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An Appeal to Fundamentalists

By Ruling Elder GORDON H. CLARK, Ph.D.

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ABOUT a half century ago the churches in the United States began to feel the effects of the evolutionary denial of special creation, the destructive criticism of the Bible, and the rise of Modernism. At first it was the seminaries that succumbed to German rationalism, and later their graduates quietly put over a substitute gospel on the laity.

Recognizing the trend, a group of conservative leaders, some of whom were very competent scholars, contributed articles in 1912 to form a set of twelve booklets called *The Fundamentals*. By choosing this title and by distributing three million copies, they brought into existence and popularized the term "Fundamentalism".

Since 1912 nearly all those writers have died; other leaders have taken their places, and Fundamentalism has come to include a wide variety of religious groups. It is popularly regarded as a single religious movement because all who claim the name accept the Bible as authoritative. Whenever the late Dr. J. Gresham Machen was confronted with the opposition between Modernism and Fundamentalism, he always made it clear that he was a Fundamentalist. The term, he believed, was not sufficiently specific, but the disjunction was clear-cut and his stand was unambiguous. He was a Bible-believing Christian.

The Fundamentalists differ widely, however, in their interpretation of the Bible. At the time of his death (I believe), a nonchristian paid Dr. Machen the tribute

of pointing out that the difference in Fundamentalism between Machen and Aimée Semple McPherson was about as great as the difference in medicine between the Mayo brothers and Lydia E. Pinkham. That wide differences among Fundamentalists exist, both in doctrine and in policy, must be kept in mind as one examines the history of the movement.

For a few years after 1912, Fundamentalism may seem to have made headway, but shortly the war directed people's attention to other matters. After the World War had taken its toll of religious belief and morality, the well-known radical and pacifist, Dr. Harry Emerson Fosdick, published a sermon entitled "Shall the Fundamentalists Win?" Since then two decades have passed, Modernism has swept the country, and we are in the midst of a still more terrible war. When this horrible carnage is over and the chaos is calmed down, will there be any Fundamentalists remaining?

First of all, let us look at fundamentalist performance in the last twenty years. As Modernism made inroads in the large denominations, small groups of Fundamentalists here and there became disgusted and, rather than take up the disagreeable task of fighting for the purity of their denominations, quietly withdrew to form independent Bible churches. Some, not willing even to withdraw, simply closed their eyes to the denominational situation and quietly went to sleep in the false security of their local congregations.

Both courses of action injured the cause of Christ, and in several ways. The withdrawal of Bible-believing Christians from the denominations made the progress of Modernism all the easier, so that when some noble men, like Dr. Machen, attempted to resist infidelity in the church, not only were false charges brought against them, but also they were tried and condemned in the ecclesiastical courts without being given the simple justice of a hearing—without being permitted to present their defense.¹

In the second place, the formation of independent churches effectively prevented these Bible-believing Christians from forming a compact body for the united and aggressive extension of the gospel. They became the disorganized remnants of a once-great army, powerless before organized unbelief. After twenty years of work, or at least of existence, the independent leaders of Fundamentalism have not accomplished the task set for them by the men of 1912.

Nor can these leaders point with pride to the quality of the Christianity they have fostered—if quality is to be substituted for quantity. That real Christians are proportionally fewer today than twenty years ago is not a fact lightly to be laughed off; but some comfort could have been generated if there had been an improving quality to compensate. But at this point, too, these leaders have surrendered to the enemy and have betrayed their people.

So eager were these men at first to preserve the very fundamentals of Christianity that in large numbers they spurned whatever they thought was not fundamental. Each independent group was persuaded to adopt a statement of faith containing six, eight, or ten doctrines—all fundamental, no doubt—and to discard a score or more other doctrines. These others may not have been logically *fundamental*, but by the authority of God's Word they are all *essential*. The independent leaders and Bible teachers had overlooked the fact that a house needs a roof as well as a foundation. To be sure, they said they believed the whole Bible—and so they did in a way; but they did not preach the whole Bible.

¹ By all means read *The Presbyterian Conflict*, by Edwin H. Rian. Wm. B. Eerdmans Publishing Co., 1940.

Thus their belief in the inerrancy of Holy Scripture was rendered impotent by their neglect of so much of its contents.

The result of such leadership is that many of these independent churches today can hardly be called truly fundamental. It is not that their people have become Modernists. Far from it. They still accept the authority of the Bible. But because for the last twenty years they have never heard of many of the very important doctrines, these good people have been raised from childhood in ignorance of blessed and profound truths that God has revealed to us for our edification. Because their ministers have neglected to instruct them in the whole counsel of God, they are blown about, not by every wind of doctrine, but at least by many winds. In some places the doctrine of grace is vitiated by assigning a part of salvation to man's efforts, so that irresistible grace is replaced by the doctrine of free will as taught in the Romish church. Furthermore, some Fundamentalists are preaching that there are several ways of salvation, one way for this age and other ways for other ages. Since each church is independent of every other, each minister does that which is right in his own

eyes. There are no checks on fancy or perversity. One minister claims that repentance is unnecessary; another that baptism is for another dispensation; a third refuses to use the Lord's Prayer; and quite a number have repudiated the Ten Commandments.

In the meantime, the secularization of society grows apace. The reading of the Bible in the public schools of some states is prohibited by law, though the doctrine of creation is attacked from the second grade on. Not only is true piety considered impolite in good society, but profanity is found on the pages of the most reputable magazines. While Americans vaunt their moral superiority over Gestapo sadism and Japanese barbarity, brutal labor racketeers are encouraged to prey on honest workingmen. The freedom of religion is imperiled not only by governmental units but also by those who, advocating church union, aim at a united Protestant church devoted to evolution while giving a patronizing acknowledgment to what they call Hebrew mythology.

Let us not ask what American pagans need; they need a disquieting sense of sin, repentance, a return to God through Jesus Christ. But let us rather ask what Bible-believing Christians need.

First of all, the scattered, independent congregations of devout and humble Christians need ministers who have renewed their grip on the fundamentals. Both ministers and people should take Charles Hodge off the shelf and learn what the deity of Christ, the atonement, the person and work of the Holy Ghost, really mean. Next the minister should lead the way beyond the fundamentals to the essentials: total depravity and its implications, unconditional election, and irresistible grace. In short, he should possess himself of all the doctrines of the original Reformers. A close study of Calvin's *Institutes* and the confessions of the Reformed churches would be a long step toward the recovery of a lost heritage. Then when faithful preaching gives the people a fair understanding of these divine truths, the prospects of the church of Christ will look bright indeed.

Finally, these leaders should cease their defeatist independentism and get back to the Scriptural principles of

TABLE OF CONTENTS

March 10, 1943

An Appeal to Fundamentalists	65
Gordon H. Clark	
Princeton's President	67
Leslie W. Sloat	
The Thistle and the Cedar	69
Lawrence B. Gilmore	
Editorial	71
More About Mental Illness	72
Edward Heerema	
Presbyterian Vows	74
Robert B. Brown	
A Country Without a King	75
Clarence W. Duff	
Today in the Religious World	76
Thomas R. Birch	
Ruth, Jessie and the	
Fourth Commandment (Chapter 2) ..	78
Harriet Z. Teal	
The Epistle to the Ephesians	79
Floyd E. Hamilton	

cohesion among congregations. The apostolic churches were united and sent delegates to a general council in Jerusalem. America can well do without one big antichristian Protestant church, but it desperately needs well-organized, aggressive denominations true to the whole counsel of God. Dis-

organized, independent congregations with abbreviated creeds stand in pitiful contrast with the appalling situation of the day.

And if the present leaders of independent Fundamentalism are unable or unwilling to follow the principles of the Scriptures they acknowledge,

the common people themselves must seek a better leadership in a sound, aggressive denomination that not only acknowledges the Bible but also preaches it in its entirety.

In very plain words, we invite you to unite with us, The Orthodox Presbyterian Church.

Princeton's President

(The Fourth in a Series of Articles on Princeton Theological Seminary)

By the REV. LESLIE W. SLOAT

Librarian in Westminster Theological Seminary

IN THIS article we shall be concerned with the views and aims of Dr. John A. Mackay, the president of Princeton Theological Seminary. It is fitting that we do this, for as leader of the most famous theological institution in American Presbyterianism, he occupies a position of signal importance not only for the seminary but also for the Presbyterian Church in the U.S.A. in general and even for world-wide Christendom.

Before coming to Princeton, Dr. Mackay served in various capacities in various countries. He was for a time an educational missionary, then a Y. M. C. A. evangelist, then a secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. He has lived in Peru, Uruguay, and Mexico, as well as in the United States. He has attended a number of international church conferences, including the Jerusalem Conference of 1928, and the conferences at Edinburgh and Oxford in 1937. He has been influenced by such men as Kierkegaard, Dostoevsky, Unamuno, and Karl Barth. So he came to his present position having had extensive contact with various aspects of the church's work and thought, although it might be worth noting that there has been little in that background of a distinctively Reformed character.

Now let us survey briefly Dr. Mackay's theological position as it is indicated in a number of his recent writings. He takes for his starting point two assumptions: "There is a real dualism between eternity and time, between God and the world . . . Christianity is a synthesis of the eternal and the temporal . . ." ("Historical and Superhistorical Elements in Chris-

tianity" in *The Journal of Religion*, 1937, p. 2). What he means is further explained in the same article. There are two realms of reality. The historical is "that which occurs in history, which can be interpreted in terms of the ordinary processes of history, and which partakes of all the relativity of history" (*idem*, pp. 3f). Within, or above, or beyond, or around this realm there is another, which he calls the "superhistorical". This realm is inaccessible to reason. It involves conceptions which transcend time and human experience and which can "be presented only in the form of myths" (*idem*, p. 4). We are sure of the objective reality of this superhistorical realm, since it is validated by "an appeal to the transforming quality of the Christian myth upon human life within history" (*ibid.*).

Now "the heart of the Christian religion is an encounter with God" * (*A Preface to Theology*, p. 68). Since God and the eternal are outside the reach of human reason, mankind is confronted with the great problem of all religion: How can I as an individual meet and have fellowship with God? This question is the more important when man sees himself in the light of sin. Original sin is for man an "ultimate metaphysical fact" that must be reckoned with in all our thinking about God ("The Restoration of Theology," in *The Princeton Seminary Bulletin*, April 1937, p. 10). Man is therefore shut off from God, and helpless to overcome his condition.

* John A. Mackay, *A Preface to Theology*. The Macmillan Company, publisher.

The answer to man's need can come, then, only by the superhistorical realm breaking through and revealing itself on the plane of ordinary history. There is one point in history at which such a break-through has occurred. "The eternal order formed by God, his purposes and his grace, . . . was supremely revealed on the plane and in terms of human life in Jesus Christ" (*Journal of Religion*, 1937, p. 5). "The crucial element in the Christian view of history is that in Jesus of Nazareth the world of God broke into the temporal order" * (*A Preface to Theology*, p. 94). Consequently Jesus has become the focal point of all history. "God meets man in Jesus Christ" * (*idem*, p. 70).

Thus our concern is to meet and know Jesus, the Christ. The channel through which we approach this encounter is Holy Scripture, for "... they testify of me". In Scripture we find that Jesus is presented as the God-man, and especially as the Crucified and Resurrected One. It is when, in the consciousness of our need as sinners, we view the Cross in the light of the Resurrection that there comes over us the conviction that we have indeed encountered God in Jesus. In confirmation of this conviction there is a new inner commitment to the Kingdom of God on earth, the community of those who, like ourselves, have walked the Emmaus Road and there have been met by The Stranger.

So it is that Dr. Mackay acknowledges that he is committed to ecumenical Christianity (*The Christian Century*, 1939, p. 875).

As we read this survey, there is much that has the sound, and might at first seem, to have the substance, of

the traditional orthodox view. But a closer examination raises numerous and exceedingly serious doubts that such is the case.

To begin at the beginning, then, the basic assumption of a dualism in existence, and the use Dr. Mackay makes of that assumption, seems to involve a nonchristian way of thinking. Traditional orthodoxy does indeed hold that there is a difference in kind between the temporal and the eternal, between God and man. Yet this is not an ultimate dualism, but a condition resulting from the creative act of God who alone is ultimate. Moreover, according to the traditional view, the fact that man is finite and God infinite does not, in itself, involve any personalistic separation between God and man. As he was created, man was in full and direct communion with God—he thought the thoughts of God and willed the will of God.

It was only after an acquired character entered the scene in the form of the guilt of an historical transgression by an original historical couple, that God the Just and Holy One withdrew from man the sinner. Until this happened, not only was man in personal fellowship with God, but also all nature, itself created by God, revealed its Creator to the creature. During this period, then, there was no need for any "break-through" for man to meet God. Dr. Mackay's statements do not allow for this. His position seems to be rather that the temporal as such, and man the temporal being as such, is shut off from God.

These matters are important in themselves. They are also important when we come to consider the significance of Jesus Christ. According to Dr. Mackay, Christianity is a "synthesis" of the eternal and the temporal. Jesus Christ represents a break-through of the eternal into the temporal plane of history. In other words, the significance of Jesus Christ is in the field of revelation to man as man. In contrast with this, the traditional Christian view, as already indicated, is that there was no necessity for the incarnation and the Cross apart from man's guilt acquired subsequently to his creation. Man as man had knowledge of and access to God. Only man as sinner, guilty in the sight of a holy God, was shut off from the eternal. Consequently the work of Christ in the traditional view is pri-

marily redemptive and restorative. He came not to deliver man from the limitations that surrounded him as a creature, but to deliver him from the guilt and punishment that afflicted him as a sinner, over and above his nature as creature. There is a rather essential and basic divergence between these two views. The orthodox view offers a theology of redemption. Dr. Mackay's view seems to have the effect of substituting for this a philosophy of revelation.

As we have already indicated, Dr. Mackay does use the term "original sin". But in the light of his general position, and in view of the definition of it as an "ultimate metaphysical fact", we can only conclude that by it he intends to designate the nature of man as temporal and so separate from the eternal, rather than to designate an acquired moral condition tracing back to an historical act of transgression.

We must also confess a dissatisfaction with the view of revelation that Dr. Mackay holds. His position is that through our encounter with Jesus Christ, who meets us by way of The Book, we hear the voice of God speaking to us personally (cf. *A Preface to Theology*, p. 68). The point we wish to make is that the Bible itself, as such, is not looked on as a deposit of divine truth communicated to man by God. Dr. Mackay holds rather that before we can hear God speaking to us—before the Bible actually becomes revelation—it must, in the word of à Kempis, "be read with the same spirit with which it was written" * (*idem*, p. 67). The truth is personal, the result of a personal encounter. It involves conceptions which transcend time and human experience, and which can be presented only in the form of myths (cf. *supra*). In other words, it is not possible for human language to express divine truth in other than symbolical form. The Biblical records do not provide us with a "world of ideas, where information about God is supplied to the traveller" * (*idem*, p. 62). "The Bible gives up its secret only to those who approach God and the problem of life and destiny in the same spirit in which its writers did; and the strange new world within it, the world of God, the superhistorical world, breaks through the historical form only to the waiting eyes of sinners" (*Journal of Religion*, 1937, p. 6).

The historical form of the Bible, then, is relatively a secondary matter. So long as through it we have this encounter with God, in the person of Christ, the truthfulness of the Biblical writings as such need not be maintained in the face of apparent objections. As a matter of fact, Dr. Mackay says, the Bible does not even give us the historic Jesus. "The original Jesus cannot be found by any scientific study or critical approach. . . . We cannot by any conceivable means reach the purely historical Jesus, for the simple reason that such a being does not exist in the New Testament. For the Gospels are not biographies in the ordinary sense; they are statements of the Church's faith as to who Jesus was. The most primitive documentary sources into which criticism can divide the Gospel records are stained by faith in a divine Christ" * (*A Preface to Theology*, p. 72). And again, "Jesus Christ appears on the plane of history as a man like other men. A historical judgment gives him the title of the greatest of religious teachers and recognizes him to have been the subject of the sublimest of religious experiences, calling him in virtue of these two facts history's greatest religious teacher" (*Journal of Religion*, 1937, p. 6). Then he adds that ". . . for faith, Jesus Christ is the God-man . . . Faith resolves the tension between Jesus the teacher of Nazareth, and Christ the myth, and is later validated in experience" (*ibid.*).

With such an attitude toward Scripture, we are not surprised to learn that Dr. Mackay was instrumental in bringing Dr. Elmer George Homrighausen to Princeton, at a time when the latter was known, through his book *Christianity in America*, as frankly rejecting the full truthfulness of Scripture (see *THE PRESBYTERIAN GUARDIAN*, February 10, 1943, pp. 35ff.). Also Dr. Mackay sought to bring Dr. Emil Brunner to Princeton, though Brunner frankly declared he did not believe in the verbal inspiration of Scripture and even went so far as to hold that Warfield's view of Scripture was a deviation from true Reformation theology. Brunner declared at that time, "I think it is no news that President Mackay, whilst differing in some points from me, has the intention of leading Princeton Seminary back to the real Reformation theology, the real Biblical theology of which War-

field's theology is a decided deviation" (for this and other information along this line see correspondence between Brunner and Dr. Samuel G. Craig, published in *Christianity Today*, spring number, 1939, pp. 106f.). To our knowledge, Dr. Mackay has never publicly denied the truth of this statement of Brunner. On the contrary, he has indicated that Barth and Brunner mark a theological pattern which he would like to see Princeton follow (cf. *Princeton Seminary Bulletin*, November, 1937, p. 2).

Enough has been said, I think, to indicate that we have in Dr. Mackay a theological view radically different from that which has been traditional at Princeton. In addition we wish to point out that Dr. Mackay seems to be desirous of bringing his seminary and his church into a junction with the current ecumenical movement, on the basis of a "least-common-denominator" theology. Thus he says, "The next step in the ecumenical movement will, I trust, take the form of an effort on the part of each great Christian tradition to rediscover its soul. This it must do by examining itself in the light of Holy Scripture, in the light of its own history, in the light of the testimony of other Christian traditions, and in the light of the challenge of the contemporary situation. In this way it will come to know itself and see clearly what there is in its own heritage that is merely ephemeral, and what there is in it that constitutes divine, imperishable truth"* (*A Preface to Theology*, p. 181). Divine imperishable truth, in other words, is the residue that would remain in the theological melting pot after the various heritages of all Christian communions were burned together over the fires of Scripture, history and experience. Such a residue would be exceedingly small, if in fact anything solid at all remained. Yet it is on such a residue that Mackay hopes to establish the world church. We could hardly ask for a clearer statement of theological relativism.

When we recall that these are the remarks of the man who now heads an institution formerly known throughout the world as the bulwark of the Reformed Faith, a seminary that was not ashamed of but rather gloried in its traditional Calvinistic heritage, it becomes apparent what a change has come over this school. Before the period of its reorganization, Princeton

stood out boldly against the tide of Modernism—and other "isms"—that was sweeping the visible church. It was known in every land for its distinctive witness to traditional, orthodox Christianity. But now, under its reorganized administration, it is being moved rapidly back into line with the prevailing tendencies that happen to

dominate ecclesiastical thinking. Before long the Princeton of the Alexanders, the Hodges, Warfield, and Machen will lie buried in the dust along with the other "forgotten towns of central New Jersey". In its place there will be an institution dedicated to the memory of Soren Kierkegaard, Karl Barth, and—Ichabod!

The Thistle and the Cedar

A Meditation on II Kings 14:9-11 and II Chronicles 25:17-19

By the REV. LAWRENCE B. GILMORE, Th.D.

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THIS parable or, strictly speaking, this fable is about pride. Pride may be defined as a feeling of self-sufficiency, ordinarily manifested by a disregard of God and an arrogant attitude toward man. The temptation to pride subtly attacks all of us.

The Setting of the Fable

The time is near the beginning of the eighth century before Christ. Jehoash, an able and powerful king, was ruling over Israel, and Amaziah, a weaker monarch, was king of Judah.

Amaziah had inherited a depleted kingdom, whose prestige he sought to restore mainly by rebuilding its military strength. Having done this, he attacked Edom to revenge former wrongs and to extend his power. In this campaign, Amaziah followed the advice of a prophet of God, even to the extent of sending back a hundred thousand hired Israelitish soldiers, who returned in an ugly mood to Samaria, ravaging many Judæan towns on the way. Amaziah accordingly was enabled to defeat the Edomites, and even seized their capital. But, elated with his victory, he disregarded the true God, and committed the incredible folly of bringing back to Judah for worship the very idols that had been unable to save Edom. Amaziah presumed further to challenge Jehoash to battle, though Israel and Judah had for a long time been at peace.

Two motives evidently lay behind Amaziah's challenge. One was anger against the northern kingdom because of the outrages committed against the towns of Judah by the discharged Israelitish mercenaries (II Chron. 25:13). The other was his pride and self-confidence, brought about by his

victory over the Edomites.

Jehoash, however, had no desire for a war with Judah, for he had enough to do at home resisting the Syrians on his northern and eastern borders. Besides, mighty Assyria already was threatening. So he answered Amaziah with the fable of the thistle and the cedar, a crushing piece of irony.

The Fable and Its Application

"And Jehoash the king of Israel sent to Amaziah king of Judah, saying,

"The thistle [or, thorn] that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trod down the thistle.

"Thou hast indeed smitten Edom, and thy heart hath lifted thee up: glory thereof, and abide at home; for why shouldst thou meddle to thy hurt, that thou shouldst fall, even thou, and Judah with thee?" (II Kings 14:9, 10).

The Meaning of the Fable

The thistle, or thorn, a low plant, represents Amaziah, a petty ruler. The cedar, standing in all its glory on Lebanon, represents Jehoash, the powerful monarch of Israel. The mighty cedar could hardly be uprooted, but the thistle was at the mercy of any passing beast. The wild beast might be the overwhelming army with which Israel could crush Judah. The man who asked the daughter of another in marriage was supposed to be his equal in rank, otherwise the request was regarded as an affront. Accordingly, the proposal of the thistle to the cedar presumes equality, and is compared by Jehoash

to Amaziah's challenge to himself, a challenge which will be followed by Amaziah's ruin and the ruin of Judah.

One Proud Man to Another

The warning of Jehoash may have been good-humored and well-meant, but it was spoken in a spirit of pride and contempt that must have exasperated Amaziah instead of leading him to self-knowledge and reconsideration. Jehoash was not showing humble trust in God. Like Amaziah, he was showing only self-confidence and arrogance. Jehoash might well have recalled the only other fable in the Old Testament, that one in which the briar asserted that it might start a fire that could devour even the cedars of Lebanon, those mighty trees to which Jehoash was now proudly comparing himself, while he regarded Amaziah as a thistle, or a small contemptible thorn-bush (Judges 9:15).

The Result of the Parable

Amaziah would not listen to Jehoash, but rushed headlong into disaster, for God had determined to punish Amaziah and Judah for their idolatry (II Chron. 25:20). Jehoash poured his army into Judah before Amaziah was ready. Amaziah and his army were routed at Beth-shemesh, and Amaziah was taken prisoner. His humiliation was deepened when Jehoash captured Jerusalem itself, partially destroyed its walls, ransacked the temple and palace, and carried away hostages. Jehoash was content to leave his defeated foe still ruler over Judah. But Amaziah's reign dragged on as a disgraced and unpopular one, and finally ended with his assassination. His ruin had come from his idolatry, pride, unteachableness, discontent, and quarrelsomeness.

Pride Condemned

Scripture is full of condemnation of personal and national pride, for pride is the negation of that spirit of humble faith in God that is required in finite and sinful man. "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). "For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world" (I John 2:16).

Edom is a great example of national pride and its divine condemnation. "As for thy terriblest, the pride of

thy heart hath deceived thee, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith Jehovah" (Jer. 49:16).

The Example of Christ

As Christians, we have before us the example of Christ. His incarnation is the most stupendous example of self-abnegation and humility, especially since it involved His lowly ministry and His cruel death for our redemption (Phil. 2:1-11). In His temptation, He steadfastly rejected Satan's suggestion that He move from His position of humble dependence on the Heavenly Father. In His teachings, moreover, our Lord emphasized lowliness of heart, and rebuked spiritual, social, and racial pride. He also said that He came not to be ministered unto, but to minister, and to give His life a ransom for many (Mark 10:45).

Our Need for Humility

We need humility, not in the sense that we shall excuse ourselves from serving the Lord on the ground that we have no ability but in the sense that we shall be humble, teachable, peaceable, self-denying, and contented. In the second part of Bunyan's *Pilgrim's Progress*, we find the Shepherd Boy in the Valley of Humiliation singing a song that helps us in this regard:

"He that is down needs fear no fall;
He that is low, no pride;
He that is humble, ever shall
Have God to be his guide.
I am content with what I have,
Little be it, or much;
And, Lord, contentment still I crave,
Because Thou savest such.
Fulness to such a burden is,
That go on pilgrimage;
Here little, and hereafter bliss,
Is best from age to age."

The Lord Jesus said we must take up the cross of self-denial and follow Him. The Apostle Paul said he was crucified with Christ. He meant his old self-life, his selfish attitude and desires, was slain through his mystical union with the Redeemer who had made atonement for his sins and had loved him and given up Himself for him. So our meditation on pride leads us, in common with other students of the Word, to the cross, and to think-

ing of it in the undying words of Isaac Watts:

"When I survey the wondrous Cross
On which the Prince of Glory
died,
My richest gain I count but loss
And pour contempt on all my
pride."

Notes on Archaeology

WHO was Belshazzar, the king of the Chaldeans? Was the name a pure invention on the part of the author of the book of Daniel, as many critics have suggested? Or did such a man as Belshazzar actually live? Archaeology has finally answered these questions satisfactorily for the non-Christian.

The ancient Babylonian language has spoken about Belshazzar and solved the question of his identity. A Babylonian text tells us that, in the third year of his reign, the king Nabonidus entrusted the kingdom to Belshazzar while he himself went on a military expedition. Let us hear his words:

"To the eldest one, his first born son,
he entrusted a camp.
He sent the troops of the land with
him,
He freed his hand, he entrusted the
kingship to him
And he himself undertook a distant
campaign.
With him advanced the power of
Adad,
He set his face to Tema in the midst
of the Westland."

When Belshazzar told Daniel that he would be made the third ruler in the kingdom if he interpreted the writing upon the wall, he was speaking the truth. Read again the fifth chapter of Daniel. Belshazzar could only promise as a reward the position of third ruler in the country, because he himself was but the second. The first in position was Nabonidus, who was away upon a military expedition. In other words, a dual rulership existed in the kingdom.

Thus, the remarkable accuracy of Holy Scripture is illustrated by an ancient Babylonian document. Surely, the contemplation of such a fact should cause us to exclaim, "Thy word is very pure; therefore thy servant loveth it" (Psalm 119:140).

—EDWARD J. YOUNG

The Presbyterian Guardian

EDITORIAL

"Come Over . . ."

MORE than once, in reading the Book of Acts, we have stopped and permitted our thoughts to wander, on reaching that section which tells about Paul during the period before he came to Troas. We are told that he and his companions "were forbidden of the Holy Spirit to preach the word in Asia", and that "they assayed to go into Bithynia, but the Spirit suffered them not", so that finally "passing by Mysia they came down to Troas".

Here were three large areas of Asia Minor. The Apostle Paul, conscious of his missionary call, felt that he should preach to these people. For all we know, they had never heard the gospel. His previous journey with Barnabas had not taken him to these places. And yet he was not permitted to go to these regions. Instead, by a very manifest divine hand, he was led down to Troas and over into the "foreign" country of Macedonia in Europe.

Moreover, when he did arrive in Europe, the going became very hard. At Philippi after some delay one woman was found "whose heart the Lord opened". Then, after Paul and Silas had been imprisoned and beaten, and after an earthquake, the jailer hearkened to their message. So it went in nearly every place. Much persecution and opposition, with here and there a few converts, marked the passage of these missionary giants through the land.

Could not Paul have had as much success in Asia, or Bithynia, or Mysia? Were not the people there as much in need of the gospel as these Europeans? Was not sin as universal and serious in the one place as the other? Then why not get the job done nearer home first? Why not establish a strong home front, before pushing out into the regions beyond?

All of these questions come to mind as we meditate upon this passage. And to them all the answer is given in

simple terms: God did not so choose. It was God's purpose that Macedonia should hear the gospel from the lips of Paul. Why God had chosen that Paul should not preach in Asia or Bithynia but should in Philippi and Corinth is not for us to ask. But the fact that He had so determined cannot be denied.

It seems to me that a consideration of these and other events in the missionary activity of Paul point certain lessons and principles relative to foreign missionary service that we as a young church might well bear in mind. The first thing to note, as has already been intimated, is that the church at home was not permitted to wait till it had become strong and well-established before taking on work in the foreign field. Occasionally we hear it remarked in our day that we should become well-established here at home and have all our problems here solved, before seeking distant fields to conquer. This position seems to lack support from the account in Acts. There neither the home nor the foreign field is put first in importance. Both are to be worked with equally intense zeal. And even the foreign field, as soon as a church exists there, is to become the base for further "foreign" activity. Possibly it is true that an active interest in a foreign work is necessary before there can be a strong home base. As long as interest and vision are limited to our immediate environment, we are liable to see only our weak points and to stumble along by sight, rather than to walk by faith with our eye on the horizon.

In the first century, when the church externally was weak, when the environment was hostile, when persecution abounded, when heresies were frequent and no general council had adopted a confession of faith, and when even the first two missionaries who were sent out came to such violent disagreement that they separated the next time, still God saw to it that foreign missions were begun.

In the second place, we may note that the greatest theologian the church has ever known was its first foreign missionary. And, vice versa, the greatest foreign missionary the church has ever known was its chief theologian. Doubtless there is a connection between these two activities. The man who has, as his business, dealing with other views than his own comes to the clearest understanding of what he him-

self believes. And the man who understands most clearly the divinely given revelation with its message of redemption will at the same time see most clearly the urgent need of bringing that message to sinners throughout the world. The fruit of a developed theological consciousness can only be evangelical fervor.

All of this suggests, of course, that missionary service should not be limited, either in the eyes of the church or of the candidates themselves, to other than theologically-minded individuals. Theology has as much of a place on the foreign field as on the home front.

And in the third place, we also call attention to the fact that the first and greatest missionary of the church was, to speak anachronously, a staunch Calvinist. This missionary believed most firmly in the sovereignty of God, in election, and in salvation by free grace alone. Paul did not go as a missionary in order to persuade men to cooperate with a God who had done everything He could for them and now was dependent on their help. Not at all. He went believing that God had His own people in all the world. He went in the full awareness of the fact that those who believed His gospel were those whom God had chosen from eternity, those for whom Christ had died, and those upon whose hearts the Holy Spirit had now operated to persuade and enable them to believe. He went to proclaim to them what God had done, to the end that the divine purpose might be consummated, since faith cometh by hearing and hearing by the Word of God.

"We dare to assert that a firm conviction of the truth of the Reformed Faith, in its widest implications, is not at all a hindrance, but rather the greatest boon and, in fact, an absolute necessity, for effective missionary service.

For a time our church has seemingly had its missionary doors closed. Now it appears that some of them may be opened anew, or that others may appear. Let both the church as the sending agency and the candidates who consider whether it is not theirs to go remember some of these things about missions. From every nation under the sun today there comes to our ears the Macedonian cry, "Come over . . . and help us".

—L. W. S.

More About Mental Illness

The Christian Faith and Mental Health: Part III

By the REV. EDWARD HEEREMA

Spiritual Advisor at the Christian Sanatorium, Midland Park, N. J.

The Manic-Depressive Psychosis

IT IS with tongue in cheek that I place this disease in the functional class. There is much about this much-discussed, little-understood malady that makes one feel it is essentially organic. This is the mental illness which, when seen in its effect in certain cases, more than any other disease, brings to the untrained observer's mind the misleading word "insane" or the unfortunate term "crazy". The behavior of such a person covers a lot of ground between excessive talkativeness or obtuseness into everybody's affairs, and very uncontrolled behavior expressing itself in alternating laughter and crying or in destructiveness. Such a person is in the manic phase of the manic-depressive psychosis. He usually feels "great". The world is wonderful, all is well, and he is the best and healthiest person in the world. One striking fact stands out about this disease. It is cyclic in character. One suffering from it is not perennially in this state. A "manic" patient usually recovers from such an episode of excitement, and may be free from another attack for a month, for six months, for five years or even for ten years. The disease may possibly not return, but ordinarily it does.

Sometimes the "manic" phase alternates with clocklike regularity with a depressed phase, in which the patient is utterly devoid of emotional tone and is out of touch with his surroundings. A patient, somewhat under middle age, spent three months in bed utterly unapproachable and completely out of touch with life. At the end of that period, she would slowly begin again to take an interest in things. The tempo of her life would steadily increase until after a few days she would enter the manic phase, characterized by great activity along an amazing number of lines of interest—politics, writing of poetry, other people's problems, and so on. When approximately three months of this life were completed, she would slip back into her detached, depressed state, in bed for another three months.

In other instances, the disease manifests itself only as an intensely depressed episode in which the patient goes through a deep, hopeless valley of despondency in which life has no light. When that episode is over, the patient may go on for several years, perfectly well and able to carry on in his place in life. What is at the bottom of such behavior? It is most puzzling—particularly the cyclic character of the illness. That particular fact suggests a deep-seated organic basis for these mental storms. Yet there are cases in which it is quite apparent that some unresolved conflict or complex is at the bottom of it. The personality somewhere in its history has not adjusted fully to life. In some cases it is known that the patient has early in life given way to strong emotional outbursts in reaction to unpleasant situations. Recently I heard of a young married woman who made annual trips to a mental hospital somewhere in the East. She was a spirited, out-going personality. Her husband was a methodical, everything-in-its-time-and-place type of man. The woman could stand to live with such a husband only so long, and then had to leave the scene of tension to "blow off steam" periodically. I always have a suspicion, as I deal with cases of this type, that somewhere hidden deep in the patient's personality is a dark secret or an intense unanswered longing (like that of woman for child) that gnaws incessantly at the retaining walls of the soul and breaks them down at intervals to release a flood of pent-up emotion. That secret may even be lost in the patient's memory, and the patient might not even admit to the presence of the intense yearning that has long gripped his soul. But it always lurks behind the inner shadows of the mind in what we call the "sub-conscious" mind.

The reader must not feel that all cases of depression are episodes in the manic-depressive psychosis. Depression characterizes many illnesses of the mind. And, furthermore, there are instances of true depression that rise out

of a failure to cope successfully with some reverse or disappointment in life, such as the loss of one's position, the loss of one's fortune, or a deep bereavement. Such cases of depression are called "reactional" or "situational" depression, and are not part of a recurring cycle.

Middle Age and Its Tensions

Involutional melancholia is the name given to the mental illness that sometimes accompanies the biological changes and emotional tensions of the "change of life" that occurs in middle age, when the eager drives and anticipations of the forenoon of life are turning into the soberer hours of its afternoon. Normally these tensions are weathered by the average person as he continues to go about his daily business. It has been well said that the particular problems of the "change of life" should not have a more harmful effect on the personality than any of the other problems that normally have to be faced in the course of a lifetime. Yet some personalities do break down at this time. A woman enters the hospital crying, sure that her husband has been unfaithful, that she has been ostracized from her children's affections, and that the neighbors want to poison her. Yes, even her friendly pastor hates her because of her misdeeds that are being whispered by thousands of lips. And whenever she sees two people talking together, they are certainly talking about her and how terrible she is. Everybody is talking about her. Everything she sees points to something in her life—labels on tin cans, casual remarks overheard, a broken dish. Such ideas are called "ideas of reference". Her room may even have invisible mechanisms in it, whereby her every word can be overheard and her every act observed. Shortcomings of the past rise up in monstrous proportions before her.

Some lack of adjustment or some persistent problem of long standing usually lies at the bottom of this distress. It is quite commonly some sin of the past. It may be that the rela-

tionship between husband and wife has always been marked by some strain which finally breaks the personality down at the time when the tensions of middle life come. Or the patient may always have been somewhat unhappy in his business connections. Then again, it may be that he has always had deep-seated feelings of inadequacy in his social relationships, has always experienced some tension in the social contacts of life. Perhaps hereditary and environmental factors have prevented the personality from developing into a well-integrated character. It is not at all uncommon for such patients to hit upon some alibi in the form of a delusion to account for their inability to cope with life's responsibilities. God gets much of the blame. One man that I have known insisted that his stomach was gone, and so he could no longer eat and he was no longer like other men. Daily use of this organ in the eating of good portions of food didn't disturb that conviction a particle. Certainly he had hit upon a good reason for his retreat from life. A person without a stomach could hardly be expected to go out and make a living.

The Neurotic Personality

The language of psychiatry contains two significant words that even a casual reader in the field soon knows. They are psychosis and neurosis. The mental illnesses of the functional kind that we have examined so far are psychoses. They are real illnesses of the mind, involving more or less lack of contact with real surroundings and usually characterized by delusions (false notions) and hallucinations (seeing or hearing things). However, not all cases of functional mental illness can be placed in these groups. There is a large class of cases that is described by the term neurosis. That word has come to mean not simply "sick nerves", in contradistinction to the term meaning "sick mind". The mind is sick here too. A better term is psychoneurosis. In this class is a host of people who never cross the threshold of a mental hospital. They are folk who keep in touch with the real things of life. As a rule there are no hallucinations or delusions. But, though they keep in touch with reality, they cannot deal with it successfully. They are not integrated personalities. They cannot address themselves wholeheartedly to any enterprise. Their lives are at

sixes and sevens. They have well-developed wings but, kakapo-like, they cannot fly. They suffer from "an inner cleavage—the state of being at war with oneself".¹ Ineffectuality and a sense of frustration mark their every effort. There is no dynamic in their lives. No challenge seems big enough to call forth their whole, disinterested drive.

The psychoneurotic personality is a deeply-centered personality. Hence such people have many complaints of bodily illnesses—stomach trouble, "nerves", heart trouble, aches and pains of every description, fear. In some instances such a person may display what seems like a genuine affliction—for instance, paralysis of an arm. Investigation may disclose that the man had begun to hate the monotony of his life as a typist, yet did not dare to give it up for fear of economic and social consequences. To solve his problem in a self-respecting manner, he developed a paralysis of the right arm, a paralysis so real that the arm is insensible even to pin-pricks.² This is known as a case of hysteria (not hysterics, please note). In such an instance, purely mental forces produce some physical or vital disturbance for the sake of solving some pressing personal problem. During the first World War, many cases of shell-shock developed upon investigation into just such cases of hysteria. A soldier, filled with fear or deep resentment at his soldier's life, would develop all the characteristic signs of true "shell-shock".

The factors involved in hysteria serve as a rather extreme illustration of the manner in which this faulty type of reaction to life expresses itself. Some conflict with reality (that is, with one's lot in life, with an actual affliction, or with the unexplained workings of God's providence) of more or less long standing, or a conflict with one's ideals interferes with the free exercise of the personality and its drives, so the person cannot act as a united being. Involved in this picture is often a large element of crip-

¹ Jung.

² That purely mental forces can produce such real physical effects is demonstrated also by hypnosis. The writer heard a most reliable observer report on a demonstration of hypnosis in which the tip of a pencil was applied to the arm of the subject. The subject was told that he was being burned by a cigarette, and promptly genuine burn blisters appeared.

pling fear, growing from a long period of real or imagined failure to meet the demands of life and the gnawing dread of the consequences of that failure. An underlying sense of insecurity may bloom into overwhelming anxiety because of a particular incident, such as some personal failure, or being "fired".

With regard to the ailments about which the psychoneurotic patient is constantly complaining, it must be borne in mind that, although such people are sincerely interested in finding relief from these ailments, at the same time they do enjoy the attention and sympathy they obtain through these complaints. Very sage are the words of Sadler on this point: "The neurotic is very definitely seeking relief from his bothersome insomnia, his troublesome digestive disturbance, and his numerous aches and unpleasant sensations about the head and the spine, but he does not want to be deprived of the underlying and causative neurosis which he so cleverly employs as a technic for gaining sympathy and dodging numerous unpleasant and disagreeable life situations".³ From this it is clear that a neurosis can hardly be dealt with by a pat on the back and the ready friendly counsel, "Aw, forget about it". Although the personality changes of a neurosis may not be so profound as in the case of the psychosis, we are nevertheless dealing with something rooted deep in the character. Perhaps we would do well to adopt the point of view of Landis of the New York Psychiatric Institute, who describes the neurotic personality as "a style of life which is consistent from infancy on. It is not related to any single incident but rather is a mode of emotional nonadjustment".⁴

As we conclude our study of the outstanding types of mental illness, it would be well for us to remember one important fact in the modern approach to mental disease. Due largely to the influence of Adolf Meyer of Johns Hopkins, in many quarters mental illnesses are no longer looked upon as certain set diseases whose symptoms and courses always run in the same groove. Schizophrenia or paranoia or psychoneurosis are not regarded as sharply-defined diseases like scarlet

³ W. S. Sadler, *Theory and Practice of Psychiatry*, 1936. p. 427.

⁴ C. Landis, *Outline lectures on abnormal psychology*, first semester. Mimeographed. 1940. p. 26.

fever and chicken pox. They are rather regarded as reaction types—general types of reaction to the total life situation that vary considerably with each individual. In the field of mental illness, there are no two cases exactly alike because there are no two personalities alike. At the same time, there are striking similarities, so that certain cases can be classed as instances of one or another reaction type. No doubt the careful reader of these articles will have noticed that the disturbing problem or life situation is much

the same in most of the functional illnesses. Hence it does become a matter of reaction to the total life situation. When looked at in this way, these diseases become personality disorders in which regard for the individual personality becomes a real concern in the treatment of any particular case.⁵

(To Be Continued)

⁵ A good work in the field written from this point of view is *Practical Clinical Psychiatry* by Strecker and Ebaugh. Philadelphia, Blakiston, 1940.

Presbyterian Vows

By the REV. ROBERT B. BROWN

Pastor of Jennings Orthodox Presbyterian Church, Omaha, Nebraska

EDITOR'S NOTE: Because the issues here raised are so basic and because the statements of the newly-installed Omaha Seminary professor are so amazingly frank and clear-cut, we expect to devote several articles to a discussion of them. As an individual, Professor Clyde probably does not deserve such prominence, but the reader who carefully follows all of Mr. Brown's clear analyses will, we believe, emerge with a better understanding of the corporate psychology of the present-day Presbyterian Church in the U.S.A.

ON THURSDAY evening December 18, 1941, the Rev. Walter R. Clyde, Ph.D., was installed as professor of Christian theology and ethics in the Presbyterian Theological Seminary at Omaha, Nebraska. The bare title of his installation address* is enough to make one's heart pound a little harder. Listen to it and imagine the possibilities: "Creedal Subscription and Theological Liberty in the Presbyterian Church". The professor of ethics in a midwestern seminary of the Presbyterian Church in the U.S.A. has had the temerity to consider the question of the right and wrong of subscribing to the Confession of Faith and Catechisms by a man who might hold to the extreme position of the Auburn Affirmation. Perhaps others have written on this subject—but I dare to say that never before has a seminary professor of ethics treated

such a controversial subject in his installation address.

In order to avoid confusion later on, I wish to say at the outset that the professor confuses two separate vows. Just before his installation address, he was called upon to make a promise to the board of directors of the seminary. When he was ordained to the ministry, he was required to make other vows. Now in spite of the fact that the vows were practically identical in their wording and intent, Dr. Clyde's attempt to prove that his ordination vows do not bind him to the Calvinistic system of doctrine (because of the interpretation of the assemblies of 1902 and 1903 in an Arminian direction and in 1936 by the Auburn Affirmation in the direction of Modernism) does not in the least invalidate the vow he took in the presence of God and the members of the board of directors of Omaha Theological Seminary. It is at least conceivable that the founding fathers of Omaha Seminary wished that school to stand fast to the Reformed Faith even if the whole church should give way to Arminianism and Modernism.

That this is not fantastic may be gleaned from a careful reading of the vow itself:

In the presence of God and the Board of Directors of this Seminary, I do solemnly profess my belief that the Confession of Faith and Catechisms of the Presbyterian Church contain a summary and true exhibition of the system of doctrine, order and worship taught in the Holy Scriptures, the only supreme and infallible rule of

faith, and my approbation of the Presbyterian church government, as being agreeable to the Scriptures; and do promise that I will not teach, directly or indirectly, anything contrary to or inconsistent with the system of doctrine of said Confession and Catechisms or the fundamental principles of Presbyterian church government, and that I will faithfully execute the office of a professor in the Presbyterian Theological Seminary at Omaha.

Certain parts of this vow which we would have liked to underline did not escape the notice of Dr. Clyde, for he says, on page 5 of the *Omaha Seminary Record*, Vol. XXIII, No. 4:

For a professor of Christian Theology and Ethics who regards a promise as a solemn obligation indeed, this promise provokes serious thought concerning its implications. Just what does it mean to swear that he believes the Confession of Faith and the Catechism of the Presbyterian Church to "contain a summary and true exhibition of the system of doctrine, order and worship taught in the Holy Scriptures, the only supreme and infallible rule of faith," and that he promises not to "teach, directly or indirectly, anything contrary to or inconsistent with the system of doctrine of said Confession and Catechisms . . .?"

Does this promise restrict his thinking to the literal acceptance and defense of the limited number of specific doctrines indicated or implied by a creed? Must he assume that the interpretation of Scripture has been perfect between 1648, when the Westminster divines closed their deliberations, and the present, and that therefore his mind will be unable to modify or add anything in the interest of fuller truth? Must he regard his task as a teacher to be the imparting of a final body of dogma, as, for example, the multiplication table is taught, or is he justified in urging his students to theological adventure? In brief, is a professor who has taken the pledge you have just heard bound rigidly to the verbiage of a creed or does he have liberty for thought and expression?

Not only, continues Dr. Clyde, does this concern the professor of ethics and Christian theology but also the board of directors and the seminary whose duty it is to safeguard the seminary's teaching. It also concerns Presbyterian ministers, theological students, elders and deacons who will make or have already made similar declarations at their ordination. Those questions which most closely parallel the vow required of Omaha Seminary professors are:

1. Do you believe the Scriptures of the

* Printed in full in the *Omaha Seminary Record*, Vol. XXIII, No. 4.

Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

3. Do you approve of the government and discipline of the Presbyterian Church in these United States?

Dr. Clyde then asks this thought-provoking question, which I leave with you until the next article on this

subject, in an early issue:

Can those who answer "yes" to such questions preserve their integrity and at the same time enjoy freedom of thought sufficient to justify both differences between themselves and theological advance?

A Country Without a King

A Mission Study by the REV. CLARENCE W. DUFF
Missionary Appointee of The Orthodox Presbyterian Church

AS THE missionaries distributed bread and tracts and cared for the wounded at the Red Cross tent, they rather expected at any moment to see a column of motorcycle troops race down the road as the vanguard of the Italian army. Little authentic information was available, but it was certain that the motorized troops were on their way with little opposition from the Ethiopians, whose king was in Addis Ababa, undecided, we were told, whether to go west to set up a provisional government, make a stand just north of the city, or surrender to the Italians when they arrived in the capital.

What actually happened was an almost complete surprise to all of us. On the morning of May 2nd, Addis Ababa awoke to the rattle of machine gun and rifle fire. Not knowing just what it portended, I drove into town to get one of our lady missionaries who was at her school for the blind. The streets were rather deserted except for those people—police along with others—who were running in the direction of the emperor's palace. Here and there a rifle was leveled at me, half in fun, half threateningly. When I came in front of the Bible house, Mrs. Beavan, wife of the British and Foreign Bible Society agent, called from a second-floor window to warn me that the emperor had left the country during the night and the palace was being looted. Driving on to the school, I gave Miss Kibby time to pack only a suitcase of her most necessary things, sent the native servants with her horses to the mission by a back way, and started the return trip of about four miles. By this time machine guns were ripping off their staccato death-song behind stone walls, wine shops were being looted, and the goods from one of the largest general stores in the city were being dumped

on the street, sorted and carried off as fast as possible by happy Ethiopians.

But to go back a little. Some time before this we had been informed by the American Minister that provision had been made, in case there was a breakdown in public order, for the protection of American citizens at the British Legation where, since the beginning of the war, Sikh troops from India had been stationed and rather elaborate barbed-wire entanglements had been constructed. He made it clear, however, that we were perfectly free to avail ourselves of these provisions or not, as we saw fit.

When it appeared almost certain that the Italian army from the north would come into Addis Ababa, we called together our missionaries at the leprosarium and headquarters to decide what we should do in case of trouble. All twenty-four of them insisted that they preferred to stay at their posts at headquarters and the leprosarium, whatever might develop. Perhaps the chief consideration influencing our decision was our testimony before the native servants and neighbors and the lepers, especially the Christians among them. It might seem to them that our faith lacked something, if we left them to defend themselves and our property and fled to the protection of barbed wire and Indian troops.

Thus it was that, when the trouble came in an entirely unforeseen manner, there was no question in any of our minds as to where we should weather the storm. Actually, it would have been a most hazardous venture to drive through the main part of the city to the British Legation—and terrifying, after we knew what was taking place.

The reign of terror in Addis Ababa was short, but rather terrible. From the morning of May 2nd, when the

emperor left for Europe, to the evening of May 5th, when the Italian army from the north arrived, pandemonium reigned. "In those days there was no king in Israel: every man did that which was right in his own eyes". We could see the clouds of smoke ascending from the center of the city where many of the stores, native and Indian shops, and private houses were burning. Day and night there was almost constant shooting, some of it by looters, some by others looting the looters as they attempted to get out into the country with their stolen goods, and a good deal of it random firing to frighten away would-be attackers or to keep up the defender's courage. Guns and ammunition were plentiful, as people had helped themselves from the government's caches in different parts of the city, and many of the Ethiopian soldiers still in the city on their way back from the war in the north were heavily armed. Many of these took their share of loot and went on into the interior to the west or south.

Our position, so far as human resource was concerned, was precarious, to say the least. There were just four white men and thirteen women and little children at headquarters. We had but a few shotguns and rifles intended for small game, in addition to several old guns in the hands of native servants. "Some trust in chariots and some in horses; but we will remember the name of the Lord our God". We knew then, and we know now, that it was God alone who restrained those who boasted that they would attack us as soon as they had disposed of other loot. We know it was God who prevented our injury from stray bullets. Mrs. Duff and I found one of those bullets on our floor, after it had spent its force coming through the corrugated iron roof. In those days,

when we gathered for prayer, grand old passages from psalms long familiar took on more real significance: Psalm 27: "The Lord is my light and my salvation; whom shall I fear? . . . Though an host should encamp against me, my heart shall not fear . . . For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock". Psalm 46: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear though the earth be removed". Or Psalm 91: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust".

After dark on the fourth day, we heard the rumble of trucks in the direction of town. As the sound of the Italian troop transports became clearer the shooting quieted down, though that night men at the American Legation fought off one of the most determined attacks of the siege. For many months we had prayed that, if it were God's will, the Italians might be kept out of the capital. Now we thanked God for their arrival to put a stop to

the anarchy and bloodshed, even while we realized that they themselves were responsible for the state of affairs that existed. God's ways are not our ways.

The following morning some of us went into the city. As we drove through streets lined with truckloads of Italian troops, sad sights met our eyes—bodies of men and mules and dogs, and rows of buildings gutted by fire. Our own mission bookshop was a complete loss. The Bible house had been entered and the stores of Bibles and Scripture portions and valuable papers connected with translation work had been scattered in every direction. A fire had been started in a closet, but had not done much damage. We expected to find everything gone from Miss Kibby's rooms at the blind school, but to our surprise the premises had not even been entered. Providentially, native servants in the house next door had been heavily armed and had protected not only their master's property, but ours.

On the 9th of May, 1936, the king of Italy was proclaimed emperor of Ethiopia, with Marshal Badoglio as the first viceroy, and Fascist rule, under which we were to live for almost two and a half years, began.

been a normal man . . . endowed with powers differing in degree but not in kind from those of other men".

Your guess is as good as ours as to what the members of the Detroit Council will do in this predicament. Will they reject the application and declare that an evangelical reputation is an essential prerequisite for membership, or will they match the Unitarians' honesty by saying that their parent body has already admitted hosts of organizations whose convictions are basically identical with that of the Unitarians? Will they add that, while they have tried to preserve an aura of nominal evangelicalism, the gold plating on the halo has already worn pretty thin, so come on in, fellows, we're all really just one big happy family? Will they recall, also, that their parent organization has so far forgotten even its claim to nominal Protestantism as to conduct, at the Cleveland meeting, a "Prayer Service for America at War" led by a Metropolitan of the Syrian Antiochian Church and containing prayers to the Virgin Mary and prayers for the dead? If they do, and if they are as honest as the Unitarians, the Detroit Council of Churches will have a new member.

Today in the Religious World

By THOMAS R. BIRCH

More Echoes From Cleveland

FIVE of the eight interdenominational agencies proposed at the Cleveland session of the Federal Council as constituents of the gigantic inclusive coöperative body, to be known as the "North American Council of the Churches of Christ", have now approved the plan in principle. Latest addition to the list is the International Council of Religious Education, and the other four are the Federal Council, the Home Missions Council, the Foreign Missions Conference of North America, and the Council of Church Boards of Education. The remaining three are relatively small, and their decision will not materially affect the future of the colossal new organization one way or the other.

Meanwhile, the Detroit Council of Churches (affiliated with the Federal Council) has been placed on a spot. Not a very hazardous spot, indeed,

but one demanding a certain ingenuity and dexterity. The Federal Council has long been used to welcoming to its bosom the wolves of unbelief who come to it in the haberdashery of Christian sheep. Now it is faced with the peculiar devastation of a frank and honest paganism, and it is biting its corporate finger-nails. For the Detroit Council has received formal application for membership from the Grosse Pointe Unitarian Church. The Unitarians made it clear that they were not applying for membership as an "evangelical communion" and, in order that their position be plainly understood, they attached to the application a statement of Unitarian beliefs. Unitarians do not hold, they said, "to the Christianity of the apostolic church nor to any ecclesiastically controlled scheme of salvation, but rather to the teachings concerning human relations in the religion of Jesus", and believe "Jesus to have

Six Days Shalt Thou Labor

Last summer we campaigned against a change to a seven-day week which was accomplished by a Philadelphia war plant at the expense of a sizable number of man-hours per year on the part of each employee. That, we felt, was a change that could not benefit the war effort and that demanded a violation of the fourth commandment from every worker. Today we have received news of a change in the opposite direction on the part of another huge war factory—the Glenn L. Martin Company of Baltimore. At the Martin plant, the swing shift, in effect since last June, will be abandoned in favor of a straight six-day week with no production on Sundays. "After a year's trial", a company official stated, "it is the opinion of the labor-management committee and the management that the straight six-day week is the more efficient". The management also declared that in England it has been found that the six-day week works best.

Christians will see in this a further proof of their conviction that the moral law of God cannot be violated with impunity. And Christians who

are doing their utmost to further the war effort of the country by laboring at the Martin plant will rejoice in the return of a Sabbath which they can observe according to the dictates of almighty God. For The Orthodox Presbyterian Church, the move has already been a great blessing. At St. Andrew's Orthodox Presbyterian Church in Baltimore, a newly-ordained elder has been obliged to be absent from almost every Sunday service because of his work at Martin's, and the congregation has consistently prayed for his release that he might assist in the work of the church and the new Sunday school which has just been started. Not only was the elder released from Sabbath labor by the new ruling, but also a whole new field of prospective members was opened in the new neighborhood to which the church is moving, for with the cessation of Sunday work the employees living in that area will be able to attend services. We pray that the example of the Martin plant may serve as a pattern for many others.

Hollywood Creed

We have been annoyed at the current tendency to regard anything more lofty than a restaurant menu as an expression of true religion. The religious press has encouraged this lamentable viewpoint by its own wishful thinking. Every soldier who makes a public utterance in which the name of God is used without obvious profanity is hailed by pious religious editors as proof of a deep Christian consciousness and as an example of what is termed a "return to religion".

The latest contribution to the dizzy folklore of the modern "revival" comes from Hollywood by way of Wooster College. President Charles F. Wishart of Wooster, writing in *Current Religious Thinking*, tells of the "creed" of Carole Lombard, popular screen star who died in an airplane accident about a year ago. He recounts it as he received it from her before her death. This was her creed:

"I like when the going is tough. If you wait for everything to be just right in your life, you'll never get any happiness. You have to fight for it and get it anyway and the minute you start fighting anything, you've won. The end doesn't matter. We're so dumb, we maybe don't even know what the end is. There's got to be something after this—after this life—where you

can use all you've learned here, or nothing makes any sense. . . .

"When you're in there fighting you always feel so clean. Ugly things drop away. I guess God never lost a fight. The only time you're a cinch to lose is when you won't fight for what you believe in".

We submit that, if that is a creed, Mother Goose is a textbook in systematic theology!

Income Ceiling

Present legislation before congress calls for a \$25,000 ceiling on net income. If passed, President Roosevelt has promised to withdraw his order placing a similar ceiling on salaries. We have failed to find a clear moral issue of right or wrong involved in the question, but there are considerations which convince us that it is not out of place to discuss the problem briefly and to urge every reader to write his congressman and express his disapproval of such legislation. First, the additional revenue secured by such a bill would not finance even four full days of the war, so the question is not primarily one of finance. Second, free competition would be destroyed in the economic realm, since after the contest was over each year the government would confiscate all the prizes. Third, in a capitalistic society such as ours most of the funds needed to finance industry come from the savings of the wealthy. If the savings of the rich are removed, private industry will not be financed and the whole structure must eventually collapse. If, as an alternative to private financing of industry, it be proposed that government levy the tax and itself do the saving, it must surely be clear that government would immediately own the industries of the nation and the day of private enterprise be over.

Our most urgent reason, however, for daring to discuss such a mooted subject in these columns is one which at first blush must seem purely selfish. If a \$25,000 ceiling is slapped on all income, it will have an immediate and very serious effect upon the income of the missions committees of The Orthodox Presbyterian Church, of Westminster Theological Seminary, and of THE PRESBYTERIAN GUARDIAN. Persons who in past years have willingly contributed large sums to the kingdom work of these organizations will be forced to limit, if not to omit entirely, their indispensable gifts.

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Is this attitude a selfish one? We think not. Our zeal for the continuance of the mission work of the denomination, for the training of sincere and devout candidates for the gospel ministry, for the world-wide propagation of the distinctive witness of the Reformed Faith to the whole revealed counsel of our sovereign God does not spring from selfish motives. Men are dying today in Guadalcanal and Pennsylvania, in Tunisia and California, in Russia and New England, in the Aleutians and the Dakotas—without God and without hope in the world! Shall the preaching of the eternal truth of the gospel be curtailed in the hour of the world's greatest need? Shall the ministers of the post-war world be inadequately schooled in the glories of revealed truth? And shall the ministry of the printed page that proclaims the Christianity of the Bible to the four corners of the land and across the bloody seas be suddenly and tragically silenced? Is it selfish, then, to give the central place in our thoughts to the kingdom of God? We think not. And we ask all who agree with us to sit down today and write that letter to that congressman.

Ruth, Jessie and the Fourth Commandment

A Serial Story for Children, by HARRIET Z. TEAL

CHAPTER TWO

The Lord's Day

NOW let me tell you about the next day. Let us see how the Harris family and how the Evans family spent the Lord's day.

At Ruth Harris' house they were all up in good time, though not quite as early as on week days when Mr. Harris had to go off to work and Ruth to school. (Polly was only four years old and did not go to school yet.) By eight o'clock they were all sitting down to breakfast. Then everybody helped with the dishes, so they were soon washed and put away. Next came Sunday school and church and, after church, home again to dinner. In less than an hour the meal was ready to put on the table, and they sat down and enjoyed the good things which had been prepared the day before.

Then came something to which Ruth and Polly looked forward all week—a little Bible school all their own. It had started just in their own family, but now seven other boys and girls from the neighborhood came in. (They had invited Jessie and Bob Evans, but Mr. and Mrs. Evans did not seem to care to have their children attend.) Mother played the piano and led them in singing hymns and choruses, and Daddy was the teacher, telling Bible stories and teaching the children to memorize Scripture passages.

Sometimes they pulled down the shades to darken the room and Mother brought a white sheet to hang on the wall. Then Daddy brought out his stereopticon and showed them pictures of the Holy Land where the stories in the Bible took place and where our Lord Jesus lived when He was on earth. Mr. Harris read to them from the Bible the stories which the pictures represented and explained the meaning of each.

After Bible school was over and the others had gone home, Mother said, "It is still early enough for a visit to old Mother Brown; she is so lonely, sitting there unable to see. Who wants to go with me to visit her?" They all wanted to go, and started out for the walk across town to the little

house where Mother Brown lived. Sure enough, she was all alone, for the girl who helped take care of her was away for the day. First, they gave her some gifts they had brought and then the little girls sang several of their gospel choruses for her. Although Mother Brown could see neither the gifts nor the children, her blind eyes were brimming with happiness. Ruth and Polly both recited some of their memory verses. Then Daddy took his Bible and read the fourteenth chapter of St. John's Gospel, because it tells of the heavenly home that the dear Lord has gone to prepare for His children. After the Bible reading, there was prayer and then, as she bade them good-by, Mother Brown thanked Mr. and Mrs. Harris and the children over and over again for coming to see her. She said, "I can't go to church, but you have brought church to me and have made me very happy. May God bless you!"

Daddy proposed that, for the return trip, they take the path down by the river. It was a lovely spring afternoon and the water sparkled in the sunshine.

"Mother," said Ruth, as she looked up at the blue sky and around her at the fields and woods and shining river, "it makes me think of the little song we used to sing in Sunday school:

"All things bright and beautiful,
All things great and small,
All things wise and wonderful;
The Lord God made them all."

"Yes, dear", her mother replied, "the Bible tells us over and over again that our loving heavenly Father made all things and that they are all for His glory. Can you remember a verse that tells us that He made all things?"

"Oh, yes!" responded Ruth, "I know Genesis 1:1—'In the beginning God created the heaven and the earth', and John 1:3—'All things were made by him, and without him was not anything made that was made'."

"That's right", said Mother, "and there's another verse you should know. It's Revelation 4:11—'Thou are worthy, O Lord, to receive glory and honor and power, for thou hast created all things and for thy pleasure

they are, and were created'. That means that everything was made to please and glorify God".

Before long the Harrises were at home again. It was time to eat supper now, for they all wanted to go to church. Afterward, little Polly was tucked up on the couch for an hour's nap, while Mother and Ruth cleared the table and washed the dishes. Then Daddy said it was time to start for church.

As they came home from church, they saw that the Evans' house was all dark. "I suppose they're away at the party", remarked Ruth.

"Yes," replied Mrs. Harris sadly, "I'm afraid they are".

"Well, I'm sure they haven't had as happy a day as we have", declared Ruth. "I'm glad we spent the Lord's day for Him".

Before the Harrises went to bed, Daddy gathered them all about him and read a portion from the Bible, and then offered prayer to thank God for the happy, holy day. He prayed also that the Evanses might believe on the Lord Jesus Christ, and be saved. Then they all went to bed and had been asleep for hours before their neighbors came home.

* * *

Now let us see how the Evans family spent the Lord's day. Mr. and Mrs. Evans thought Sunday a good day to let everyone sleep late—there was nothing special to get up for, they said. But this morning Mrs. Evans felt she had better not lie in bed too long. She still had her dress to finish and other things to do before she would be ready for the party in the afternoon. So she was downstairs before the others were awake.

All the rest of the family straggled down to breakfast at different times, so that Mrs. Evans was tired out long before the end of the morning. And everyone seemed so cross and quarrelsome that it was all she could do to fight back the tears. The children almost came to blows over the Sunday newspaper, and left it strewn across the living room floor. She tried to put it together again before Mr. Evans had finished breakfast, so that he

would not discover how thoughtless the children had been. Then she returned to her work—sewing on her dress, ironing her husband's and son's shirts, that they might be ready when the time came to dress for the party—and also preparing the Sunday dinner.

The Evans family did not know the Lord, and so knew and cared nothing about keeping His day holy. All this work should have been done on the day before, and not left until Sunday morning.

Jessie spent the morning out on the pavement with her roller skates, but it was not much fun, for all the other little girls were away at Sunday school. Bob had been working on his lessons for school (he had had all day Saturday, but had spent the whole day playing and had left the lessons for Sunday).

It was four o'clock before dinner was ready and the family sat down to as fine and well-cooked a meal as the Harrises had enjoyed. But what a difference there was—no one bowed his head and offered thanks to God for the food, and there was no happy, loving talk at the table that day. The poor mother was so tired and nervous she could hardly eat anything. And the father was in a bad humor at the delay in preparing the meal, for he said it would make them late for the party which was almost an hour's drive from their home.

So after dinner there was no time to wash the dishes. They had to be piled in the sink, and everyone hurried upstairs to dress in his best clothes.

When they arrived at the house where the party was to be held, Jessie and Bob were disappointed to find that there were no children of their own age. There were a great many grown-ups who made much noise and excitement, but did nothing which was interesting to Jessie and Bob. The children grew tired and wished they could go home. By and by there were refreshments and the children enjoyed the ice cream and cakes and candies, and then it was time to leave.

As they went out to the car, they found that rain was falling heavily and the streets were wet and shining, which meant it would be necessary to drive very carefully indeed.

After about twenty minutes, a car passed them at a very high speed, driven by one of the men who had been at the party with them. As it passed the Evanses, another car sud-

denly shot out of a side road. There was a terrific crash, and Mr. Evans had to jam on his brakes and turn to one side to avoid running into the

other two. Instead his own car slid into a ditch by the road, and turned over on its side against a bank!

(To Be Concluded)

The Epistle to the Ephesians

A Series of Studies by the REV. FLOYD E. HAMILTON
Executive Secretary of the Committee on Christian Education
of The Orthodox Presbyterian Church

CHAPTER 2:7: (2) *The purpose of our spiritual resurrection.*

"That in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus".

God's purposes are not confined to any "five-year plan". They are the best examples of long-range planning in existence. Thus it is with the spiritual resurrection of believers. God doesn't merely have our present happiness or earthly effectiveness in mind in raising us spiritually from the dead. He has planned that we shall be the objects of His grace through all eternity, and that throughout our earthly life and throughout all eternity we shall be object lessons to the rest of the sentient universe of His loving kindness and boundless mercy. In other words, our salvation is for the purpose of enhancing the glory of God. Only as God reveals Himself can we know Him, but He reveals to the universe the "exceeding riches of his grace in kindness toward us in Christ Jesus". Before all the angels, before a sinful, indifferent and antagonistic world, and before the hosts of the redeemed, every act of God producing the spiritual resurrection of a believer is a never-ending revelation of God's marvelous goodness and grace. It is the miracle of "twice-born men" that shocks the pagan world out of its smirking self-satisfaction. In the ages to come, as we better understand the cost of our redemption, it will be the miracles of redeemed men which will cause the saints to utter never-ending praises to God for His goodness and grace. Every new-born soul helps us better to understand His infinite love in Christ Jesus. "He still remains the unknown, the unutterable, the unapproachable God; but such radiance as we can bear breaks forth from the Fount of Glory. God has quickened us and raised us up with Christ, says the apostle, to teach the future ages the riches of His grace. Fishermen and

tent-makers shall now fish for men and build up the spiritual temple of God. The weak are made strong, the poor are made rich, the ignorant are made wise, by grace" (Graham). God intends that redeemed men and women shall show every moral being in the universe what His grace can do with the weak, sinful, fallible human beings who are morally and spiritually dead in sin before His grace is applied to their souls by the Holy Spirit.

Now, as Hodge says, if anything "clashes with the gratuitous nature of the blessings promised in the gospel" it must be "inconsistent with its nature and design". Any teaching that contains any particle of synergism (i.e.,

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the doctrine that we are saved by grace plus our good works) violates the fundamental design of redemption, because it obscures the omnipotence of the grace of God, and so detracts immeasurably from the clear proclamation of God's grace before a universe of men and angels. Those churches which try to ascribe part of our salvation to man's own efforts, either through turning to Him by their own efforts, or by not resisting the working of God's grace, or by performing acts of merit or penance and so earning or deserving salvation through what they have done or not done, really are guilty of the worst kind of sacrilege. They rob God of a portion of the glory He has designed shall be manifested to the universe in the salvation of sinners.

The phrase "in the ages to come" is not to be limited to future generations of men in this age, nor is it to be limited to the period after the Second Coming of Christ, but should be referred to both time and eternity. Everywhere, at all times, the salvation of sinners shows forth God's glory.

"The riches of his grace" include everything from election in the eternal past—the work of Christ in law-keeping and bearing our sins in His own body on the tree, the Providence which leads us to hear the gospel message, our regeneration by the Spirit, our justification by faith, our adoption as sons, the intercession of Christ for us at the throne of God, our sanctification and eventual glorification—to our reign with God the Father as joint-heirs with Christ in glory. The whole gamut of salvation manifests the riches of God's grace. Now all this means that, instead of our salvation being man-centered, it is God-centered throughout. This goes right to the heart of the system of doctrine taught in the Bible. God is the absolute sovereign, and man is the being He has created as a means of manifesting His own glory. Instead of man being the center of the universe, as most modern thinkers would have it, that center of the universe is God!

All these riches of grace center around Christ Jesus, and come to us only through Him and by virtue of His person and work. He, as the manifestation of God to men, is the revealed Hub of the universe and the mediate source of all our blessings. If He is not honored as God, then God, the triune God, is dishonored. De-

tracting from the essential dignity of His divine-human person, or lowering in any way our conception of His deity, is the essence of blasphemy for it insults God the Father through the insults to the person of God the Son.

The kindness and goodness of God are the characteristics which are particularly manifested in redeeming lost sinners, as God's justice is particularly manifested and emphasized on Calvary. Grace is essentially kindness on the part of God to undeserving sinners, by receiving them into all the benefits of His love and favor through Jesus Christ.

There is a humbling and at the same time a tremendously encouraging aspect of this great truth. On the one hand, we feel our insignificance and helplessness before our sovereign God, but on the other we know that when we preach the unsearchable riches of Christ, the honor of God is at stake in His seeing to it that there is real fruit to His glory. All the results are due to His grace, so we can never be discouraged if we preach the true message of salvation, no matter how discouraging the outward circumstances may seem to be. No one who knows God's exclusive agency in the salvation process can have any room for pride or boasting in what he has accomplished, but neither can he be downcast in the face of seemingly insuperable obstacles. He knows that all God requires of us is faithful performance of our duty of preaching the true gospel of salvation through faith in the atoning blood of Christ and trust in the crucified but risen and interceding Lord and Saviour. Our business is to be faithful stewards of the gospel entrusted to us. God's business is to take care of the results of our preaching, for He has designed those results to manifest the riches of God's grace before an unbelieving world.

What a tragedy it is, then, when men preach another gospel! And what a tragedy it is when men preach part of the true gospel, but do so in a way to defeat the very purpose of God in salvation—the manifestation of God's glory in grace to the universe! Are we by any chance doing just that? All pride, particularly spiritual pride in our progress in the Christian life, or accomplishments in Christian activities, is an insult in the face of God! When we remember this fact, do we not all need to repent and ask for God's forgiveness?