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The Progress of Christian Doctrine

The First of a Series of Radio Addresses Broadcast on the
Westminster Seminary Hour During the Fall of 1936

By the REV. J. GRESHAM MACHEN, D.D., Litt.D.

IN BEGINNING this year's series of radio talks, I want to extend a word of welcome both to old friends whose interest has done so much to encourage us during the past two years and also to those who may be listening in this afternoon for the first time.

For the benefit of both classes of listeners, it may not be amiss for me to say just a word or two about the plan which has governed this Westminster Seminary Hour from the beginning.

What I have been trying to do is to present just as plainly as I can the great system of revealed truth which the Bible contains. When I say "system of truth" I mean what I say. I mean by that that the Bible is not just a storehouse of inspiring sayings, thrown out in some haphazard or isolated fashion, but that it presents one great logically concatenated system which ought to be considered, not just piecemeal, but as a whole.

I have been trying to present that system as a whole. Of course, in doing so I have been conscious not only of my own limitations, but also of the magnitude of the task. It is no easy thing to summarize what is taught in the Scriptures of the Old and New Testaments in such a way that the logical relations between the various parts of the teaching shall stand out clear, and in such a way that no great division of the teaching shall altogether be neglected.



Fortunately, I do not need to undertake this task as though no one had ever undertaken it before. The Bible has been in the world for nearly nineteen centuries and during all those centuries learned and truly devout men have been searching the Scriptures and have been endeavoring to summarize what the Scriptures teach. Errors in the understanding of the Bible have been detected and avoided. Omissions in the understanding of the Bible have been filled up. There has been study, there has been meditation, there has been discussion; and also there

has been prayer. It would be a very great mistake for a man who desires to present what the Bible teaches to neglect what the church has thought and done during all these centuries.

That does not mean that we should ever be content to take the Bible at second hand. We must be ready always to compare what past generations of Christians and what the great councils of the Christian Church have said in exposition of the Bible with what the Bible itself says. But, after all, the Holy Spirit who inspired the writers of the Bible in the first place has also been present in the church, and has graciously helped those whom He has united to Christ by faith in their understanding of the inspired Word.

He has not, indeed, been active in the church in the same way as that in which He was active when He in-

spired the Biblical writers. He has never made the interpretation of the Bible in the church infallible as He made the Bible itself. The Biblical writers were supernaturally preserved from all error, while even the very best expositors of the Bible have been liable to error, and so also have even the best of the ecclesiastical councils. That is a tremendous difference indeed.

Yet that difference in the manner of the Holy Spirit's working should not obscure the fact that it is the same Spirit who worked in both cases. The Holy Spirit has given us an infallible Bible, and the Holy Spirit has also been present in the church, enlightening the minds of sinners that they may understand God's Word for the saving of their souls, then graciously helping them in their study of the Word and guiding them when they have discussed it in the councils of the church.

It would be a sad mistake indeed if we should cut ourselves off from the past history of the Christian Church in our interpretation of the Word of God.

I am trying not to make that mistake in this little course of talks. I am indeed trying to take you always to the fountain head of truth, the Bible itself; but in my study of the Bible with you I have been dependent throughout upon what the collective wisdom of the church of all ages has been able to do, with the gracious indwelling of the Holy Spirit, toward the understanding of the truth that the Bible contains.

That collective wisdom of the church, under the guidance of the Holy Spirit, has found expression especially in the great Christian creeds. The earliest of them that we know anything very much about is the so-called Apostles' Creed. It contains only a very small portion of what the Bible teaches. Compared with the great creeds that were to follow, it seems very meagre indeed. I am not one of those who believe that we ought to be content with it as the sole statement of our faith. To be content with it would be to cast despite upon great areas of Biblical teaching; it would mean a woeful impoverishment of our Christian life. Yet the Apostles' Creed is entirely

true as far as it goes, and it represents an important step in the ever fuller presentation of Christian doctrine on the basis of the teaching of God's Word.

Then came the great ecumenical creeds, beginning with the Nicene Creed adopted in the year 325. In those creeds the great Biblical doctrines of the Trinity and of the person of Christ were set forth. They were not set forth without struggle; they were not set forth by indolent souls who shrank from controversy; but they were set forth, after careful examination of plausible errors as they successively arose, and by way of refutation of those errors from the Scriptures.

Is Christ just the greatest of created beings? No, said the church, that is not what the Bible teaches. He is truly God, not a creature. Was He then only of like substance with the Father? No, said the church, that is not what the Bible teaches. He is of the same substance with the Father, and altogether equal to the Father in power and glory. So also the Holy Spirit is equal to the Father and to the Son.

Are then these three—Father, Son and Holy Ghost—three gods? No, said the church, that is not at all what the Bible teaches. There is only one living and true God. Well, then, are Father, Son and Holy Ghost merely three aspects of the one God? No, said the church, that is not what the Bible teaches. They are three persons. They stand in truly personal relations with one another. The

Father loves the Son and the Son the Father. So they are three persons, yet one God. A great mystery, is it not? Yes, a great mystery, but not an absurdity, as unbelievers so glibly represent it as being. A great mystery, which we should never have been able to discover for ourselves, but which God has graciously revealed to us in His holy Word.

But if Christ was one of the persons of the Trinity, if He was very God, is He also man? Yes, said the church, He is also man. He truly became man. So now He is God and man. Well, then, what is the relation of the divine and the human in Christ? Is the humanity of Christ only a partial humanity? Does the divine in Jesus Christ take the place of the human spirit? No, said the church, that is not what the Bible teaches. Christ, according to the Bible, has a complete human nature. Well, then, are the divine and the human in Christ welded together so as to form a third something which is neither divine nor human, or is the human nature somehow caught up into the divine nature so as to be merged with it? No, said the church, that is not what the Bible teaches. The divine nature and the human nature in Christ are distinct the one from the other. Well, then, is the human nature in Christ a distinct person from the divine nature? Did a divine person, the eternal Son of God, merely enter into some sort of wonderfully intimate union with a human person, Jesus of Nazareth? No, indeed, said the church; that is a very great heresy indeed, that is not at all what the Bible teaches. There is only one person in Jesus, and that person is very God, the second person of the Trinity.

So there we have the great doctrine of the person of Christ—"God and man, in two distinct natures, and one person, for ever."

So far the work of the church in the presentation of doctrine was carried on chiefly, though by no means exclusively, in the eastern part of the ancient Mediterranean world. But now we come to something that was accomplished especially in the West. That was the presentation of the Biblical doctrine of sin and divine

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A Modernist Speaks Out

By the REV. EDWARD J. YOUNG

Assistant Professor of Old Testament at Westminster Seminary

IN ITS issue for December 7th, *The Presbyterian Tribune* contains an article, entitled "Some Thoughts for Presbyterians." The author of the article is the Rev. A. A. Griffing, pastor of the First Presbyterian Church of Amenia, New York. In it Mr. Griffing plainly reveals the fact that he is at variance with some of the essential doctrines of Christianity. He does not believe that his thoughts are disloyal, but admits that they are "certainly not parallel with printed Presbyterianism." He even concedes that they are "un-Presbyterian," and hence feels constrained to express himself.

A Frank Confession

Mr. Griffing calls himself a conservative, but adds that "that must not be construed to mean that my mind has been dry-cured and is incapable of further intellectual effort or insensitive to deeper insights." Well and good. When Mr. Griffing was licensed and ordained, he tells us, he could answer in the affirmative the question which is asked candidates for ordination in the denomination to which he belongs (the Presbyterian Church in the U.S.A.): "Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?" Now, however, he could "answer that question in the affirmative only with a considerable mental reservation." This is a frank confession, and we admire Mr. Griffing for it, although we deeply regret that he is compelled to adopt such an attitude.

But, this is not all. If Mr. Griffing were asked the question, "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?" he would reply with "an hearty affirmative." He adds, however, "I realize that I do not mean by my 'I do' what the Confession of Faith expects me to mean."

The Atonement

In order that we may know what he means by "a considerable mental

reservation" in the statement quoted above, the author refers us to the Confession's treatment of the atonement. He takes issue with the Confession because it tells us "in no uncertain terms *how* Jesus Christ and His Cross are related to my sin and salvation." He apparently thinks that the Confession is guilty of attempting "to delimit the whole truth of the Atonement," although, if he would read carefully what the Confession says about the atonement, he would know that it simply seeks to set forth faithfully what the Bible teaches. But Mr. Griffing says, "I cannot say that the Confession of Faith says for me all I feel about the Atonement, *or that it even hits the core of it*" (italics ours). This Confession, with which Mr. Griffing seems to be so dissatisfied, says, "The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up to God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of heaven, for all those whom the Father hath given unto him." If these words do not "hit the core of" the atonement, we confess that we know not where to find that core. Surely, they present the core of the doctrine that is taught in the Bible.

A Plight for Modernists

It would be sad enough if Mr. Griffing were the only minister to hold such views. However, he tells us that he has talked to many ministers, and so can say, "I know that my case is not an isolated one." And again, "But I am not alone. The presbytery of which I am a minister [the Presbytery of New York] is a theological rainbow. In their attitudes the members range from men who stand on the Confession with both feet to those who publicly and repeatedly say that the Confession should be discarded and one written that meets our times and situation."

These words are frank indeed. Mr. Griffing is concerned about his attitude, but is not sure that he knows

the answer to the problem. Much as we disagree with his theological position, we nevertheless admire his candor. His words are refreshing and probably will not be favorably received by the obfuscators in the ecclesiastical machine who would have us believe that all is well in the church. "Can we go on deceiving ourselves," he says, "with a deceit that is accepted as the only answer to the system as it is and really have any appeal to our generation?" Also, "But we certainly can't be wrong in being honest and admitting that the thing exists. I admit that the subterfuge exists, and that I have been a part of it."

We agree with Mr. Griffing that "the thing exists." Just because it exists, and the organization known as the Presbyterian Church in the U.S.A. has refused to do anything about it, that organization has been reduced to what many Christians are convinced is an apostate condition. We would suggest to Mr. Griffing and his fellow-Modernists that there are only two honorable courses open to them. One course is immediately to sever connection with the organization to which they belong. A second course would be to seek to change the Confession to bring it into harmony with their views. Should this attempt fail, then there is only one honest thing to do, namely, to leave the church.

If honesty is to prevail, as Mr. Griffing seems to desire, these are the only two courses open to those who find themselves in essential disagreement with the Confession. But if Mr. Griffing attempts to follow one of these courses, we venture to predict that he will not have much company. We believe that he will discover that Modernism does not instill in its adherents that moral courage which causes them to face and to endure hardship, persecution, misunderstanding and ridicule. We confess that we find it difficult to believe that the average Modernist of our day would be willing to endure for his convictions what some of the stalwart ministers of The Orthodox Presbyterian Church have endured for theirs.

Nevertheless, we hope that Mr. Griffing means business and that he will act upon his convictions.

A Plight for "Evangelicals"

The facts of which Mr. Griffing speaks simply indicate again the corrupt condition of the Presbyterian Church in the U.S.A. and the need for a true Presbyterian church. Here is a clear instance of Modernism. What will the Bible-believing ministers in the Presbyterian Church in the U.S.A. do about it? What will

Dr. John H. McComb and other "evangelical" ministers of New York Presbytery do about this? Unless we are greatly mistaken, we know what they will do. Nothing! Absolutely nothing! There is only one thing for Christian men and women who belong to that organization to do, if they would faithfully witness to Jesus Christ. The Bible says, "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

saved for the purpose. Some did not have enough chairs with which to sit as a family about a table. Mr. Shaw asked that they all take plenty of time, and that they all keep their seats when finished eating because we were going to have a Thanksgiving service afterward. After these remarks, more than 120 men, women, and children, many of them used to the most meagre fare and some exceedingly undernourished, began the enjoyment of a very delicious and sumptuous meal.

It was not long before we were ready to turn our attention from the earthly provision to the Provider. It was my privilege to bring a message on the subject. "A Thanksgiving Service 5,000 Years Ago." The light in the faces of the audience, the attention rendered, their quick manifestation of thanks to God for His goodness to them, were a real inspiration to the leaders and witnesses of this work. Songs and choruses were sung from memory, one after another, with deep appreciation. Prayer was offered; and then almost all of those present came forward to greet the several Cincinnati guests and to thank them for their part in this very amiable and blessed occasion. Before we left, Mrs. Shaw came leading a young man with whom she had been speaking and praying and who had, that very evening, accepted Christ as his Saviour. Thus ended the first attempt the Shaws have made to have their people together around a table. It has since been reported that this supper became the talk of the whole west side of the city.

We went away marvelling at how God has blessed the ministry of Mr. and Mrs. Shaw. It has required great struggles, disappointments, and much patient labor; but God in due season brings the harvest. Mr. and Mrs. Shaw appreciate very much the way churches throughout The Orthodox Presbyterian Church are sending in useful things and supporting them in one way or another, making their ministry more effective.

God has prospered this work among so-called "untouchables," and He continues to bless it. Others have accepted Christ since Thanksgiving. It is miraculous that our infant church has been able to maintain this missionary enterprise up to the present. It is worthy of our continued interest and our earnest intercessory prayers.

Thanksgiving in Newport

By the REV. EVERETT C. DeVELDE

Pastor of Trinity Orthodox Presbyterian Church, Cincinnati, Ohio

A THANKSGIVING service was held at the Trinity Presbyterian Chapel in Newport, Kentucky, on Thursday evening, November 30th—a service which should cause every member of The Orthodox Presbyterian Church to be thankful to God and to praise Him for His saving and transforming power.

After walking across one of the bridges of the Ohio River that separates Newport from Cincinnati, I arrived at the Chapel on Fourth Street about 15 minutes before six. The door was locked, but Mrs. Shaw graciously opened it for me and explained that the people were not to come until six, when the door would be opened, for there was not room at the same time for tables and a waiting group of people in the small chapel. I was amazed at the sight of two long 36-foot tables, running parallel for the whole length of the chapel, with chairs neatly placed and the food already on the tables awaiting the arrival of the hungry persons who were eager to enjoy it.

The tables had been made by a man converted only a few weeks before, and they had been outfitted with dishes and utensils gathered from many interested friends throughout the church. The food had been supplied largely by the members and friends of the congregation in Cincinnati, who cooperated very well in this first family gathering of the Chapel members. The tables had been prepared and served by about a dozen young ladies of Mrs. Shaw's

Sunday school class, who stood at the rear of the room as I entered, and were very attractive in dark dresses, aprons with "Chapel" woven upon them, and red ribbons on their hair. Mrs. Shaw was very anxious that they should learn how to conduct themselves in such situations and had them very well trained to meet the needs of the assembled diners at this first occasion.

Promptly at six o'clock the door was opened. The Rev. J. Lyle Shaw, pastor of the Chapel, first admitted older people for whom they had carefully planned, and seated them at intervals about the tables. Then came the children quietly, group by group, some sitting as families and others joining friends. Every age from infants to grandparents was represented. The orderliness with which this seating at the table was executed was marvellous, and took me back, by way of contrast, to the first meetings we conducted in this neighborhood in 1936, when it was not uncommon for people to come and go during the service, carrying on conversation at any time in any tone of voice, and for the children to romp under the speaker's feet and to bounce balls while he was preaching.

Before we began to eat, Mr. Shaw took time to explain the proceedings, knowing that, in the experience of most of those present, this was the first occasion of its kind. Some, at least, were accustomed to eat without all the utensils on the table. Some drank from tin cans that had been

Westminster Seminary and Scholarly Books

By the REV. EDWIN H. RIAN

President of the Board of Trustees of Westminster Seminary

THE Board of Trustees of Westminster Theological Seminary recently took an unprecedented and far-reaching step in granting to each member of the faculty a 16 months leave of absence for the purpose of research and study which it is hoped will lead to the publication of scholarly works in exposition and defense of the Bible and the Christian faith. The Rev. Cornelius Van Til, Ph.D., professor of Apologetics and senior member of the faculty, will be the first to go on leave next May. Other faculty members will follow, but only one will be absent at a time. It is the conviction of the board that the members of the faculty are qualified for this task and must be given uninterrupted time to perform these labors. Why did the Board of Trustees take such a step? The answer to that question is of the utmost importance.

The attack on Christianity and the Bible in the past generation has been and still is most violent and widespread. The attempt to refute historic Christianity and the orthodox view of the Bible was not at first directed to the lay mind or to the man in the pew. The scholars of Germany, then other European theologians and finally professors in theological seminaries in this country, wrote erudite and technical books undermining the authenticity and trustworthiness of the Bible. They attacked the once-accepted authority of many books of the Bible and propounded the theory that Christianity, like other religions, is the result of a natural origin and development through the evolutionary process. The idea that the Bible was of divine origin and given to man under the supernatural guidance of the Holy Spirit they ridiculed as impossible and contrary to the facts.

Slowly but surely young men in the seminaries assimilated these heresies and began to preach them from the pulpits in a popular way, so that the worshipper in the pew who was not trained theologically and had no intellectual foundation for his con-

victions was defenseless. He, too began to accept the so-called "higher criticism" of the Bible. In other words, the assault on Christianity began at the top and gradually filtered down to the casual worshipper in the church. By this method the Modernists, or Liberals, have accomplished the greatest "evangelistic" campaign in the history of the Christian Church. They have succeeded not only in dominating most of the Protestant churches, but also in capturing some of the best minds of this generation, for they have convinced a vast multitude that historic Christianity is intellectually absurd and that no reasonable thinking man can believe in it.

The answer to this devastating campaign, we are sorry to relate, has been largely one of name-calling, *ad hominem* arguments, emotional appeals and, in the case of the more refined, an attempt to escape the intellectual difficulties of Christianity by accepting the experience of religion as the basic foundation for faith. But there have been notable exceptions. The professors of the old Princeton, that is, Princeton Seminary before its reorganization in 1929 and its resultant tragic complacency toward Modernism, performed great service in this battle. Men like Hodge, Greene, Warfield, Patton, and later others like Wilson, Machen and Allis wrote learned books and articles in refutation of Modernism, demonstrating that historic Christianity is true and that it is the only reasonable view of the world. Theologians of other seminaries added to the ranks of those who stood for the faith. Their works were received by the public and treated with great respect by the liberal theologians who felt called upon to answer them. In fact, such an outstanding and avowed skeptic as Walter Lippmann stated that to his mind Dr. Machen had had the better of the argument with the Modernists.

As stated above, Princeton Seminary changed its theological em-

phasis in 1929 so as to favor Modernism. Therefore, Wilson, Machen and Allis left and helped to organize Westminster Theological Seminary. Dr. Machen and Dr. Wilson have died and Dr. Allis is no longer a member of the faculty, so that Westminster's task of presenting and defending the Christianity of the Bible must now be maintained by the present members. Those members of the faculty of Westminster are steeped in the traditions of the old Princeton and trained to continue that noble work of teaching students and of writing books and articles expounding the Christian view of life. The action which was taken by the Board of Trustees will advance the accomplishment of this purpose.

Westminster Seminary and its faculty has a greater task than solely the defense of historic Christianity. It must and is assuming the offensive in the warfare against unbelief. Modernism must be attacked as unreasonable, inconsistent, and a wrong view of the world. It must be exposed to the world for what it is—not a perversion of Christianity, but a new religion predicated on the assumption that man can and must accomplish his own salvation. It is a religion which denies the supernatural basis of Christianity and substitutes for it a social and moral naturalism and a religion in which the final authority of the Bible for faith and life is replaced by that nebulous and uncertain standard, human experience.

This important and serious task lies before the faculty and we pray that the leave of absence granted to each member will aid in accomplishing it.

We believe that this step will not only add to the scholarly prestige and standing of Westminster Theological Seminary but that it will also further the cause of Christ. We pray that these books will help to strengthen the faith of believers and that through them sinners may be led to the cross of Jesus Christ.

God's Messenger

The First in a Series of Devotional Studies in the Book of Malachi

By the REV. BURTON L. GODDARD

THE burden of the word of the Lord to Israel by Malachi"—thus begins the last book of the Old Testament. Though the musty annals of antiquity have not brought to light another example of a man thus named, Jewish rabbinical tradition assumed that "Malachi" was the name of a Judean prophet. Christian interpreters, with some exceptions, have held the same view.

Modern scholars, ever on the alert to doubt accepted views, have turned the searchlight of skepticism upon the passage as it is found in the Hebrew Bible and have quite unanimously adopted another possible translation which leaves the author of the prophecy unnamed, not "Malachi," but "My messenger"—*God's messenger*.

Where lies the truth? Frankly, we do not know. Nor is it of great importance. The one to whom the prophetic burden was entrusted, regardless of name, was *God's messenger*. We are interested in him, not on account of the name he bore, but because of the message he delivered. For convenience, we shall refer to him as "Malachi."

The Man

A Detroit preacher thus instructs his parishioners: "Don't invite folks to come to church to hear the Bible. Tell them to come to hear me." Malachi was of a different stamp. Like the true minister of Christ who holds forth the gospel of the crucified Son of God and hides his own personality behind the uplifted cross, so the prophet has remained obscure in name and in almost everything else.

He was content to be known as *God's messenger*. Assyrian kings caused their names and accomplishments to be chiseled in stone, and pronounced curses against any who should deface those records. He who spoke for God left but one record, the message revealed from on high.

How often we are tempted to display our learning, to talk about our travels, to boast of our ancestry and to recount our successes! We draw attention to self, not to the Saviour.

Are we not guilty of pointing those about us to inconsequential things instead of declaring God's Word? We are His messengers. The commission is ours. To us have been given the words of life. Malachi might sing, "O to be nothing, nothing, nothing; Thou shalt be all in all." Shall those words be ours, too?

His Times

History discloses something of the happenings which took place in the age in which he prophesied. For a century and a half the drama of events had assigned Israel to a pitiful rôle. The first third of this time the best man-power of the state had lived an exile life in Bâbylon. Then, in the year 536 B. C., God put it into the heart of a Persian monarch to allow them to go back to their homeland. Some availed themselves of the offer and set out for Judea.

Difficulties of all kinds met them. They commenced to rebuild the temple, but were soon forced to give up the project. Sixteen years later they were spurred on by the prophetic exhortations of Haggai and Zechariah and finished the work, yet the structure appeared so mean in the eyes of those who had seen Solomon's masterpiece that they wept while it was being dedicated. In 458 another band, led by the godly scribe, Ezra, made the return journey from Babylon. His energetic leadership set the wheels of badly-needed reform in motion, but they seem not to have turned long.

It was a sorry condition in which Nehemiah, cup-bearer of the Persian king, found Jerusalem in 445. Economic depression was acute. Some few wealthy Jews had taken advantage of their poorer brethren and wrested from them everything they owned. Many had forgotten God. Some went through the forms of worship, but were skeptical or unbelieving. God was given that which was unwanted, not the appointed tithes and firstfruits. The priests were corrupt. The chosen people had freely intermarried with their pagan neighbors. Divorce was all too prevalent.

There was no cloak for the naked-

ness of the land. Sin reigned on every hand. There was great need for a messenger from God. And just as God in the fullness of time sent forth another to announce the coming of the Lord, so now His messenger, Malachi, answered the call to speak for Jehovah, and denounced in the name of the Almighty the same abuses which Nehemiah also sought to curb.

His Message

As we go on in the study of this fascinating book we shall learn the details of the message delivered by the prophet. At present we can gain no more than a general impression of what we may expect to find as we progress in our investigation. Knowing God, we can be certain that the message sent from Him will fit the need of the times. Thus, aware of the circumstances which prevailed, we can anticipate the content of the communication entrusted to Malachi.

Nearly 2500 years have elapsed since the time of the messenger, but our own age is guilty of the same sins. Who has not heard God charged with unconcern for the welfare of His creatures? Who has failed to notice the hand of the rich man crushing his poorer brother? Who is ignorant of the fact that millions of our people never darken the door of God's house? Who is unaware of the Christian's frequent violation of the obligations of stewardship in the matter of giving? Who can read a newspaper without facing the awfulness of our divorce situation? Who is blind to the common practice of the Christian in uniting himself in marriage to an unbeliever? Who can fail to observe how apostasy and sin have invaded the ranks of the Christian ministry? Malachi attacked those wrongs and he attacked them with vigor. Oh, that God's messengers today would do likewise!

We look at one another as though to point the finger and make accusation of negligence. But we cannot avoid the finger of God leveled at us nor escape His words, "*You are my messengers.*" Malachi was faithful. Shall we prove wanting?

The Presbyterian Guardian

EDITORIAL

Twice a Month

WITH this issue THE PRESBYTERIAN GUARDIAN resumes its twice-a-month appearance. We believe that the decision of the magazine to double its frequency of publication is of the utmost importance to every subscriber, to the denomination known as The Orthodox Presbyterian Church, and to the whole cause of militant and consistent Biblical Christianity.

We believe that this change is important for several reasons. The ecclesiastical world that lies beyond the boundaries of The Orthodox Presbyterian Church has in past months heard too weak a whisper from our ranks. The effectiveness of the GUARDIAN as an organ for the propagation of our cause has been severely restricted by the fact that its tocsin sounded only 12 times a year. It has been too easy to forget it entirely between issues. In several of the larger denominations of the country there are those who are just beginning to realize that they face a situation similar in many respects to that which faced those of us who were members of the Presbyterian Church in the U.S.A. in 1936. To such we have a solemn duty—the duty of warning of danger and of encouraging to loyalty to the cause of Christ. It is too easy to turn a deaf ear to a faint voice. But we believe that the new policy of THE PRESBYTERIAN GUARDIAN will be a powerful factor in securing for us an audience among those who need our message and who, perchance, in some not far distant day may join our ranks. Now, we believe, our voice will be loud enough to be heard.

The Orthodox Presbyterian Church has been marvellously blessed in its personnel. Scholarship of the highest order is to be found centered about Westminster Seminary and her graduates. Fidelity to the Word of God is a characteristic, not just of a minority, but of the entire ministerial

roll of the church. Bravery in the face of almost unlimited sacrifice may be seen in the lives of the denomination's missionaries. Few churches can boast such a noble army.

It is high time that every possible means be employed to broadcast the message and witness of such a church. We must no longer merely hold timidly to that which we have; we must move forward to deal with new problems and gain new fields.

Perhaps no greater impetus could be given to this forward movement of the GUARDIAN than the gracious permission granted us to publish the sermons preached by the late Dr. J. Gresham Machen during his final radio ministry in the autumn before his death. Even his most vigorous opponents respected the scholarship of Dr. Machen.

The Christian message which we preach has implications in every sphere of life. The editors are already considering plans for discussing the wider relationships of our Christian faith to the world about us. In fact, there are an almost unlimited number of matters which lack of space formerly prohibited us from discussing; many of them will be found in future issues of the semi-monthly GUARDIAN. News can now be published while it is still news, and it is hoped that the news columns of the magazine will, in the future, be more comprehensive in their coverage, dealing not only with The Orthodox Presbyterian Church but also with all important events in the contemporary religious world.

We are convinced that all who have found blessing and inspiration in the GUARDIAN during past months will find in it an even greater measure of satisfaction in the future. We trust that this will be true in the experience of every subscriber. —T. R. B.

Might and Right in Religion

SOME years ago, before the formation of The Orthodox Presbyterian Church, at a meeting of a presbytery of the Presbyterian Church in the U.S.A., we had a brief dinner table conversation with a member of another presbytery. The conversation turned to Dr. Machen and his attitude toward the Confession of Faith. Our friend remarked that Dr. Machen was absolutely right in his attitude, but

said that he himself did not believe at all as Machen did, even though he was a leading Presbyterian minister in a fair-sized city. We asked whether, admitting as he did that Machen's attitude was right, it would not be honest for him and those who thought as he did (he said there were many) to leave the church to those who honestly accepted and believed the confession which was part of the constitution of the church. He refused to answer the question.

History, however, did answer it. While admitting privately that they did not agree at all with the church's official doctrinal statements, these men banded together and, because they had the power to do it, proceeded to remove Dr. Machen and, for all practical purposes, many others of like mind, charging that they were trouble-makers in matters purely administrative. And all the time they were parading before the world their "Christian piety."

Was this action any different, for example, from that of Russia's invasion of Finland? Because a group has the power, does that give them the right to do what their power makes possible, even and especially when privately they admit their own dishonesty? It amuses us to see a church with such a background lifting its pathetically enfeebled voice against political totalitarianism. Rather, it would amuse us, if it were not so tragically serious.

Apparently the conscience of some of these men has been troubling them. On another page of this issue there is a discussion of an article appearing in a recent number of *The Presbyterian Tribune*. The writer of that article takes just the position to which I have referred. And he does not know what to do about the situation! We think if he were willing to be honest, as he claims, the question of what to do would be rather easily answered. But then there are many like him, and they have the control of things. Why bother doing anything at all about it? Doesn't might make right?

Surely, if there is one place more than another where plain downright honesty is demanded, it is in the field of religious belief and conduct. And if The Orthodox Presbyterian Church does nothing else than make this apparent, it will have done yeoman service. —L. W. S.

The Progress of Christian Doctrine

(Concluded from Page 2)

grace by Augustine, who was bishop in North Africa in the region where the ancient Carthage had been.

Is man, after Adam's sin, still able to attain God's favor, still able to do right? Was all that Christ did for man, essentially, to set him a good example and so enable him to break the bad habits into which he had fallen? No, said Augustine, that is not at all what the Bible teaches. The guilt of Adam's first sin, according to the Bible, rests upon all mankind; mankind of itself, since the fall, is hopelessly corrupt; and it is the grace of God alone which makes fallen men able to do what is right.

Augustine's view, rather than that of his opponent, Pelagius, was accepted in principle by the church after a time; and yet it was not permanently accepted in its entirety. Practically, there was a compromise between Augustine's view and the view opposed to it. Complete consistency in the doctrine of sin and grace was not attained.

Then came the Middle Ages. We should be very narrow indeed if we represented that period as being a period of unrelieved darkness. Where in the modern world can we find an achievement like the nave of Amiens Cathedral or the choir of Beauvais? When the moderns begin to equal the splendor of such achievements as these, they may begin to bring a railing accusation against the ages that brought such achievements forth. There are just one or two things about the Middle Ages which cannot be learned from Mark Twain's "Yankee at King Arthur's Court."

Yet in some respects it was a time of darkness, and at the close of it its glories were on the wane.

Then came the Renaissance and the Protestant Reformation, and what a burst of freedom was that!

Yet many people who speak very kindly of the Reformation and are laboring under the impression that they are Protestants have not the slightest notion what the Reformation was. They have a sort of vague idea that at the Reformation authority in religion was rejected and every man became his own lawgiver and his own prophet.

Nothing could be further from the fact. As a matter of fact, the founda-

tion of the Reformation was the Bible. Other authorities in religion were rejected, but they were rejected not in the interests of human autonomy, but in the interests of the authority of the Word of God.

In holding to the full truthfulness and absolute authority of the Bible the Reformers were like the great church from which they broke away. They differed from that church in rejecting any infallible, living authority in the interpretation of the Bible, but to the authority of the Bible itself they held on with might and main. Their holding on to it was not a concession that they made reluctantly, as though to give tradition its due and not be too radical all at once. No, it was the thing to which they triumphantly appealed. They were opposed to certain other things just because in their judgment those other things prevented men from attending to and obeying God's Word.

It ought never to be forgotten that the belief in the full truthfulness of the Bible and the absolute authority of the Bible's commands is the foundation principle of the Protestant Reformation. A so-called Protestantism that rejects that principle is no Protestantism at all. It is far more remote from the view of the Reformers than is the great church from which the Reformers broke away.

Not only did the Reformers insist upon the authority of the Bible, but also, in their interpretation of the Bible, they agreed with much that had gone before. They maintained fully the truth of the great early creeds. They accepted the great doctrines of the Trinity and of the person of Christ that those creeds so clearly set forth. They built also upon the doctrine of sin and grace which Augustine had maintained against Pelagius so many centuries before. True Protestants should never admit, unless they will be untrue to their great heritage, that they are without organic connection with the previous history of the church universal.

I think there is an important lesson to be learned at that point from the example of the great Reformers. We also in our day believe that reform is necessary in the church. The larger Protestant churches have many of

them drifted away from their moorings in the Bible; they have become, if the Bible be regarded as the standard, seriously corrupt. At such a time reform is obviously in place.

But how shall reform be accomplished? Some people seem to think that it ought to be accomplished by rejecting or ignoring all that has been done in the Christian Church during all these centuries. Let us just return to the Bible, they say to themselves; we need to make a clean break with all the rubbish of the denominations. So they just sit down and try to summarize what the Bible teaches in some very hasty and brief little statement, and let the great creeds of the church sink, so far as they are concerned, into oblivion.

Now, do you know, I think it is a very great pity when good people proceed in that way. It is splendid that they are returning to the Bible, but in returning to the Bible it is a pity that they reject the help of the historic Christian Church in understanding what the Bible teaches.

I do not want to be misunderstood at this point. I do not think any one formulated human interpretation of the Bible, no matter how worthy it may be, is *essential* to the Christian Church. If we could imagine all the creeds of Christendom as having been suddenly wiped out of men's memories, so that we should have to start all over again in our understanding of the Bible and in our summary setting forth of what the Bible teaches, I believe that in time the necessary creeds of the church would again be built up. It might take another nineteen centuries—if it be God's will that the present age shall remain that long; it might take twice that time. But sooner or later it would be done. The Bible is the really essential thing. It is the foundation; the creeds of the church are the superstructure. Take away the foundation, and all is lost. But take away the superstructure, and the superstructure can be built up again if the foundation remains.

How terrible, however, the loss would in that case be! How terrible it would be if we had to start all over again in our study of the Bible, without help from the great creeds, without help from Augustine, without help from the great theologians of the Reformation!

Thank God, we do not have to

sustain that loss, and it is a very sad mistake to subject ourselves to it in needless fashion as so many are doing today. I think we ought to cherish the great heritage of Christian doctrine with all our mind and heart. I think we ought never to contemplate for one moment cutting loose from the history of the Christian Church.

So in these talks I have been trying to stand in the full current of the church's life. I have been trying to present to you the purest line of progress in Christian doctrine, coming down to us through the great ancient creeds, through Augustine and through the Reformation.

But where runs that purest line of Christian doctrine since the Reformation days? I will tell you very plainly what I think. I think it runs through Calvin and through that type of doctrine that is called the Reformed Faith.

There were certain things about which the leading Reformers of the sixteenth century were agreed. All branches of the Reformation held to the sole authority of the Bible as over against all other authorities. All held, for example, also to the great Biblical doctrine of justification by faith alone. But there were some things about which they differed, and with regard to those differences I stand with Calvin and his associates and followers over against certain other forms of Protestant doctrine. The system of doctrine which Calvin and his associates and followers maintained is sometimes called Calvinism. It is better called, I think, the "Reformed Faith."

That system of doctrine, the "Reformed Faith," spread over a considerable part of Europe. On the continent of Europe the churches holding it came to be called the "Reformed" churches; in Scotland they came to be called the "Presbyterian" churches. Thus the "Reformed" doctrine, in the special sense of the word "Reformed," is the same thing as "Presbyterian" doctrine.

Members of various Reformed churches and various Presbyterian churches came to America, where there are now a considerable number of ecclesiastical bodies using each of these terms. In so far as these bodies have remained true to their historic creeds, they hold to the system of doctrine called the Reformed Faith.

It is that system of doctrine which I am trying to set forth in these Sunday afternoon talks. The reason why I am setting it forth is that I think that it is true, and the reason why I think that it is true is that I think it is taught in the Bible. At countless points it agrees with other systems of Christian doctrine, and I rejoice very greatly in that agreement. At the same time, I make no apologies for trying to set it forth in its entirety. It is, I hold, just consistent Christianity; and consistent Christianity in the long run is the Christianity that stands firmest against unbelief.

If some of my Christian hearers disagree with me at some points I do not think they will be offended. Their very disagreement with some of the things that I say may lead them to turn again to their Bibles that they may consider anew the question of what the Bible means. When they do that, they will have great gain, and I shall rejoice. After all, what I am trying to do on these Sunday afternoons is to study the Bible with you. It should never be forgotten that all Christian doctrine is derived from and must ever be tested by the Word of God.

An objection may perhaps occur to some people at that point. If Christian doctrine consists simply in setting forth what the Bible teaches, and if the Bible is fixed once for all, is not Christian doctrine the enemy of progress?

In order to answer that objection, all that is necessary is just to do a tiny little bit of clear thinking. Suppose it be granted to the Christian that God has told us something once for all in the Bible. Does the acceptance of that thing as true prevent us from going on to the discovery of other things? Because we know one thing, are we prevented from making advance in learning other things? I cannot for the life of me see that we are.

Here we are in this world—sinners and subject to God's wrath and curse. God has saved us by the saving work of Jesus Christ. He has provided a record of that salvation in the Bible and has told us the things that we need to know in connection with it and in connection with its application in men's lives. He has graciously given us a revelation of Himself in the Bible, a revelation of our lost

condition, and a revelation of the way in which lost sinners are saved. That is His Word or His message to men.

Suppose we accept it as His Spirit enables us to do, for the saving of our souls. Are we then prevented from going to an ever fuller knowledge of things that His Word does not contain—things that are presented to us by God Himself in the universe that He has made? Not a bit of it, my friends.

Quite the contrary. An acceptance of what God has told us once for all in His Word removes the shackles of sin and sets us free to enter into ever wider avenues of knowledge. Far from being opposed to progress, an acceptance of the truth of the Bible makes real progress possible. When the Bible is rejected, as it has been so widely rejected, you find decadence like that which is so plainly manifest all over the world today. True progress for humanity, now so sadly arrested, will begin again when men return to the Word of God and build upon that solid foundation.

FEDERAL COUNCIL ELECTS SECRETARY, MERGES PAPERS

THE Rev. Roswell P. Barnes was elected associate general secretary of the Modernist-dominated Federal Council of the Churches of Christ in America at a meeting of the council's executive committee held in New York on November 25th.

Mr. Barnes, formerly associate secretary of the council's Department of International Justice and Goodwill, will share in the responsibilities of general administration under the present general secretary, Dr. Samuel McCrea Cavert, outspoken champion of Modernism.

A recommendation that *Information Service*, a four-page weekly published by the Department of Research and Education of the Federal Council, be merged with the council's official monthly, the *Federal Council Bulletin*, was adopted at the same meeting. The committee suggested that *Information Service* be incorporated in the *Bulletin* as a supplement, carrying no advertisements. The name of the merged publication will be, for the present, the *Federal Council Bulletin and Information Service*.

With the New Books

CALVINISM, AN INTERPRETATION OF ITS BASIC IDEAS, by H. Henry Meeter, Th.D., Professor of Bible and Calvinism, Calvin College, Grand Rapids, Michigan. Zondervan Publishing House, Grand Rapids, Michigan, \$2.

IT IS a pleasant duty to announce a new book on Calvinism by Dr. Meeter of Calvin College. His earlier book on *The Fundamental Principle of Calvinism* made one hope that its author might undertake to set forth the basic ideas of Calvinism more fully than he was able to do in that volume. The present volume is the first of what promises to be a series of volumes on an interpretation of Calvinism for our times. Dr. Meeter is well equipped for such a task.

We intend merely to give a brief notice of the book just published in the hope that subscribers of THE PRESBYTERIAN GUARDIAN may read it for themselves. Dr. Meeter tells us that Calvinism presents to us a balanced view of Christianity. In the book before us we have a balanced presentation of this balanced view of Christianity. Calvinism is not presented as a half-way position between other views; on the contrary, emphasis is placed upon the fact that Calvinism at every point interprets experience from a principle of its own. That is perhaps one of the strongest and most valuable aspects of the book. It ought to make the book instructive for friend and foe alike.

A special attraction of this first volume is that it discusses current political questions from the Calvinistic political point of view. I merely mention three chapter headings to intimate some of the matters taken up. Chapter XVIII deals with the subject, "Internationalism, The League of Nations, and Calvinism," while chapter XIX is headed "International Law" and chapter XX has for its title, "Calvinism and War."

It is not our purpose in this short notice to discuss the differences between Dr. Meeter's views and the views of other Calvinists living and dead. We are happy to welcome the constructive effort put forth in this popular presentation of the Reformed Faith.

—C. VAN TIL

CHRISTIAN SERVICE SONGS. The Rede-heaver Hall-Mack Company, Philadelphia, Chicago. 312 hymns and responses. 29 responsive readings. Bound in brown leatherette cover, \$40 per 100 copies; in heavy bristol paper, \$25 per 100 copies.

PROBABLY the best publication of this company so far, this book deserves the serious consideration of committees looking for new song books, particularly if they are to be used by young people's groups. The chief virtue is the good selection of the standard hymns of the church—all singable—and the wise selection of well-known gospel songs. These two groups comprise 185 of the 312 hymns in the volume, giving ample material for all occasions. The remainder, listed as popular gospel hymns and new gospel hymns, bear the weakness that is characteristic of practically all popular hymnals. For the most part, they are based on the emotionalism typical of many gospel songs, and lack depth in both words and music. Fortunately, doctrinally unsatisfactory hymns are rare, but their even occasional presence demands care on the part of the user. This criticism, however, can be made of almost any hymnal ever published. On the whole, "Christian Service Songs" merits the earnest consideration of all who are responsible for the music sung by young people, in evangelistic work, or in Sunday School.

—JAMES W. PRICE

DAILY MANNA FOR 1940. A loose-leaf calendar edited by the Rev. Martin Monsma, Zondervan Publishing House, Grand Rapids, Michigan. 75c.

FOR those who are dissatisfied with the usual run of so-called religious calendars, Daily Manna will be a welcomed discovery. For each day in the year there is a Scripture text, followed by a brief meditation. But the distinctive feature of this calendar is that the meditations are, for the most part, true to that system of doctrine known as the Reformed Faith, or Calvinism. The writers are representative of Presbyterian and Reformed denominations, and their brief devotional messages show a heart-warming fidelity to consistent Biblical Christianity, free from any compromise with popular Arminian heresies. Prominent among the authors of this calendar are many ministers of The Orthodox Presbyterian Church.

The calendar is furnished with a cardboard back, upon which is mounted an appropriate winter scene. The quality of the calendar's mount, however, is not as attractive as that of its devotional material.

—T. R. B.

ANNIVERSARY SERVICE HELD BY INDIANS OF WISCONSIN

ON SUNDAY, November 26th, the Old Stockbridge Orthodox Presbyterian Church of Morgan Siding, in Gresham, Wisconsin, observed a notable anniversary. Two hundred years ago the first church and school buildings were dedicated for the use of the Mohican Presbyterian Church in Stockbridge, Massachusetts. On October 29, 1734, Ebenezer Pooh-poonue was the first Mohican Indian to be baptized at Stockbridge. On that day he declared, "I would rather die than deny the truth."

Among the great men who were pastors of the humble little church was the famous theologian and revivalist, Jonathan Edwards. When Edwards was told by a council of ministers that it was his duty to leave his beloved people and assume the presidency of Princeton College, he shed tears. He had remained with his flock during the dangerous times of the French and Indian wars, and his love for them was great.

Stockbridge Indians formed the first Presbyterian church in Wisconsin when they arrived in 1822. The church at Morgan Siding has, therefore, a noble tradition and one of which the members are justly proud.

On November 19th the Old Stockbridge Presbyterian Church inserted the word "Orthodox" in its name. Intensive preparations have been made by Mrs. John Davies, wife of the pastor, for three Christmas programs among the Indian children.

Special services were conducted on three evenings in the latter part of November at Morgan Siding, with the help of a nearby pastor. Attendance at these meetings numbered 160. Early in December the Rev. Nicholas Moroz of the Russian Evangelization Society spoke and showed slides of his work on the Russian border. These meetings were attended by 150 people. Hands raised for prayer gave evidence that hearts were touched.

Missionary Heroes of the Past

A Mission Study by the **REV. ROBERT S. MARSDEN**
 General Secretary of the Missions Committees of
 The Orthodox Presbyterian Church

XII. Ansgar

THE conquest of Germany by Charlemagne was accompanied by the nominal conversion of the Germanic tribes. The church thus spread its influence among these warlike tribes, and the nominal conversion of whole regions was usually followed by the genuine conversion of many individuals in them. From Germany, Christianity spread northward into the Scandinavian countries, and the beginning of the conquest of Denmark for Christ is the subject of our study this month. The great missionary about whose name the missionary enterprise in Denmark centers is Ansgar.

The situation which Ansgar found among the tribesmen was somewhat different from that found by other missionary heroes we have studied. The Danish tribesmen of the ninth century were a rude warlike people. What religion they had was an outworn heathenism of the grossest nature, lacking even prayer as one of its elements. But their rude religion differed from much of the heathenism of the day in that it was not organized through a priesthood. It will be remembered that it was usually the entrenched religion of the people led by fanatical priests that provided the most effective opposition to missionary effort. This was true in the days of the apostles, for it was the heathen priests who were the most violent opponents of the apostles in their missionary labors. It is true also in our day, for it is the recrudescence of heathenism as represented, for instance, by the entrenched State Shintoism of the Japanese empire which makes consistently Christian missions in the Far East so difficult. This form of opposition Ansgar and his contemporaries did not have to face.

The opposition which they did brave, however, was of a more violent kind; it was based upon moral grounds, not spiritual. The Danes gloried in their fierceness, and warlike qualities were held in high esteem. Forgiveness was considered evidence of weakness and, while all manner of evil was permitted by the Danes, all evidence of

weakness was unforgivable. Their wrath against the Christian missionaries was on the ground of the missionaries' opposition to the heathen morality. They opposed the Christian missionaries for corrupting the morals of the tribesmen, not for introducing new gods. To the Danish leaders, the inculcation of the spirit of love meant the breakdown of the nation. Thus, the missionaries were hated for patriotic reasons. This hatred led to the burning of churches, the pillaging of villages and monasteries, and the slaughtering of priests. It was to this people that Ansgar went.

For a few years Ansgar was enabled to carry on his missionary labors without opposition, under the protection of Harald Klak who was recognized as king by Charlemagne and who had been baptized in 827. But when Harald Klak was expelled from the kingdom in 829, Ansgar was compelled to go with him, and missionary effort in Denmark ceased for some years. Ansgar, however, was consecrated bishop of Hamburg in Germany and his see was formed to include all Scandinavia. Shortly after his consecration the heathen from the north, with a fleet of 600 small vessels, besieged Hamburg, where Ansgar made his headquarters, and finally pillaged the city, burning as they went, destroying the monastery, the church and the whole city. The copy of the Bible which Charlemagne had given to Ansgar was burned. This is noteworthy, for not every bishop had so much as seen a copy of the Bible, much less possessed one, and Ansgar's bishopric was thus superior in this respect.

Jealousies within the church, particularly on the part of the Bishop of Bremen, prevented the carrying forward of the work in Denmark, but in 846, Ansgar was again in position to carry on the work and even the king himself was converted. In Hedeby in Denmark a church was built, the first one in this country, 20 years after the first missionary effort.

Ansgar was a rugged man, well fitted for the difficult work among these heathen tribesmen. He lived an

ascetic life, wearing a horsehair shirt next to his skin. He rebuked many of the monks for idleness, and spent many hours in saying prayers. He shared the Roman superstitious attitude toward prayers, feeling that merit was being accumulated through the number of prayers which were said. Since Ansgar desired this merit, and since he also abhorred idleness, he spent the time while he was saying his prayers in knitting!

Ansgar was superior even to most good men of his time. Evidently he very sincerely loved the Lord and, while his knowledge of Him was obscured by the superstition of his day, Ansgar desired greatly the conversion of the heathen. Unlike many of his contemporaries, Ansgar disclaimed all miracles which enthusiastic disciples were wont to attribute to him, saying that the greatest miracle in his life would be if God ever made a thoroughly pious man of him.

Ansgar died in 865, and the subsequent history of the Danish mission was a stormy one. For more than 40 years the missionary work begun by Ansgar progressed undisturbed, although progress was slow. The king, Gorm the Old, was a heathen, although his wife was a Christian, and for years Gorm was complacent toward Christianity. In 910, spurred on by his nobles who felt that the Danish people were becoming softened by the new teaching of love which the missionaries brought, Gorm destroyed the three churches which had been built in his kingdom and killed the missionaries. Except for the aid that Henry the Fowler, king of Germany, gave the Christians, Christianity would have vanished from the realm. The blood of these martyrs proved indeed the seed of the Danish church, and the mission begun by Ansgar was soon rebuilt. The disgruntled minority of Danes who felt that the national character of the people was disintegrating under the law of Christ withdrew themselves from the kingdom, clung to the old ways, and were for many years a constant threat to the peaceful Christian communities of Denmark.

The Young People's Page

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

By the REV. JOHN P. CLELLAND

Why We Are Presbyterians

January 21st

Why Not Methodists?

IN THIS series we seek to examine the difference between the faith of Presbyterians and those of other churches. We do not claim to be the only Christians and gladly recognize all Bible-believing Methodists as our brothers in Christ. We do believe, however, that our interpretation of the Bible is the true one and that theirs, in some very important points, is in error.

It should also be made clear that a person can be a member of a Presbyterian church without holding the distinctive Presbyterian doctrines. We do not require that our members subscribe to the system of doctrine known as the Reformed Faith. The ministers and elders must subscribe to that system of doctrine, but only confession of faith in Christ is required of members. Still, by this we do not mean to put a premium upon the meagerness of this confession for, in acknowledging Christ, believers receive Him as He is offered in the gospel with its doctrines of sin and grace. As a church, we stand for certain doctrines which we here set forth in contrast to the doctrines of other churches.

The theology of the Methodist Church is known as Arminianism. Ours is known as Calvinism. Some vital points of disagreement follow:

1. Calvinists believe that God is sovereign in every sense of the word. He does what He pleases and no one can gainsay Him. His will is supreme and unalterable and unconditioned by the will or acts of man. Arminians say that God is sovereign, but then deny it by saying He is limited by the free will of man so that without man's cooperation God's will is not done.

2. We hold that man is utterly dead in sin so that he has lost all ability to will or do the good. He can will to believe only after he has been given a new birth by the Spirit of God. Arminians declare that, while man is a great sinner, he has still enough ability to believe and accept the gos-

pel. After he believes, he then is "born again." If this be true, man is not dead in sin, only sick.

3. We hold that God has decreed all things, including the election of the individual. Arminians either deny that God has determined all things or say that His decree is based on knowledge of what man will do. This involves a denial of the sovereignty of God, the sure fulfillment of God's purposes, and makes God dependent upon man.

4. We teach that Christ by His death actually saved His people. They teach that Christ died to offer salvation to all and that those who would accept it should be saved. Thus, Christ did not actually save anyone but only made salvation possible. It is impossible for Presbyterians to believe that the efficacy of Christ's death should depend upon our human wills. Salvation is all of God.

5. We hold that once a man is saved he can never be lost. They teach that after a man is saved he may fall from grace and be lost.

6. Calvinism emphasizes the doctrinal truths of Scripture. Arminianism emphasizes religious experience, hence its strong emotionalism; hence, also, the decline of Methodism today into a Modernism that exalts religious experience and decries doctrine.

Support our positions with Scripture.

January 28th

Why Not Baptists?

The Baptists constitute the second largest Protestant group in the United States. They do not belong to any one denomination and are generally characterized by an insistence on bap-

tism by immersion for adults only. They vary greatly in theology. Many of them have become Modernists while the Fundamentalists are largely Arminian. In former times probably the majority of Baptists were Calvinists.

The outstanding doctrinal difference between Presbyterians and Baptists is found in the question of baptism. We believe that God has covenanted with us to be not only our God but also the God of our children, just as the Old Testament covenant was made not only with Abraham but also with his seed. As circumcision was the sign of the Old Testament covenant, we believe baptism to be the sign of the New Testament covenant. We therefore bring our infant children to baptism not merely to consecrate them to the Lord but to claim God's covenant for them. Baptists reject the covenant idea, saying that baptism can mean nothing to an infant and therefore must be postponed until the child can comprehend its meaning. They argue that we have no New Testament proof of infant baptism.

We hold that baptism is valid if it be by water regardless of whether by sprinkling or immersion. We claim that the words used of baptism in the New Testament do not always refer to immersion. They hold that baptism is not valid unless by immersion. They hold that John the Baptist immersed in the Jordan and that we have no proof that sprinkling was ever practised in the New Testament. Surely baptism in the name of the Trinity for the remission of sins is more important than the mode, whether it be sprinkling or immersion.

An important difference exists in the form of church government. Baptists are independents. Each church is a law unto itself. The Presbyterian congregation is linked with other churches under a presbytery with power, if necessary, to discipline the local church. We believe that Independency leads to lack of continuity and balance in the local church, tends toward a selfish congregationalism, and is a denial of the unity of the Church of Christ.

Study Helps

SUPPLEMENTARY material for the use of young people in studying the lessons on these pages may be obtained in mimeographed form by writing to the Rev. Richard W. Gray, 7 Franklin Avenue, Montclair, New Jersey.

Orthodox Presbyterian Church News

Presbytery of Philadelphia

CALVARY CHURCH, Middletown:
The Rev. Edward L. Kellogg, who for many months has been serving as pastoral supply, was installed as pastor of the church on Sunday, December 10th. Dr. Cornelius Van Til of Westminster Seminary presided at this impressive service, and preached the installation sermon. Prayer was offered by the Rev. Charles G. Schaufele, who also delivered the charge to the pastor. The charge to the congregation was given by the Rev. Robert S. Marsden, general secretary of the missions committees of The Orthodox Presbyterian Church, whom Mr. Kellogg succeeded as pastor of the Middletown church. At the conclusion of the service members and friends of the congregation greeted Mr. Kellogg and assured him of their loyalty and devotion to the church. . . . During November the Rev. Richard W. Gray of Orange, New Jersey, conducted a week of evangelistic services which were exceptionally well attended. There were several who professed faith in Christ.

Calvary Church, Willow Grove: Family Day was observed on December 3rd, with Dr. Cornelius Van Til as guest preacher. The congregation has greatly enjoyed its first Christmas season in its own church building, and the traditional candlelight service was held on Christmas Eve. A watchnight program was held to close a year that has meant much to the Willow Grove congregation.

Covenant Church, Pittsburgh: In order to reach the unsaved parents of a number of the Sunday school children, the church recently sponsored a "Family Day" service. The Rev. Calvin K. Cummings, pastor of the church, preached on the subject, "Christ in Your Home." Many heard the gospel for the first time, and some who had not attended church for many years were encouraged to worship with the Covenant Church congregation.

Faith Church, Harrisville: This church, together with the New Hope Church of Branchton, is now under the care of the Rev. Jack Zandstra, formerly of Alexandria, South Dakota. Both churches spent a busy time in preparation for the Christmas season, and the missionary society of the New Hope Church packed boxes

to be sent to two missionaries and their families. Mr. Zandstra has already begun several classes for young people in both churches, and he hopes to reach many more young persons during the coming year.

Faith Church, Quarryville: A charter has recently been granted in the name of "Faith Orthodox Presbyterian Church." . . . About 100 persons attended a fellowship supper on November 29th. . . . A welcomed addition to the church services has been the recent purchase of Presbyterian Hymnals.

Gethsemane Church, Philadelphia: This church likewise has recently held a fellowship supper and has introduced Presbyterian Hymnals into its worship services. The supper was made possible because the building has been remodelled to provide much greater space. On December 13th the Rev. Henry W. Coray gave an illustrated talk on his work in Manchoukuo.

Knox Church, Philadelphia: The church has issued a pastoral call to the Rev. George W. Marston of Kirkwood, Penna., and Mr. Marston has accepted it. He plans to start work in Philadelphia early in January. . . . The church celebrated its fourth anniversary on November 26th and the sacrament of the Lord's Supper was observed on December 3rd.

Livingstone Memorial Church, Philadelphia: This Negro church, under the leadership of Westminster Seminary students Paul Bohn and Yune Sun Park, held a rather unusual service recently. The Rev. Professor R. B. Kuiper at that time baptized four children of one family. Probably the most encouraging element in the work is the interest of the children, who not only attend Sunday school regularly, where the lessons consist of studies in the Shorter Catechism, but also regularly are in their places at the worship services.

Mediator Church, Philadelphia: The Rev. James W. Price reports a short series of special services conducted by the Rev. R. Moody Holmes, which were closed with the observance of Family Day. The missionary society sent a box of clothing, books, and games to the work of the Rev. J. Lyle Shaw in Newport, Kentucky. . . . A special musical program was given on Christmas Sunday evening, and

the carollers returned to the church at six o'clock Christmas morning for the traditional sunrise service.

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New Covenant Church, Philadelphia: A Young People's Bible Club has recently been inaugurated and meets on Friday evenings. Both the pastor, the Rev. David Freeman, and Mrs. Freeman are busily engaged in Jewish missionary activity.

Redeemer Church, Philadelphia: The Machen League conducts a worship service each Sunday evening for a group of convalescents. In January the league will begin a new series of studies of "Calvinism in Life." Several members of the league expect to unite with the church at the winter communion service on January 7th.

Valley Forge Church, Norristown: The Rev. Kelly G. Tucker was installed as pastor on Tuesday evening, November 28th. All available seats in

the cheerful cottage church were filled. Taking part in the service, and in the special meetings that followed during the week, were the following ministers: Henry W. Coray, Lawrence Jongewaard, David Freeman, Paul Woolley, Peter DeRuiter, Gerald Heersma, Leslie W. Sloat, Edwin H. Rian and Cary N. Weisiger. The Valley Forge Church is looking forward to growth both spiritually and numerically under the leadership of its new pastor.

Presbytery of New York and New England

AT THE meeting of presbytery held on Monday, November 20th, in New Haven, Connecticut, the Rev. Arthur O. Olson was received by letter of transfer from the Presbytery of Philadelphia.

Covenant Church, Rochester, New York: The Rev. Peter Pascoe reports that the congregation has been receiving an average of one new member each month.

Calvary Church, Schenectady, New York: The church recently moved into its home at Rugby Road and Glenwood Boulevard. The building was once owned and used by a Congregational church which later disbanded and sold the property to the city. The Calvary Church is now renting it from the city and hopes to buy it at auction in the near future. The purchase of a pulpit and pews, the donation of an organ and considerable redecorating on the part of the members has made the building very suitable for the worship services. A missionary prayer group was organized on November 30th and is meeting twice a month to study and pray for the missionary work of the denomination.

Franklin Square Church, Franklin Square, N. Y.: Mr. Robert Wallace and Mr. Russell Hoskins were ordained and installed as elders on Sunday, December 10th. The Rev. Professor John Murray of Westminster Seminary delivered the ordination sermon and the Rev. John H. Skilton of the same institution assisted in the service. The Sunday school of the church now has an enrollment of 40.

Presbytery of the Dakotas

MURDOCH MEMORIAL CHURCH, Bancroft, South Dakota: The Rev. A. Culver Gordon, pastor, and the clerk of session of the

Bancroft church were served with a court summons on December 15th as a result of an attempt by the local presbytery of the Presbyterian Church in the U.S.A. to oust the congregation from its property. The congregation expects to retain counsel and to pursue its case along the lines of recent decisions in similar cases in North Dakota. . . . At the yearly congregational meetings it was reported that six new members have been received at Bancroft and three at Mr. Gordon's other church in Manchester.

Carson, North Dakota: The radio ministry of the Rev. Samuel J. Allen continues to be an effective voice in spite of the financial difficulties always present in such a work. Members of the denomination are asked to pray that this ministry may be continued without interruption during the coming year.

CALVIN INSTITUTE CLOSES FIRST SEMESTER OF STUDY

CLASSES for the first semester of the Calvin Institute of the Bible, Philadelphia, Penna., closed on Tuesday evening, December 19th. An encouraging number of students had completed the fall term, and it is expected that a similar group will enroll for the course of the second semester which will begin on Monday, January 22nd. The courses to be offered at that time are: Christian Missions, Bible Doctrine, Church History, Romans, Bible History and an Introduction to the Books of the Bible. All classes are held in the Young Men's Hebrew Association, Broad and Pine Streets, Philadelphia.

The Calvin Institute of the Bible, which is now in its second year, was founded for the purpose of providing a sound theological training for laymen of all denominations. Contrary to the accepted basis of most Bible schools, the Calvin Institute is grounded upon the system of doctrine taught in the Bible and contained in the subordinate standards of The Orthodox Presbyterian Church: The Westminster Confession of Faith and Catechisms. Its courses are not designed as a substitute for theological seminary training, but provide a means by which laymen may pursue a course of study that is in complete conformity to the Reformed Faith.

FEDERAL COUNCIL ATTEMPTS TO SPEAK FOR PROTESTANTS

THE Christmas peace letter of President Roosevelt gives evidence that, in the mind of Mr. Roosevelt, the Federal Council of the Churches of Christ in America is the representative of all Protestantism in this country, and its president, Auburn Affirmationist George A. Buttrick, the qualified spokesman for American Protestants.

The letter, inviting coöperation in a movement for world peace, was addressed to Pope Pius XII in behalf of Roman Catholics, to Dr. Buttrick in behalf of Protestants, and to Dr. Cyrus Adler, president of the Jewish Theological Seminary of America, to enlist the aid of Jewish people.

From Archbishop Cicognani the president received a prompt acknowledgment, expressing the "profound gratitude" of the pope that Mr. Roosevelt had appointed, as his personal representative to the Vatican, Myron C. Taylor, retired chairman of the board of the United States Steel Corporation. From Dr. Buttrick, who apparently is unaware that a vast army of Protestants would never accept him as their spokesman, came a telegram pledging the Federal Council "to seek under God a world order in which unmerited poverty and lurking fear and the threat of war shall be banished." Dr. Adler, in his response, said that "it is a noble deed to bring the forces of religion together."

U.S.A. CHURCH RAISES FUND OF FIVE MILLION DOLLARS

MORE than five million dollars has been raised by the Board of Christian Education of the Presbyterian Church in the U.S.A. in its ten-million-dollar Sesquicentennial Fund for the support of the denomination's colleges throughout the country, according to ex-States Clerk Lewis S. Mudge, acting general secretary of the board. The fund-raising campaign opened in October, 1938, and will continue through December, 1940.

Among the facts concerning the work of the Board of Christian Education which were given no publicity

whatever in the money-raising propaganda are these: Nine signers of the notorious Auburn Affirmation are serving under the board as student pastors in the following universities—Iowa State, Kansas, Maryland, Massachusetts, Michigan, Minnesota, North Dakota, Cornell, and Chicago West Side Medical Center. Among the "Presbyterian" colleges listed in the 1939 Minutes of the General Assembly and for which the board is attempting to raise funds, the following have presidents who also are signers of the Auburn Affirmation: Tusculum, Western, Occidental, Park, and Trinity. And on the board itself three members and one administrative officer are "Affirmationists": James

E. Clarke, George A. Frantz, Robert B. Beattie, and general secretary Paul C. Payne.

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CHURCH OF SCOTLAND ISSUES A PASTORAL LETTER ON WAR

THE Commission of the General Assembly of the Church of Scotland, meeting at Edinburgh, has issued a pastoral letter concerning the church's attitude toward the European war. The letter warns its members against the "sin of self-righteousness" and expresses regret that the Christian religion has been "so ineffective in accomplishing enduring peace."

"Have we indeed learned the lessons of the last Great War?" asks the letter. "God's judgments are abroad in the earth; and in facing whatever may be before us we must not forget the necessity of penitence for what, both as a nation and as individuals, we have done or left undone."

The letter also urges a maintenance of the Christian spirit "throughout the conflict into which we have been driven." "We are as one," continues the letter, "throughout our land and Empire, and we must make sure that our unity of mind and purpose is not broken. Let us hate the evils against which we are fighting—violence, oppression, the denial of liberty and truth; but let us neither hate nor seek revenge on those who, not knowing what they do, defend these things. And let us keep before us steadfastly the purpose of our solemn enterprise. We cannot justify the war unless we prepare our minds for the peace, a lasting peace founded on righteousness, freedom and truth.

"How else can we pray for victory?"

FRIENDLY PROPERTY DEALS MARK METHODIST PROPOSAL

A PROPOSED agreement, permitting the 30 Methodist Protestant churches in Pennsylvania and New Jersey which recently refused to enter the united Methodist Church to retain their church property while dropping the name "Methodist Protestant," was advanced in a statement issued on November 27th by officers of the Eastern Conference of the Methodist Protestant Church.

The statement pointed out that the

new Methodist Church was willing to permit the withdrawing churches to retain their property, provided 80 per cent. of the membership voted not to merge with the united group. The statement also revealed that Bishop Ernest G. Richardson of the Methodist Church had made an offer to individual churches whereby "everything else in the agreement was to be the same as their former plan except the percentage was dropped from 80 per cent. to 65 per cent."

It was obvious to all informed observers that this offer would be totally unsatisfactory to the Methodist Protestant Church.

EVANGELICAL AND BRETHREN CHURCHES PROPOSE MERGER

THE preliminary draft of a plan to merge the United Brethren and Evangelical Churches was completed at a joint meeting of commissions representing the two denominations, held recently in Indianapolis.

Following approval and editing by a central committee made up of delegates from both denominations, the final draft will be presented for ratification at the United Brethren general conference in 1941 and the Evangelical general conference in 1942.

Members of the two commissions were in agreement that women should not be ordained to the ministry, in spite of the fact that the United Brethren Church already permits such ordination. The commissions also recommended that each candidate for the ministry be required to attend college for at least two years, theological seminary for three years and spend at least one year in practice preaching.

Both the United Brethren and the Evangelical communions differ little from the Methodist Church. Each group owes its separate existence, in fact, to Bishop Asbury's reluctance, in the early part of the 19th century, to sanction preaching in the German language. The United Brethren Church, with a membership of approximately 400,000, was founded by Philip Otterbein, a close friend of Jacob Albright, who founded the Evangelical Church. The latter has a membership of nearly 250,000.