and me? 3. How does Genesis 3:15 reveal the love of God?

NOVEMBER 12th

The Seed of the Woman

Let us examine more closely the first promise of a Redeemer (Genesis 3:15). In the first place, we note that it is God who places enmity between the woman and the serpent. It was necessary that God do this if man were to be saved. Man by nature was not now at enmity with the serpent. Had Eve not listened to the serpent's counsel in preference to that of God? Man then stood in a state of enmity with God and so was liable to punishment. The breach which sin had caused between God and man could be healed by God and Him alone.

Therefore, in the Old Testament

there is a line of prophecy which speaks of the coming of the Lord. This line of teaching is summed up in the words of the prophet, "Salvation is of the Lord" (Jonah 2:9).

Side by side with the teaching that God would save His people is another line of prophecy to the effect that in salvation God would use a human agent. Thus, Genesis 3:15 tells us that the seed of the woman will bruise the head of the serpent. This is the first indication in the Bible that a human agent will be used of God to accomplish the work of salvation. The thought which is first expressed in Genesis 3:15 is further developed in later prophecies.

There are, therefore, two lines of

prophecy in the Old Testament. One line teaches that God will save His people. The other teaches that God will use a human agent to bring blessing to the world. This latter line of prophecy is generally known as messianic prophecy. It will be our purpose, in this little series of studies, briefly to trace the messianic prophecies and to study what they tell us about the One whom God would use to accomplish the salvation of those who were His.

QUESTIONS: 1. What two lines of prophecy are there in the Old Testament? 2. Why must God save the world? Why cannot man do it? 3. What does the word "Messiah" mean?

—EDWARD J. YOUNG

Missionary Heroes of the Past

By the REV. ROBERT S. MARSDEN

IX. Columban

THE missionary hero of the past who is the subject of our study this month is not to be confused with Columba, who was studied in August. Columban, who is also known as Columba the Younger and, more frequently, as Columbanus, was a missionary who came from Ireland to Gaul, which is modern France. You will remember that we previously have studied the migration of missionaries from the continent of Europe—of Augustine of Canterbury to England, Patrick to Ireland and Columba to Scotland. Now we take note of the movement from the British Isles back to the continent.

It must be kept in mind that there was a primitive Christianity within parts of what is now Germany and France during the Roman period. When the barbarians invaded the Roman Empire in the beginning of the fifth century much of this Christianity was stamped out, and for well over a century there was a period of grave decay. It was to this remnant of the Christian church, admixed with the pagan invaders, that Columban went. He came to the continent bringing Christianity from Ireland, a Christianity which knew little of the overlordship of the Bishop of Rome, and which differed in many details from Roman Christianity.

Columban was born in Ireland about 550 A. D. At an early age he decided

to go as a foreign missionary. His mother was heartbroken that he would think of leaving her, for going to a foreign country meant leaving her permanently, without hope of ever seeing her again in this life. She tried forcibly to keep him at home, barring the door of the house with her own body. Weepingly, Columban reminded her that Jesus said, "He that loveth father and mother more than me is not worthy of me," and tearing himself from his mother, whom he truly loved, he set out to serve the Lord whom he loved even more. He realized the need of learning, so he sought out a famous teacher, Senilis, under whom he studied. He entered a cloister as a monk, and in about 570 he departed from Ireland as a foreign missionary. He was thus a contemporary of Augustine of Canterbury whom we studied in June as the apostle to England. As evidence that Columban was a most remarkable young man we discover that he was put in charge of a band of 12 other missionaries, although at that time he himself was less than 20 years old.

It is reported that he found true religion almost to have disappeared from Gaul, and we are told that "only the creed remained." The method which these early missionaries used in their work is most interesting, for they converted not so much by their preaching as by their exemplary lives, which were in great contrast with the

lives of the heathen among whom they lived. Living peacefully together in the wilderness in dire poverty, with only herbs and berries for their food, they drew thousands to them by their example of life in a time when the grossest wickedness and fighting were most common.

After a period of intense suffering, Columban won the favor of the king, and at the king's behest he set up a community in the wilderness. Great crowds gathered to hear him preach and also because he was reputed to be able to heal the sick. With the number of people who were attracted by this unusual personage, and the number of monks who desired to join themselves to the community, two other monasteries were founded in the same general neighborhood.

His success with the multitudes and his clear preaching against impurity of life, especially in high places, brought upon him the wrath of Brunhilda, the powerful grandmother of Theuderich the king. Columban had roundly condemned both her and her youthful grandson for their dissolute lives. She invoked against him the weapon of his differences with the Roman Christianity which was represented in her kingdom by the bishops, who also resented this new preacher's popularity. The differences which were emphasized seem to us to be trivial. The date for the celebration of Easter and the form of the tonsure and customs of the monks were the chief points of disagreement. These differences were magnified, and form an excellent example of how unimportant things which are not revealed in the Word of God have often been permitted to separate the Lord's people. Columban's opposition to the Roman bishops on these points was sufficient to cause him to be banished, and he went first to Switzerland and then to northern Italy where he founded a monastery.

Columban, in addition to being a most effective missionary, according to the standards of his time, was also a scholar of some parts. He is reputed to have known the Greek of the New Testament in addition to Hebrew, no mean accomplishment for a man of his time. His attitude toward the world, as evidenced by the extreme asceticism which he practiced, was based upon a false notion that the world is itself evil, and that true piety consisted in withdrawing as completely as possible from the world

and in suppressing even the most natural desires for food and drink.

Columban died on November 1, 615, leaving many converts, and many

later famous missionaries owe their inspiration to his work.

The Presbyterian Guardian

EDITORIAL

The Directory for Public Worship

ON ANOTHER page of this issue of THE PRESBYTERIAN GUARDIAN our readers will find The Directory for the Public Worship of God of The Orthodox Presbyterian Church as it was adopted at the Sixth General Assembly in May of this year. In making it available in this form we do not have in mind merely the ministers and elders who are especially charged to uphold and maintain the government of the church. For, like the citizens under our civil government, all of the members of the church live under and are subject to the Constitution, and only as they study and promote its principles can a sound and healthy growth be expected. Indeed, even those readers who are not connected with this communion should find this document interesting as a new treatment of a subject that is of the greatest possible importance for all Christians—the public worship of God.

A brief summary of the distinctive points of the Directory may be helpful. It differs from The Directory for the Worship of God of the Presbyterian Church in the U.S.A. in several important respects. Even a superficial comparison will reveal a number of these differences. The new Directory aims to restrict its contents to the *public* worship of God and, accordingly, it contains no provisions for a burial service, visitation of the sick, and other matters found in the old book. It differs, moreover, in virtue of its inclusion of significant new material, notably a completely new chapter devoted to the principles of public worship and a number of forms for use in connection with the celebration of the sacraments, public profession of faith, and ordinations and installations. These forms, it will be noted, are not mandatory but are

suggested as appropriate for the several occasions. The minister "may employ these or similar forms, using his own liberty and godly wisdom as the edification of the people shall require" (Chapter IV, Part A, Sec. V).

Most of the other differences from the old Directory are perhaps less conspicuous than these but not, on that account, less important. The new document bears the marks of the influence of this Directory, as well as of other Reformed expressions on the subject. It is by no means characterized by the introduction of numerous innovations. It is faithful to the best traditions of historic Presbyterianism. Above all, the new Directory recognizes the supreme authority of the Bible, affirming that "the principles of public worship must be derived from the Bible, and from no other source." Nevertheless, in spite of its dependence upon what has been written in the past, it is a fresh statement on the subject of public worship, and its quality can be gauged only by a careful reading of the whole. A few of the points that may attract particular attention, judging by the discussion which they provoked, are the provisions concerning the pronouncement of the benediction (Chapter III, Sec. IV), church music (Chapter III, Sec. VI), the place where the sacraments are to be celebrated (Chapter IV, Part A, Sec. III) and public profession of faith (Chapter V).

The publication of the new Directory may serve as an occasion to recall the progress which The Orthodox Presbyterian Church has made in the establishment of its Constitution. Since its formation in 1936 rapid strides have been taken. At the first and second assemblies, held in 1936, the principal business was the determination of the form of the doctrinal standards, the most significant action being the elimination of the compromising amendments of 1903. The Form of Government was considered and provisionally adopted as early as the second assembly, but waited for the third assembly in 1937 for its final adoption. The Directory for the Public Worship of God was considered at the fourth and sixth assemblies in 1938 and 1939. Mean-

while, the Book of Discipline, although adopted provisionally as early as 1937, continues before the church, and will come up again in 1940, probably for final adoption. If it is adopted at that time, the church will have completed its Constitution in four years. It has been concerned with no more important task. For the Constitution is an instrument wherein the church seeks most effectually to honor and to obey the Word of Christ its king.

—N. B. S.

NEW JERSEY YOUNG PEOPLE CONDUCT BIBLE CONFERENCE

ONE hundred and twenty reservations were received for the fall Young People's Conference held by the Presbytery of New Jersey at Camp Wilson, near Frenchtown, New Jersey, on September 15th and 16th.

The speaker on the first evening was the Rev. George W. Marston of Kirkwood, Penna., who gave an evangelistic address on the theme, "The Way of Escape." After the evening service an impressive campfire meeting was directed by the Rev. Donald C. Graham of Westfield, N. J. Testimonies coming from the hearts of young people stirred by the Holy Spirit were an inspiration and encouragement to all who attended. Prayers were led by the counsellors at the various cabins before the delegates retired.

On Saturday morning the speakers were the Rev. Henry W. Coray, the Rev. Frank Lawrence, and Mrs. Richard W. Gray. Missionary needs, Bible study, and young people's work were discussed by these speakers. Rest and recreation consumed the time of the delegates on Saturday afternoon and, at 4:30, Dr. Robert Strong addressed a special meeting for adult visitors. At the concluding service of the conference the Rev. Henry W. Coray again sounded the evangelistic note by speaking on the subject, "The Eternal Issue: Life or Death."

Twenty-five of the delegates were from the neighboring states of New York, Connecticut, Pennsylvania, and Delaware.

The Directory for the Public Worship of God of The Orthodox Presbyterian Church

CHAPTER I OF THE SANCTIFICATION OF THE LORD'S DAY

I. It is the duty of every one to remember the Lord's Day and to prepare for it before its approach. On the preceding day all worldly business should be so ordered by each person and seasonably laid aside that he may not be hindered thereby from sanctifying the Sabbath, as the Holy Scriptures require.

II. God commanded His Old Testament people to keep holy the last day of the week, but He sanctified the first day as the Sabbath by the resurrection of the Lord Jesus Christ from the dead. For this reason the church of the new dispensation has from the time of the apostles kept holy the first day of the week as the Lord's Day.

III. The whole day is to be kept holy to the Lord, and is to be employed primarily in the public and private exercises of religion. Therefore it is requisite that there be a holy resting all the day from such labors and an abstaining from such thoughts, conversations and recreations as are not consonant with this end.

IV. Let works of necessity on that day be so ordered that servants or others be not improperly detained from the public worship of God, nor otherwise hindered from sanctifying the Sabbath.

V. It is well for each family to prepare at the family altar for communion with God in His public ordinances by reading the Scriptures, by holy meditation, and by prayer, especially for a blessing upon the ministry of the Word.

VI. Although it is fitting and proper that the members of Christ's church meet for worship on other occasions also, which are left to the discretion of the particular churches, it is the sacred duty and high privilege of God's people everywhere to convene for public worship on the Lord's Day. God has expressly enjoined them in His holy Word not to forsake the assembling of themselves together.

CHAPTER II OF THE PRINCIPLES OF PUBLIC WORSHIP

I. Since the Holy Scriptures are the only infallible rule of faith and practice, the principles of public worship must be derived from the Bible, and from no other source.

II. A service of public worship is not merely a gathering of God's children with each other but before all else a meeting of the Triune God with His chosen people. God is present in public worship not only by virtue of the divine omnipresence but, much more intimately, as the faithful covenant Saviour. The Lord Jesus Christ said: "Where two or three are gathered together in My name, there am I in the midst of them."

III. The end of public worship is the glory of God. His people should engage in all its several parts with an eye single

to His glory. Public worship has as its aim the building of Christ's church by the perfecting of the saints and the addition to its membership of such as are being saved—all to the glory of God. Through public worship on the Lord's Day Christians should learn to serve God all the days of the week in their every activity, remembering, whether they eat or drink or whatever they do, to do all to the glory of God.

IV. Public worship is rightly said to be divine because God is its beginning and its end. It is of Him, and through Him, and unto Him.

V. Public worship is Christian when the worshippers recognize that Christ is the Mediator, by whom alone they can come unto God, when they honor Christ as the Head of the church, who rules over public worship, and when their worship is an expression of their faith in Christ and of their love for Him.

VI. Public worship must be performed in spirit and in truth. Externalism and hypocrisy stand condemned. The forms of public worship have value only when they serve to express the inner reverence of the worshipper and his sincere devotion to the true and living God. And only those whose hearts have been renewed by the Holy Spirit are capable of such reverence and devotion.

VII. The Lord Jesus Christ has prescribed no fixed forms for public worship but, in the interest of life and power in worship, has given His church a large measure of liberty in this matter. It may not be forgotten, however, that there is true liberty only where the rules of God's Word are observed and the Spirit of the Lord is, that all things must be done decently and in order, and that God's people should serve Him with reverence and in the beauty of holiness. From its beginning to its end a service of public worship should be characterized by that simplicity which is an evidence of sincerity and by that beauty and dignity which are a manifestation of holiness.

VIII. Public worship differs from private worship in that in public worship God is served by His saints unitedly as His covenant people, the body of Christ. For this reason the covenant children should be present so far as possible as well as adults. For the same reason no favoritism may be shown to any who attend. Nor may any member of the church presume to exalt himself above others as though he were more spiritual, but each shall esteem others better than himself.

IX. It behooves God's people not only to come into His presence with a deep sense of awe at the thought of His perfect holiness and their own exceeding sinfulness, but also to enter into His gates with thanksgiving and into His courts with praise for the great salvation which He has so graciously wrought for them through His only begotten Son and applied to them by the Holy Spirit.

CHAPTER III OF THE USUAL PARTS OF PUBLIC WORSHIP

I. As a service of public worship is in its essence a meeting of God and His people, the parts of the service are of two kinds: those which are performed on behalf of God, and those which are performed by the congregation. In the former the worshippers are receptive, in the latter they are active. It is reasonable that these two elements be made to alternate as far as possible.

II. The public reading of the Holy Scriptures is performed by the minister as God's servant. Through it God speaks most directly to the congregation, even more directly than through the interpretation of Holy Writ in the sermon. For this reason the minister does well to refrain from interspersing the reading of God's Word with human comments, and the congregation should attend to the reading with deepest reverence. The reading of the Scriptures by the minister is to be distinguished from the responsive reading of certain portions of Scripture by the minister and the congregation. In the former God addresses His people; in the latter God's people give expression in the words of Scripture to their contrition, adoration, gratitude, and other holy sentiments. The Psalms of Scripture are especially appropriate for responsive reading.

III. In the sermon God addresses the congregation by the mouth of His servant. It is a matter of supreme importance that the minister preach only the Word of God, not the wisdom of man, that he declare the whole counsel of God, and that he handle aright the Word of truth. To these ends the sermon must be prepared with the utmost care. Let the session give diligence that no person enter the pulpit concerning whose doctrinal soundness or knowledge of Scripture there is reasonable doubt. A text may not be used merely to introduce a sermon but must be painstakingly expounded. In the sermon the minister should explain the Word of God for the instruction of his hearers and then apply it for their exhortation. Care should be taken in preaching that Christian duty be not divorced from Christian truth. That minister fails to perform his task as a God-appointed watchman on Zion's walls who neglects to warn the congregation of prevalent soul-destroying teachings by enemies of the gospel. The minister should seek to perfect the saints by building them up in the most holy faith and in Christ's stead should beseech the unconverted that they be reconciled to God. Nothing is more necessary than that the gospel of salvation by grace be proclaimed without any adulteration or compromise, in order that the unsaved may rely for salvation on the grace of God only, to the exclusion of their own works or character, and that the saints may ascribe glory for their salvation to God alone.

IV. It is proper that the minister at the beginning of the service extend a welcome in God's name to the congregation by the use of the apostolic salutation, "Grace to you and peace from God our Father and the Lord Jesus Christ." At the conclusion of the service the minister may pronounce in God's name either the high-priestly benediction, "The Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace," or the apostolic benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." If, however, the minister deem another Scriptural benediction more fitting for a particular occasion, he may use it. The salutation and benediction, as pronounced in God's name, are properly used only by an ordained minister and in a gathering of Christ's church.

V. It is altogether fitting that, before the service, each person in the congregation engage in silent prayer. In public prayer the minister is the voice of the congregation. He should pray in such a way that the whole assembly of God's people may pray with him, and the members of the congregation not only are bound to listen as he prays but should themselves pray in their hearts. To these ends it is desirable that the minister prepare himself for public prayers by previous meditation. Early in the service he shall offer a brief invocation, humbly imploring for the congregation and himself the guidance of the Holy Spirit in worship. At some point before the sermon there shall be a comprehensive prayer comprising adoration of God's perfections, thanksgiving for His mercies, confession of sins, supplication for the pardon of sins through the blood of the atonement and for renewal by the Holy Spirit, intercession for the poor, the sick, the dying, the mourning, the persecuted, the erring, the rising generation, the aged, the churches of the denomination, Christian missions at home and abroad, Christian education and other Christian activities, the Church universal, the civil rulers, the community, human society in general, or whatever causes may be particularly worthy. The prayer after the sermon ought usually to have a relation to the subject that has been treated in the discourse. Public prayer must be offered with deep humility and holy reverence and be free from vain repetition or display of words.

VI. As it is the aim of public worship to glorify God, prayer and praise should predominate in congregational singing. Let every member of the church take part in this act of worship. It should be performed not merely with the lips, but also with the spirit and the understanding. Since the metrical versions of the Psalms are based upon the Word of God, they ought to be used frequently in public worship. Great care must be taken that all the materials of song are in perfect accord with the teaching of Holy Scripture. Let the tunes as well as the words be dignified and elevated. The stately rhythm of the choral is especially

appropriate for public worship. No person shall take a special part in the musical service unless he is a professing Christian and adorns his profession with a godly walk.

VII. The bringing of offerings into God's house is a solemn act of thanksgiving to Almighty God. In order that the receiving of the offering may stand out as a specific act of worship it is well that the minister either precede or immediately follow it with a brief prayer, invoking the blessing of God upon the offering and devoting it to His service. It is the duty of the minister to cultivate the grace of liberal giving in the members of the church by reminding them of the Scriptural admonition that every one should give as the Lord has prospered him, of the assurance of Scripture that God loves a cheerful giver, and of the blessed example of the Lord Jesus Christ who, though He was rich, became poor in order that poor sinners through His poverty might become rich. The session shall take care that the offerings of the congregation are used only for the maintenance of public worship, the preaching of the gospel throughout the world, and other Christian objects. If a member of the church designates his gift to a particular cause, the session shall respect his wish unless it is convinced that the specified cause is unworthy, in which case the gift shall be returned to the donor.

CHAPTER IV

OF THE CELEBRATION OF THE SACRAMENTS

A. GENERAL PROVISIONS

I. In order that the sacraments, as occasional elements of the public worship of God, may be celebrated with discernment and understanding, it is necessary that adequate preparation be made prior to their administration. It is imperative that believers meditate beforehand upon the teaching of the Word of God relative to their meaning in order that they may participate in a worthy manner. Such preparation may well include the study of that summary of this teaching which is found in the Confession of Faith. To avoid ignorance and superstition suitable preparatory sermons should be preached from time to time, and the celebration of the sacraments should be accompanied by the preaching of the Word. Moreover, in connection with the administration of the sacraments, a summary of the teaching of the Word of God as to their meaning shall be set forth.

II. The Baptism of infants is not to be unnecessarily delayed. Notice of intention to present a child for baptism must be given to the session by a parent who is a believer. The Baptism of adults must await their public profession of faith in Christ. The Lord's Supper is to be celebrated frequently, but the frequency may be determined by each session as it may judge most conducive to edification.

III. Since the sacraments are ordinances of the visible church, they are not to be administered except under the oversight of the government of the church. Moreover, in ordinary circum-

stances they are properly administered only in a gathering of the congregation for the public worship of God, Baptism signifying solemn admission into the visible church, and the Lord's Supper constituting the communion of believers with Christ and with each other as members of His mystical body. Nevertheless, if a session judge that very unusual circumstances obtain in a particular instance, the sacraments may be administered elsewhere; but, in any event, the church must be represented in the service.

IV. Although the efficacy of the sacraments does not depend upon the piety or intention of the minister, they are not to be administered by any private person but only by a minister of Christ, called to be a steward of the mysteries of God.

V. In the administration of the sacraments, the minister shall follow the directions prescribed in the subsequent divisions of this chapter, but he is not required to use the exact language of the indented forms, which are suggested as appropriate. He may employ these or similar forms, using his own liberty and godly wisdom as the edification of the people shall require.

B. OF HOLY BAPTISM

I. Before the administration of the sacrament of Baptism, the minister shall give instruction as to the institution and nature of the sacrament.

Baptism is a sacrament ordained by the Lord Jesus Christ. It is a sign and seal of the inclusion of the person who is baptized in the covenant of grace. Teaching that we and our children are conceived and born in sin, it witnesses and seals unto us the remission of sins and the bestowal of all the gifts of salvation through union with Christ. Baptism with water signifies and seals cleansing from sin by the blood and the Spirit of Christ, together with our death unto sin and our resurrection unto newness of life by virtue of the death and resurrection of Christ. Since these gifts of salvation are the gracious provision of the Triune God, who is pleased to claim us as His very own, we are baptized into the Name of the Father and of the Son and of the Holy Ghost. And since baptized persons are called upon to assume the obligations of the covenant, Baptism summons us to renounce the devil, the world, and the flesh, and to walk humbly with our God in devotion to His commandments.

II. When an infant is to be baptized, the minister shall proceed to give instruction as to the ground of Infant Baptism.

Although our young children do not yet understand these things, they are nevertheless to be baptized. For the promise of the covenant is made to believers and to their seed, as God declared unto Abraham: "And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee." In the new dispensation no less than in the old, the seed of the faithful, born within the

church, have, by virtue of their birth, interest in the covenant and right to the seal of it, and to the outward privileges of the church. For the covenant of grace is the same in substance under both dispensations, and the grace of God for the consolation of believers is even more fully manifested in the new dispensation. Moreover, our Saviour admitted little children into His presence, embracing and blessing them, and saying, "Of such is the kingdom of God." So the children of the covenant are by Baptism distinguished from the world and solemnly received into the visible church.

III. When an adult is to be baptized, the minister shall follow the opening statement on the institution and nature of the sacrament of Baptism with instruction as to the distinctive basis of the Baptism of adults.

Although the children of believers are to be baptized as members of the covenant, the Baptism of adults must await their own profession of faith in Christ. Having come to years of discretion, they become the heirs of salvation and members of the visible church only by way of personal belief in and acceptance of Christ as Saviour and Lord. So our Lord Jesus Christ commanded His church to make disciples of all nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost.

IV. Before the Baptism of an infant, the minister shall require that the parents acknowledge the duty of believers to present their children for Holy Baptism and that they assume publicly their responsibility for the Christian nurture of their children.

Do you acknowledge that, although our children are conceived and born in sin and therefore are subject to condemnation, they are holy in Christ, and as members of His church ought to be baptized?

Do you promise to instruct your child in the principles of our holy religion as revealed in the Scriptures of the Old and New Testaments, and as summarized in the Confession of Faith and Catechisms of this church; and do you promise to pray with and for your child, to set an example of piety and godliness before him, and to endeavor by all the means of God's appointment to bring him up in the nurture and admonition of the Lord?

V. Prior to the Baptism of an adult, the person to be baptized, having previously made profession of faith before the session, shall be required to confess his faith publicly before the congregation, in accordance with the provisions of Chapter V of this Directory.

VI. After prayer for the presence and blessing of the Triune God that the grace signified and sealed by Holy Baptism may be abundantly realized, the minister, calling the person by name, shall say:

I baptize thee into the Name of the Father and of the Son and of the Holy Ghost.

As he pronounces these words, he is to baptize with water, without adding any

other ceremony, and the whole service of Baptism shall be concluded with prayer.

C. OF THE LORD'S SUPPER

I. Before the administration of the Lord's Supper, the minister shall read the words of the institution of the sacrament from one of the evangelists or from I Corinthians XI. Thereupon he shall give instruction as to its institution and nature.

The Lord's Supper is an ordinance instituted by our Lord Jesus Christ. Until His coming again it is to be observed for a perpetual remembrance of the sacrifice of Himself in His death. The physical elements, representing the broken body and the shed blood of the Saviour, are received by true believers as signs and seals of all the benefits of His sacrifice upon the cross. They signify and seal remission of sins and nourishment and growth in Christ, and are a bond and pledge of communion of believers with Him and with each other as members of His mystical body. As signs and seals of the covenant of grace they not only declare that God is faithful and true to fulfill the promises of the covenant but they also summon us to all the duties of the children of God, and call us to renewed consecration in gratitude for His salvation.

II. The minister shall then declare who may come to the Lord's Table and who are excluded, according to the Word of God.

It is my solemn duty to warn the uninstructed, the profane, the scandalous, and those who secretly and impenitently live in any sin, not to approach the Holy Table lest they partake unworthily, not discerning the Lord's body, and so eat and drink condemnation to themselves. Nevertheless, this warning is not designed to keep the humble and contrite from the Table of the Lord, as if the Supper were for those who might be free from sin. On the contrary, we who are invited to the Supper, coming as guilty and polluted sinners and without hope of eternal life apart from the grace of God in Christ, confess our dependence for pardon and cleansing upon the perfect sacrifice of Christ, base our hope of eternal life upon His perfect obedience and righteousness, and humbly resolve to deny ourselves, crucify our old natures, and follow Christ as becomes those who bear His name. Let us therefore, in accordance with the admonition of the apostle Paul, examine our minds and hearts to determine whether such discernment is ours, to the end that we may partake to the glory of God and to our growth in the grace of Christ.

III. After prayer and thanksgiving the minister shall take the bread and, having broken it, give it to the people, saying:

Our Lord Jesus Christ, the same night in which He was betrayed, having taken bread and blessed and broken it, gave it to His disciples—as I, ministering in His name, give this bread unto you—saying: "Take, eat; this is My body, which is given for you; this do in remembrance of Me."

Having given the bread, the minister shall take the cup and give it to the people saying:

Our Saviour also took the cup, and having given thanks—as has been done in His name—He gave it to His disciples, saying: "This cup is the new covenant in My blood, which is shed for many for the remission of sins; drink ye all of it."

After a prayer of thanksgiving, an offering may be taken for the relief of the poor or for some other sacred purpose.

A psalm or hymn should then be sung, and the congregation dismissed with the following or some other benediction:

"Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.

CHAPTER V

OF PUBLIC PROFESSION OF FAITH IN CHRIST

I. In order to aid those who contemplate making public profession of faith in Christ to understand the implication of this significant act and to perform it intelligently, the pastor shall conduct classes in Christian doctrine both for the covenant youth and for any others who may manifest an interest in the way of salvation.

II. Before permitting any one to make profession of his faith in the presence of the congregation, the session shall examine him in order to assure itself so far as possible that he possesses the doctrinal knowledge requisite for active faith in the Lord Jesus Christ, relies for salvation on the merits of Christ alone, and is determined by the grace of God to lead a Christian life.

III. When the session is satisfied that any one is qualified to make public profession of faith in Christ, his name shall be publicly announced to the church at least one week before the day chosen for this solemn event, in order that the members of the church may have opportunity to acquaint the session with such facts concerning him as may appear to be irreconcilable with a sincere profession. The session shall weigh such evidence and determine its validity.

IV. No one shall be allowed to take part in the celebration of the sacrament of the Lord's Supper who has not first made public profession of faith in Jesus Christ as his Saviour and Lord.

V. On the occasion of public profession of faith in Christ the minister shall address the candidate in these or like words, using the form which the circumstances require:

Beloved in the Lord Jesus Christ, we thank our God for the grace which was given you, in that, having come to years of discretion, you have accepted God's covenant promise which was signified and sealed unto you in your infancy by Holy Baptism.

Beloved in the Lord Jesus Christ, we thank our God for the grace which was given you, in that, although you have not been privileged to receive the sacrament of baptism in your infancy, nevertheless, through faith you have become a partaker of the covenant of grace.

Thereupon the minister shall ask these or equivalent questions:

1. Do you believe the Bible, consisting of the Old and New Testaments, to be the Word of God, and its doctrine of salvation to be the perfect and only true doctrine of salvation?

2. Do you confess that because of your sinfulness you abhor and humble yourself before God, and that you trust for salvation not in yourself but in Jesus Christ alone?

3. Do you acknowledge Jesus Christ as your sovereign Lord and do you promise, in reliance on the grace of God, to serve Him with all that is in you, to forsake the world, to mortify your old nature, and to lead a godly life?

4. Do you agree to submit in the Lord to the government of this church and, in case you should be found delinquent in doctrine or life, to heed its discipline?

When any one has publicly professed his faith by answering these questions in the affirmative, the minister shall address him in the following or like words:

Beloved, in the name of the Lord Jesus Christ I welcome you to all the privileges of full communion with God's people, and in particular to participation in the sacrament of the Holy Supper. I charge you that by the faithful use of the means of grace—the Word of God, the sacraments, and prayer—and in humble reliance upon the grace of God, you continue steadfastly in the confession which you have made. Rest assured that if you confess Christ before men, He will confess you before His Father who is in heaven. May the God of all grace, who called you unto His eternal glory in Christ, after you have suffered a little while, perfect, establish, strengthen you. To Him be the dominion for ever and ever. Amen.

This part of the service shall be concluded with an appropriate prayer.

CHAPTER VI

OF ORDINATIONS AND INSTALLATIONS

A. MINISTERS

I. The ordination or installation of a minister shall be performed in accordance with the provisions of Chapters XV and XVI of the Form of Government.

II. When a minister is to be ordained or installed, the moderator of the presbytery or another member appointed to preside in his stead shall state, in the following or similar language, the warrant and nature of the office of minister:

The Word of God clearly teaches that the office of minister was instituted by the Lord Jesus Christ. The apostle Paul declares that our Lord "gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the

perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

The duties of the minister of Christ may briefly be set forth under the following heads: the faithful exposition of the Word of God and its application to the needs of the hearers, in order that the unconverted may be reconciled to God and that the saints may be built up in their most holy faith; the offering of prayer to the Lord on behalf of the congregation; the administration of the sacraments of Baptism and the Lord's Supper; and the exercise, in conjunction with the ruling elders, of the government and discipline of the church.

The office of the minister is the first in the church for dignity and usefulness. The person who fills this office is designated in Scripture by different names expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop. As he feeds them with spiritual food, he is termed pastor. As he serves Christ in His church, he is termed minister. As it is his duty to be grave and prudent, and an example to the flock, and to govern well in the house of God, he is termed presbyter or elder. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador. As he is commanded to warn the house of Israel against the enemies of God and His Word, he is termed watchman. And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God.

B. RULING ELDERS

I. The ordination or installation of ruling elders shall be performed in accordance with the provisions of Chapter XIII of the Form of Government.

II. When ruling elders are to be ordained or installed, the minister shall state, in the following or similar language, the warrant and nature of the office:

The office of ruling elder is based upon the Kingship of our Lord Jesus Christ, who provided for His church officers who should rule in His name. Paul and Barnabas "appointed . . . elders in every church"; and Paul commanded that those who "rule well be counted worthy of double honor, especially those who labor in the word and in teaching." In this passage the Scriptures distinguish between elders who labor particularly in the Word and in doctrine—usually called ministers or pastors—and elders who join with the minister in the government and discipline of the church—generally called ruling elders.

It is the duty and privilege of ruling elders, in the name and by the authority of our ascended King, to rule over particular churches, and, as servants of our great Shepherd, to care for His flock. Holy Scripture enjoins them: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of God, which He purchased with His own blood." As a consequence,

ruling elders must be zealous in maintaining the purity of the ministration of the Word and sacraments. They must conscientiously exercise discipline and uphold the good order and peace of the church. With love and humility they should promote faithfulness on the part of both elders and deacons in the discharge of their duties. Moreover, they should have particular regard to the doctrine and conduct of the minister of the Word, in order that the church may be edified, and may manifest itself as the pillar and ground of the truth.

If they are to fill worthily so sacred an office, ruling elders must adorn sound doctrine by holy living, setting an example of godliness in all their relations with men. Let them walk with exemplary piety and diligently discharge the obligations of their office; and "when the chief Shepherd shall be manifested," they "shall receive the crown of glory that fadeth not away."

C. DEACONS

I. The ordination or installation of deacons shall be performed in accordance with the provisions of Chapter XIII of the Form of Government.

II. When deacons are to be ordained or installed, the minister shall state, in the following or similar language, the warrant and nature of the office:

The office of deacon is based upon the solicitude and love of Christ for His own people. So tender is our Lord's interest in their temporal needs that He considers what is done unto one of the least of His brethren as done unto Him. For He will say to those who have ministered to His little ones: "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

In the beginning the apostles themselves ministered to the poor, but subsequently, in order that they might be able to devote themselves wholly to prayer and the ministry of the Word, they committed that responsibility to others, having directed the people to choose men of good report, full of the Holy Spirit and of wisdom. Since the days of the apostles the church has recognized the care of the poor as a distinct ministry of the church committed to deacons.

The duties of deacons consist of encouraging members of the church to provide for those who are in want, seeking to prevent poverty, making discreet and cheerful distribution to the needy, praying with the distressed and reminding them of the consolations of Holy Scripture.

If they are to fill worthily so sacred an office, deacons must adorn sound doctrine by holy living, setting an example of godliness in all their relations with men. Let them walk with exemplary piety and diligently discharge the obligations of their office; and "when the chief Shepherd shall be manifested," they "shall receive the crown of glory that fadeth not away."

When a Christian Looks at War

(Concluded From Page 182)

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

But the questions still persist: "Does not Jesus flatly forbid all physical resistance to evil?" "Does not the Old Testament sanction such resistance with 'An eye for an eye and a tooth for a tooth'?" "Does this not flatly contradict the Old Testament, and are we not thereby flatly forbidden to take up arms?" The Modern Dispensationalists would reply that this passage should be considered to apply only to the millennium, for it is there that they put the application of the whole "Sermon on the Mount," but let us look at this passage rather closely.

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

Second Coming as a judge who will severely punish evil. The favorite passage to which the pacifists appeal in the words of Jesus is thus not even pertinent to the question.

What, then, is the teaching of the whole Bible on this important subject? For the Christian this, and not his feelings, will determine his attitude toward war.

In the Old Testament we find record of many wars which were sanctioned by God. Wars were from time to time commanded, and for their execution God endowed men with special qualifications as warriors. When consulted by means of the Urim and Thummin, or by the prophets which He had ordained, God often gave advice on the propriety of military enterprises. One quotation will suffice to illustrate this: "And the children of Israel enquired of the Lord (for the ark of the covenant of God was there in those days . . .) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the Lord said, Go up; for to morrow I will deliver them into thine hand" (Judges 20:27,

28). When His people were engaged in battle God often interfered miraculously, in order that the Israelites might be victorious (Josh. 8). God frequently sent His people to battle in order that they might not themselves be destroyed, and in order that the truth of God which had been committed unto them might not be destroyed from the face of the earth with them. There can be no doubt that God in the Old Testament did sanction wars, and if we hold that the New Testament does not sanction them, then we must either hold that God is inconsistent with Himself, or that the Old and New Testaments contain no revelation of God, or, at best, a revelation of different gods.

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

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

When we turn from the Gospels to the rest of the New Testament we find the apostles taking an identical attitude. In Acts 10 we learn that it was a Roman centurion to whom the gospel first came among the Gentiles.

Where to Send Gifts

FOR Home and Foreign Missions: The Rev. Robert S. Marsden, general secretary, 506 Schaff Building, Philadelphia, Penna.

For Westminster Seminary: Westminster Seminary, Chestnut Hill, Philadelphia, Penna.

For the work of the Committee on Christian Education: Mr. Charles A. Freytag, treasurer, 4 Fairmount Terrace, West Orange, N. J.

For The Presbyterian Guardian: The Presbyterian Guardian, 506 Schaff Building, Philadelphia, Penna.

It was upon Cornelius, the Centurion, that the Holy Spirit came with miraculous gifts *while he was a centurion*. Certainly if engaging in war were sinful, the Holy Spirit could not descend upon such a person as a centurion who, while he was not then engaged in war, by his office proclaimed his willingness to serve when war came. We may quite pertinently ask whether there were no Christians engaged in the war that Jesus predicted, the war which took place in Palestine in 69-70 A. D., when Jerusalem was destroyed. Certainly some parts of the New Testament were written after that war, and we find no record of the apostles, who were inspired of God to direct the early church, forbidding the participation of Christians in that conflict.

We must remember that, if war be wrong, then the participation in it is not only unbecoming to a Christian, but is actually sinful, and it seems unreasonable that the New Testament would have been silent upon the subject of a sin which has ensnared so many of God's people. I would that the pacifists were honest, and, since they hold that participation in war is wrong (that which is wrong is sinful) why do they not clearly state that those who have participated in it throughout the ages have died in sin? We must conclude that the New Testament as well as the Old permits the engaging in and promoting of war when it is waged upon "just and necessary occasion."

The weakness of the pacifistic position from a practical point of view as well as from the point of view of Scripture (and what is Scriptural is also practical) is clearly seen. If we hold that war is never "just and necessary" we must also logically hold that all punishment of evil is itself evil. Just how far may punishment of evil doers go? All will admit that evil doers must be restrained; but suppose that restraint must be so severe in a desperate criminal as to cause his death. Is the one who ordered the restraint guilty of murder? To take that position would be ridiculous, for it would sanction all kinds of violence. Justifiable war is simply the last resort in an organized attempt to restrain evil. It was through "just and necessary" wars that most of the religious freedom which we now enjoy was secured. Would pacifists condemn the Christians of Europe in the early Middle Ages for

going to war against the Mohammedan invaders who would have destroyed Christianity? Would they condemn our forefathers who resisted to the death the attempts of the Roman Catholic Church to exterminate Protestantism with the sword? Our freedom to live as Christians has been blood-bought on the battlefield in "just and necessary" warfare, and may we never be guilty of despising those sacrifices!

What, then, shall be our personal attitude toward war? As we saw at the beginning of this discussion, a Christian will hate war. But, when "just and necessary" occasion arises and war must be waged for the maintenance of piety, justice and peace, then a Christian will, with the assurance of the blessing of God and of the Prince of Peace, support, with arms if necessary, the lawful authorities in the promotion of the war in which the nation is engaged.

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

But, you may say, if the Scriptures tell us there will be wars anyway, what is the use of our doing anything to prevent them? It is amazing how many sincere Christians take that attitude, and yet there could be no more ridiculous thought. Suppose we applied that same line of reasoning in other spheres of life. Suppose, for example, we were to become ill. Well, we might reason, the Scriptures make it clear that it is appointed unto men once to die, so therefore why do anything about our illness? It will immediately be evident how ridiculous such an attitude would be. We realize full well, when we are ill and go to a physician, that we shall not be permanently cured of all illness. We know full well that we shall sometime die, unless the Lord should return before that happens. But we also know that God has given us physicians to help us prolong our lives—that the same God who has ordained that we shall die has also provided us with the means of prolonging physical life. He intends us to use those means which He has ordained.

The very same is true of the means to the peace of the world. The Lord has told us that there will be wars until the return of Christ, but He has also said, "Blessed are the peacemakers," and He has given us the means of preserving peace. Those means a Christian will cheerfully use, whether they be the means of one's individual love of one's enemies or the means of international coöperation through peace treaties. A Christian will hail all those means as of the Lord, and will use them to the utmost of his ability. He will do all in his power to keep out of war himself, and will use all his influence to keep his nation, and any other nation in which he may have influence, out of war. He will be sure that his own actions have not been those which have provoked war, save in so far as his righteous acts may provoke evil men to wage war against him.

ADDITIONAL GIFTS NEEDED FOR "THE ELDERS' FUND"

THE Elders' Fund, created for the purpose of sending THE PRESBYTERIAN GUARDIAN to elders who are members of the Presbyterian Church in the U.S.A., is urgently in need of additional financial support. Only 729 elders now receive the magazine in this way, and there are many thousands more who should be reached with the unique message of THE PRESBYTERIAN GUARDIAN.

Several interesting letters have been received at the office of the magazine, some of them expressing general interest and approval and others highly denunciatory. In the homes of many elders the GUARDIAN is the only religious journal received and read regularly.

To make an effective impact upon the vast body of elders in the Presbyterian Church in the U.S.A., it is absolutely essential that many more subscriptions be sent. Lists of elders are on file in the offices of THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia, and it is only necessary for contributors to send their gifts marked for The Elders' Fund. The names and addresses will be supplied by the office of the magazine. All who are able to give to this important work are urgently invited to do so at once.

News From the Presbyteries

New Jersey

FAITH CHURCH, Pittsgrove: This congregation has recently purchased an acre of ground, located a short distance from the present meeting place, as a site for a new church building. . . . Eight delegates from the Young People's Society attended the conference at Camp Wilson, reported elsewhere in this issue of THE PRESBYTERIAN GUARDIAN.

Grace Church, Trenton: On September 17th, Rally Day was held in the Sunday school which, during recent weeks has maintained an average attendance of more than 45. . . . The boys' "Christian Armor Club," under the supervision of the pastor, the Rev. Leslie A. Dunn and Mr. Cross, a member of the congregation, began its fall activities with a special speaker on Wednesday, September 20th. Handcraft activities for the boys are planned for the weekly club meetings. The Bible Club, another organization which was added to the church on September 17th, will include boys and girls under the age of 15 and will meet on Sunday evenings at 6:30. . . . In the absence of the pastor, the guest preacher on September 3rd was the Rev. Edward Heerema.

Calvary Church, Bridgeton: Rally Day on October 1st will inaugurate the fall program. On the following Sunday the sacrament of the Lord's Supper will be celebrated and new members received; there are seven now in a class preparing for membership. . . . The past summer's work has been encouraging, with fine attendance and giving. Almost all of the debt incurred in renovating the church property has been paid.

Wisconsin

SEVERAL of the ministers of the presbytery attended a meeting of the Reformed Publication Society on September 5th at Newton. This society consists largely of ministers of the German Reformed Church from Wisconsin, Iowa and the Dakotas who are opposed to the liberalistic union of their denomination with the Evangelical Church. *The Witness*, a monthly publication, is the organ of this society. Readers of THE PRESBYTERIAN GUARDIAN will be glad to learn of the existence of the society and will pray that God may bless these men and *The Witness* in their

stand for the Word of God and for Reformed doctrine.

The presbytery met for its regular fall meeting on September 6th at Gresham. Mr. William Gray and Mr. Melvin Nonhof were examined and licensed. A popular meeting in the evening was well attended by the Indians of Gresham, and the message was brought by the Rev. John J. De Waard of Cedar Grove.

Ohio

TRINITY CHURCH, Cincinnati: In the absence of the pastor, the Rev. Everett C. DeVelde, during the month of July, the pulpit was filled by the Rev. J. Lyle Shaw of Newport, Kentucky. . . . On September 10th

the third anniversary of the founding of the church was observed. The Rev. Henry W. Coray was present to bring special messages for the occasion. On the following evening the congregation met around the banquet table to enjoy Christian fellowship and to review the work of the year. Mr. Coray also addressed this gathering and showed motion pictures of his work in Manchoukuo. . . . At the communion service on September 17th, eight new members, including two elders from the Presbyterian Church in the U.S.A., were welcomed into the church. One of the elders, Mr. C. D. Garrard, had been a commissioner to the last general assembly of his former denomination and was one

... How to secure those needed books

At No Money Cost to You...

HAVE you a list of books that you would like to add to your library? And have you been prevented from acquiring them because of the cost involved? If so, the new Book Bonus Plan of THE PRESBYTERIAN GUARDIAN is meant for you.

Frankly, we need new subscribers. Not just a few, nor even just a few hundred. If THE PRESBYTERIAN GUARDIAN is to be the effective missionary that we want it to be, it must reach at least TWICE AS MANY PERSONS AS IT DOES NOW. And to do that we need your help. To show our gratitude for that assistance, we will make it possible for you to own at least some of those books that you want.

Beginning September 1st we are offering a bonus to every present subscriber who sends us new subscriptions. Every paid new subscription or paid club of new subscriptions will give to the person securing it the right to receive books, free of charge, according to the following scale:

Number of New Subscriptions	Amount Paid	Retail Price of Book
1	\$1.00	\$0.40
2	2.00	.80
3	3.00	1.20
5 (Club)	4.00	1.50
6	4.80	1.80
7	5.60	2.10
8	6.40	2.40
9	7.20	2.70
10	8.00	3.00

(Larger clubs will earn book bonuses in the same proportion)

When you send in your list of paid new subscriptions you will be entitled to receive: (1) A book or books costing the amount shown in the third column above; or (2) additional new or renewal GUARDIAN subscriptions to that amount; or (3) a credit of that amount toward a more expensive book or a larger number of GUARDIAN subscriptions.

All book bonus subscriptions must be new subscriptions, not renewals of existing subscriptions; gifts to The Elders' Fund are not eligible for credit toward a book bonus; and full remittance for the subscriptions must accompany the order.

Start today to secure those books you have always wanted, by telling friends in your church and community about THE PRESBYTERIAN GUARDIAN. Sample copies will be sent to you on request, free of charge.

A Few Book Suggestions

For One Subscription

Boyd and Machen: A Brief Bible History
Berkhof: Summary of Christian Doctrine (Paper)

o o o

For Two New Subscriptions and 20c

Machen: Christianity and Liberalism
Warfield: The Plan of Salvation
Freeman: The Bible and Things to Come

o o o

For Three Subscriptions and 5c

Machen: What Is Faith?

o o o

For a Club of Five

Berkhof: Manual of Reformed Doctrine
Boettner: Reformed Doctrine of Predestination
Mair: The Cross From Coast to Coast

o o o

For a Club of Six and 20c

Machen: Christian Faith in the Modern World
Vos: Child's Story Bible (per volume)
Cruden's Concordance

o o o

For a Club of Eight and 10c

Machen: Origin of Paul's Religion
Machen: Christian View of Man

o o o

For a Club of Ten

Davis: A Dictionary of the Bible
Schilder: Christ on Trial
Schilder: Christ in His Suffering

THE PRESBYTERIAN GUARDIAN

1505 RACE STREET

PHILADELPHIA, PENNA.

of the two to vote against the approval of the appointment of Dr. E. G. Homrighausen at Princeton Seminary.

Covenant Church, Indianapolis: On September 18th, in the home of Mrs. Frank A. Stevenson, Miss Susan Barron, a member of the Trinity Church of Cincinnati, and the Rev. Carl A. Ahlfeldt, pastor of the Indianapolis church, were united in marriage by the Rev. Everett C. DeVelde.

California

BEVERLY CHURCH, 359 S. Woods Avenue, Los Angeles: The Rev. Robert E. Nicholas was the guest preacher in this church on the morning of September 10th, and in

the Westminster Church of Los Angeles in the evening. . . . A young people's forum is being held on the first and third Monday evenings of each month. At the request of the young people themselves, the subject of predestination is being considered. . . . The minister-elect, Mr. Dwight H. Poundstone, served on the faculty of the Tahquitz Pines Conference from August 12th to 19th.

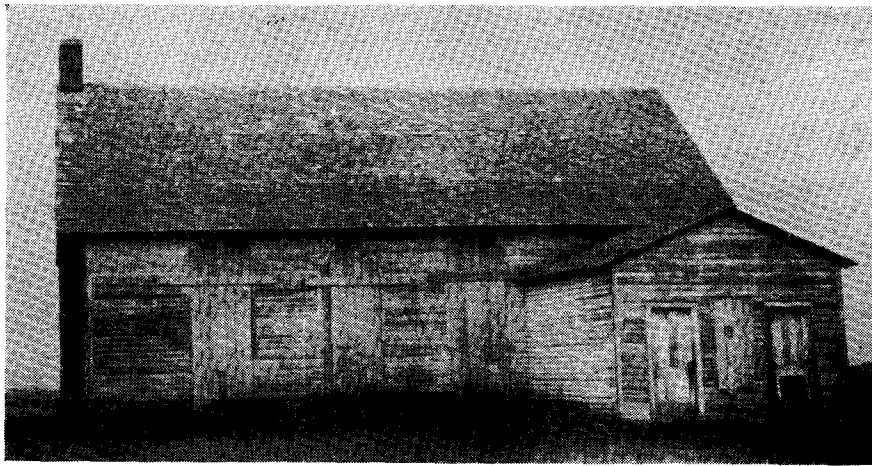
Covenant Church, Addison and Grove Streets, Berkeley: Members here are eagerly awaiting the arrival of the Rev. Robert L. Atwell, who will fill the pulpit of the Old Westminster Presbyterian Church of near-by San Francisco. The members of that church withdrew from the Pres-

byterian Church in the U.S.A. several years ago. Mr. Atwell has taken a temporary leave of absence from his two churches at Harrisville and Branchton, Penna., in order to serve in this new capacity. The pastor of the Covenant Church, the Rev. Robert K. Churchill, and one of the elders of his church have been preaching for the San Francisco congregation during the month of August. . . . The members of the Covenant Church are glad to report a lively growth in all departments of the work. On September 10th attendance at the Sunday school numbered 53.

Philadelphia

CALVARY CHURCH, Middletown: At the closing session of the Vacation Bible School, whose average attendance was 65, the enthusiastic pupils recited portions of the Catechism and verses of Scripture and rendered several numbers of special music. The most encouraging result of the school was that a very large number of children made public profession of faith in Christ. Plans are now being laid for a winter church school where the work of the vacation Bible school may be continued in weekly catechism and Bible study classes. . . . During the month of August street meetings were held each Saturday night in the business district of Middletown. Hundreds of people listened to the testimonies and gospel messages. . . . At a congregational meeting on August 23rd, the church joined its pastor, the Rev. Robert S. Marsden, in requesting the presbytery to dissolve the pastoral relation. The purpose of this request was that Mr. Marsden might then be able to devote his full time to the work of missions and church extension. The church also issued a call to the Rev. Edward L. Kellogg, subject to the action of the presbytery regarding dissolution of the then-existing pastoral relationship. Mr. Kellogg has been serving the church as assistant pastor during the past year.

Kirkwood Church, Kirkwood: On September 7th the pastor, the Rev. George W. Marston, and ruling elder S. W. Wendell consulted with the Legal Committee of The Orthodox Presbyterian Church regarding the recent action of the Presbyterian Church in the U.S.A. in objecting, through its counsel, to an application for a charter in the name of the "Kirkwood Presbyterian Church." Details of this



Built for the Glory of God—Closed by the Presbyterian Church in the U.S.A.

THIS is the obituary of a building. It was constructed years ago by God-fearing Bible-believing Presbyterians who dedicated it to the eternal glory of God. They paid for it by the sweat of their brows, and within its walls they loved to worship their Lord and Saviour, Jesus Christ. It was the church home of the Hamill Presbyterian Church, Hamill, South Dakota.

The congregation that worshipped in it was ejected from it when the members refused to bow to the Christ-dishonoring actions of the General Assembly of the Presbyterian Church in the U.S.A. (One vote was cast against withdrawal, but to this day no one has been able to discover who cast it.) Those members worshipped for many weeks in various places—in private homes, in a hall, in the Hamill High School auditorium, and now at last in the building of a defunct bank, which they dedicated last spring as their church building.

Their former home is rotting into dust. It stands empty, with all windows boarded up by order of the Presbytery of Sioux Falls. It is falling to pieces in the midst of a community that needs such a place of worship. To all who ponder it, it is mute evidence that "Ichabod" has been written above the door of that denomination. Perhaps a better caption for the photograph, with its portrayal of utter desolation and decay, would be simply the words: "The Presbyterian Church in the U.S.A."

action were reported in the July number of THE PRESBYTERIAN GUARDIAN. The Legal Committee recommended to the congregation the filing of a new application for a charter under a name which includes the word "Orthodox" and the word "Presbyterian." An additional modification of Article 3 of the original application was suggested in order that the issue before the court may be confined to the question of the name.

Covenant Church, Pittsburgh: From a Sunday school of ten adults has grown a school with an enrollment of 63, and further growth is expected soon. The pastor, the Rev. Calvin K. Cummings, reports that the membership of the church now includes 13 children of the covenant. . . . The Rev. David Freeman will deliver a series of addresses on the subject of the Jewish situation, from October 10th to 13th.

Bethany Church, Nottingham: Fall evangelistic services will be held from October 1st to 8th, with the Rev. David Freeman as guest preacher. By request, the theme of his message will be "Our personal relation to the second coming of Christ and the end of the world." Members of the church have pledged themselves to remember the services each day in prayer and to bring others to the meetings.

Faith Church, Quarryville: The fall Communion Service will be held on October 1st. From November 5th to 19th, the Rev. Robert S. Marsden will hold evangelistic services.

Faith Church, Harrisville: On September 19th the Rev. Robert L. Atwell, pastor of this church and of the New Hope Church at Branchton, left to engage in extension work at San Francisco. During his absence the pulpit will be filled by the Rev. Jack Zandstra of Alexandria, South Dakota. Mr. Zandstra expects to conduct his first service on October 8th. . . . During the first two Thursday evenings in September, 27 young people attended the sessions of the Calvin Class. This includes ten new members in addition to the 17 who have been in the class for the last two years.

The presbytery met at Faith Church, Quarryville, on September 18th. The Rev. Henry W. Coray was elected moderator; the Rev. James W. Price was elected to the position of stated clerk; and the Rev. John P. Galbraith was chosen as permanent clerk. At the request of both congregation and pastor, the pastoral relation between the

Calvary Church of Middletown, Penna., and the Rev. Robert S. Marsden was dissolved and permission was granted to the congregation to extend a call to the Rev. Edward L. Kellogg. The Rev. Henry D. Phillips was appointed moderator of the session of the Knox Church, Washington, D. C. The pastoral relation existing between the Knox Church of Philadelphia and the Rev. Dr. John B. Thwing was dissolved at the request of the congregation.

New York and New England

COVENANT CHURCH, Rochester: In the absence of the pastor, the Rev. Peter Pascoe, during the last three weeks of August the guest preachers were the Rev. Theodore Wray of Philadelphia and Mr. William Muir, a member of the congregation and a student at Westminster Seminary. On September 24th the Rev. Robert S. Marsden occupied the pulpit, and the Rev. Henry W. Coray is expected on October 8th. Tentative plans have been made to hold a dedication service of the new property on the 22nd of October and a reception for the pastor on the following day. A proposed budget for the coming church year has been presented by the Board of Trustees and the congregation expects to be able to meet the objectives there set forth.

Memorial Church, Rochester: This latest addition to the ranks of The Orthodox Presbyterian Church has been making rapid strides. A young men's Bible class has been organized and will meet each Tuesday evening. About 35 subscriptions to THE PRESBYTERIAN GUARDIAN have already been secured. On the 8th of October the ruling elders- and deacons-elect will be ordained and installed. Guest preachers have been Mr. Pascoe, Mr. Muir, and Mr. Marsden, and Mr. Coray is expected to occupy the pulpit on the evening of October 8th.

Covenant Church, Schenectady: The congregations of this church and of the Calvary Church of Worcester have been bound together by warm friendship during the absence of the

pastor of the latter church, the Rev. John C. Rankin. Although Mr. Rankin's illness is not now as serious as before, he nevertheless will probably be unable to return to his charge before the spring of 1940. Mrs. Rankin has already returned and is conducting

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mid-week prayer meeting, missionary meeting and Sunday school, as well as some visitation work. The Rev. Henry W. Coray will be in Worcester on October 11th and in Schenectady on the 12th and 13th. Two young people united with the church by profession of faith on September 24th. Five or six more young people, some saved at the Peniel Bible Conference last summer, expect to unite with the Covenant Church in the near future. . . . The congregation requests prayer for blessing upon its negotiations to purchase from the city a church building in a fine residential district. The property will be sold at public auction and it is hoped that the church may be able to secure it at a reasonable price.

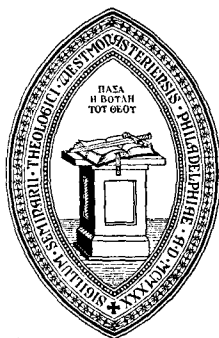
OPENING EXERCISES HELD AT WESTMINSTER SEMINARY

WESTMINSTER Theological Seminary celebrated its Eleventh Annual Opening Exercises on Wednesday afternoon, September 20th, in the auditorium atop the library on the campus at Laverock, Chestnut Hill, Philadelphia. Presiding was the Rev. Professor R. B. Kuiper, chairman of the faculty. A large gathering of students, alumni, and friends of the seminary witnessed this service, inaugurating the second decade of Westminster Seminary's unique testimony.

After the singing of the Doxology, the invocation was pronounced by the Rev. Leslie W. Sloat, newly-appointed

librarian of the seminary. Following the singing of a hymn, Dr. Robert Strong of Willow Grove, Penna., read the Scripture lesson from the 12th chapter of Hebrews, and prayer was offered by the Rev. James W. Price of Philadelphia.

Professor Kuiper brought the greeting to the entering students. His brief address was based upon the seal of Westminster Seminary, which is re-



The Seal of Westminster Seminary

produced on this page. The pulpit, he said, symbolizes the practical purpose of the institution, which is the gospel ministry. But Westminster Seminary stands more particularly for a *scholarly* ministry of the gospel. The open Bible which, in the seal, rests upon the pulpit, indicates that Westminster Seminary believes that it is the minister's duty always to preach divine revelation and not the wisdom of man. He must, declared Professor Kuiper, preach the Word, the whole Word, and nothing but the Word. The sword which rests upon the open Bible is, of course, "the sword of the Spirit, which is the word of God." Westminster Seminary was born in militancy and all of its life has been marked by a ceaseless battle for truth. It must always remain a militant school, and if ever it should abandon its militancy it will have ceased to be the historic Westminster Seminary. Above the sword and the open Bible are to be found, in the original tongue, the words which are translated, "All the counsel of God." Westminster Seminary does not ride hobbies. No part of divine revelation is stressed at the neglect of another. Professor Kuiper adequately refuted accusations that the seminary was not properly balanced in its doctrinal emphases.

After the singing of a hymn, the

Rev. John P. Clelland of Wilmington, Delaware, delivered the address of the afternoon on the subject, "Presbyterian Piety." Piety, said Mr. Clelland, is related to and determined by doctrine. Since Presbyterian doctrine conforms most closely to the Word of God, sincere adherence to that system of doctrine produces the highest type of piety. Presbyterian piety historically has not been centered in experience and emotion. It has been creedal, intellectual and objective. It is not an ascetic piety, nor does it set up extra-Biblical requirements. The highest type of piety is marked by a sense of the majesty of God and by a lofty view of the law of God. It produces unswerving fidelity and steadfastness, not only in the individual but also in the family. Although in times past in the history of the church, Presbyterian and Reformed persons have sometimes been marked by a puritan asceticism, by a type of morbid introspection, and by a lack of personal warmth in witness, these things are not a part of true Presbyterian piety. Many students, said Mr. Clelland, come to Westminster Seminary from the larger denominations of this country which have been particularly noted in the past for their zeal and enthusiasm in spreading the gospel. To these noble qualities they have the opportunity at the seminary of adding sound doctrine, so that they may then go forth as well-rounded and fully-equipped ministers of the gospel.

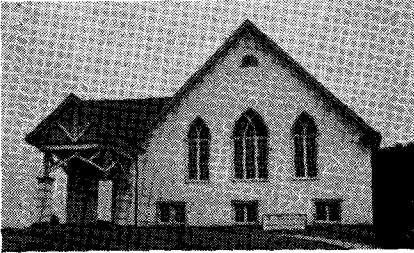
Following Mr. Clelland's address and the singing of a hymn, the benediction was pronounced by Professor Kuiper. The visitors adjourned to Machen Hall, where tea was served and a time of fellowship and the renewing of old acquaintance was enjoyed by alumni and friends alike.

Enrollment this year at Westminster Seminary is of approximately the same size as last year. The junior (first year) class contains ten students, nine of whom completed their undergraduate work at Wheaton College. As this issue of THE PRESBYTERIAN GUARDIAN goes to press, final figures on enrollment are not available.

Prayers and gifts of Bible-believing Christians are earnestly requested for this supreme task of educating young men for the gospel ministry in a day when liberalism has captured almost every former stronghold of Biblical Christianity.

WILLOW GROVE CONGREGATION DEDICATES NEW CHURCH HOME

SUNDAY morning, September 17th, marked a time of unusual triumph and rejoicing for the congregation of Calvary Orthodox Presbyterian Church of Willow Grove, Pennsylvania. At that time the doors of the new building at Easton and Allison



New Building at Willow Grove

Roads were opened for the first service of worship in the long-awaited church home, shown in the two photographs on this page.

Nearly 400 persons attended the impressive service of dedication, and not a few visitors indicated that they expected thereafter to attend regularly. Needless to say, the congregation is more than delighted with its new church edifice.

In the dedicatory service, Dr. Robert Strong, pastor of the church, was assisted by the Rev. Edward J. Young and Dr. Cornelius VanTil, both of Westminster Theological Seminary. "The Glorious Gospel of the Blessed God" was the subject of Dr. Strong's sermon.

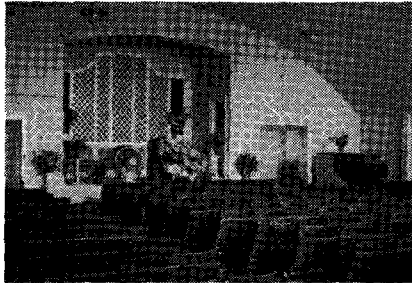
The new church building, one of the finest in The Orthodox Presbyterian Church, represents a total investment of \$17,000. It is of frame construction on a concrete block foundation, and is located on a much-travelled highway. The lot is 135 feet by 200 feet, and the dimensions of the building are 67 feet by 42 feet. The auditorium seats 350 persons, and other rooms include a Sunday school assembly room, eight classrooms, a kitchen, and the pastor's study. Indirect lighting and hot water heat furnished by an oil burner add the final touch of comfort to the modern and complete church plant.

A two-manual Moller pipe organ, with 665 pipes, is housed in a specially built addition to the church, and special music by the organist, Mr. Frank

W. Campbell, will be a feature of the worship services.

From Sunday, September 24th, through Sunday, October 1st, which is the third anniversary of the Calvary Church, special evangelistic services will be conducted by the Rev. Henry W. Coray, Orthodox Presbyterian missionary to Manchoukuo. Mr. Coray will preach a series of sermons based on the Epistle to the Ephesians, and on the concluding Saturday evening he will show motion pictures of his work and travels in the Orient. Mr. Coray has also been engaged to address the 500 students of the Willow Grove Junior and Senior High Schools.

Preparation for the evangelistic services has included six weeks of cottage prayer meetings by eight dif-



Calvary Church Auditorium

ferent groups of the Calvary Church, and a thousand printed announcements were distributed by the young people to all the homes in the community.

It is hoped by the members that the acquisition of the new church home at Willow Grove may prove an inspiration and encouragement to all other

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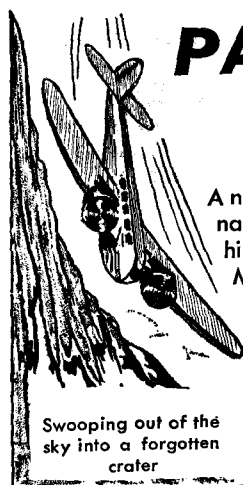
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churches of The Orthodox Presbyterian Church. Out-of-town visitors are cordially urged to attend services there at any time.

NEW ENGLAND CONFERENCE REPORTS FRUITFUL SESSION

THE Second Annual Young People's Conference at Deerwander Lodge, West Hollis, Maine, met from August 25th to September 4th. Delegates from three states were in attendance. Conference leaders included Dr. William P. Green, director, and the following ministers of The Orthodox Presbyterian Church: Martin Bohn, Lawrence Eyres, Dean Adair, Arthur Olson, and Burton Goddard. Forenoons were devoted to study classes, with courses on the Shorter Catechism, Personal Evangelism, Christian Hymnology and Conducting

a Young People's Society. At the close of each morning program, and again each evening, a popular worship service was held. The speakers at these services, Dr. Robert Strong and the Rev. R. Moody Holmes, brought great blessing to the conference by their messages, centered as they were in the substitutionary atonement of Christ, its attendant doctrines, and the central doctrines dealing with Christian life and growth. Afternoons were devoted to recreation with special excursions on certain days to points of scenic interest.

A definite work of grace in the hearts of those who attended was evident. Christian lives were manifestly deepened, and others made public confession of Jesus Christ as personal Saviour.

The surrounding communities were also blessed by the conference. Nearby residents and special delegations from distant points were present in large numbers at the evening services, while the morning sessions attracted a num-

ber of young people from the local community.

God richly honored the conference's aim of presenting the consistent Biblical Christianity of the Reformed Faith in a region quite apostate and spiritually barren.

Plans are well under way for an even more worthwhile conference for the summer of 1940, covering a like period of ten days and closing on Labor Day.

WESTMINSTER ALUMNI PLAN FOR SUPPORT ON WEST COAST

A DAY of meetings of special interest to western alumni and friends of Westminster Theological Seminary has been planned by the Pacific Coast Chapter of the Alumni Association for Thursday, September 21st. The services will be held in the home of the Rev. and Mrs. Graeme Smith in Los Angeles, and will begin at 4 o'clock. There will be a brief session of the alumni chapter, followed by a general discussion centering around two talks—the first by the Rev. Robert K. Churchill of Berkeley on the subject, "Is Westminster Theological Seminary worthy of our fullest confidence and support?" and the second by Dr. Donald K. Blackie of Escondido on the subject, "What can we do to support Westminster Seminary?" Invitations have been sent to about 20 graduates and former students, in addition to a number of prospective students, and it is expected that representatives from every section of the Pacific Coast area will be present.

The Pacific Coast Chapter of the Westminister Alumni Association was organized to coordinate and consolidate the interests and efforts of all Westminister men on the west coast, most of whom are rarely able to attend the official functions held in the east. Thus it was hoped to provide an agency through which to work for the interests of the seminary in the securing of prospective students and financial support. President of the chapter is the Rev. E. Lynne Wade of Santa Ana, and the Rev. Paul Hittson of Los Angeles is secretary and treasurer.

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