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Managing Editor

Keeping Our Eyes on the Lord

KEEPING our eyes on the Lord" is a phrase which most of us have used but seldom appreciated. It has a deep spiritual significance which brings comfort and stability especially in a time of bewilderment. The classic illustration of Peter, drowning in the sea of Galilee when he was consumed by the dangers around him instead of watching and trusting the Lord Jesus Christ, makes us all understand the importance of keeping our eyes on God.

We as Christians should never for one moment assume that an individual, a group of individuals, an organization, or even a church, will at all times have the courage or the insight to act in accordance with the Word of God. In every instance it is incumbent upon us to judge a church or an individual on the basis of the Bible. But that gives us a measure of comfort for we believe with all our souls that The Presbyterian Church of America has moved in strict accord with the Word of God. There is every reason to believe that her course will continue so because she has kept her eyes on God and chosen God's will in spite of what man has said.

Why should we keep our eyes on the Lord? The answer is obvious. He alone is God. He is sovereign and doeth all things well. He is not swayed by human passion, by prejudice, by pride, by hatred, or by selfishness. His actions are just, merciful and loving. He is high and lifted up above the frailties of man and the vacillations of this world.

There is much satisfaction in contemplating the fact that God never makes a mistake. He is the Truth and can do no wrong. All things are just only as they meas-

ure up to His Word. Is this action right? Is that doctrine true? Our answer cannot be: in our opinion that action is wrong, or, men have always held to that belief. No, our judgment must be solely based on the principles laid down in the Bible. Action or doctrine is right or wrong only in so far as it conforms or fails to conform with that standard. When we proceed in that fashion, and so keep our eyes on God, then we, too, shall be less in error in our judgments.

Again, by keeping our eyes on God our lives will remain more stable for God never disappoints. On the other hand, all of us do things and speak words which disappoint. Let us throw ourselves upon the Lord for His arms will never fail us. When we are weak, when we are grief stricken, when everything about us seems futile, then we can call upon the Lord for He will strengthen, comfort, and give meaning to what has occurred.

God has given a few choice souls a double portion of His Spirit and a large measure of faith. J. Gresham Machen was such a man. When the tumult and the shouting were loudest, when the house was falling down, then our beloved friend, Dr. Machen, was strongest in his faith and steadiest in his gaze on the Lord Jesus Christ. But most of us have not received these gifts from God. He has not entrusted us with such important leadership. We need always to walk conscious of our vision fixed upon God.

When we say that we should keep our eyes on God we do not mean the God of our imagination. We mean the God revealed in the Bible. Here is where so many fall short. It is possible to make ourselves believe that

we are following the Lord when actually we are merely following our own desires. Why is this possible? Simply because our sight has been shifted from God to a god of our own making. All of us are aware of this subtlety in our lives. No, we must look on the Lord God Almighty as He is manifest in the Lord Jesus Christ.

What doubt, what turmoil, what anguish of soul this will save us! If we keep our eyes on God, we will not be plunged into the depths nor catapulted to the heights of a false elation. Then the promise, "All things work together for good to them that love God, to them who are the called according to His purpose," will be a constant blessing to us.

We often ask, "Will there ever come a time when there will be no more error and false doctrine, when men shall act perfectly and live within the will of God?" Yes, such a time is coming. When the kingdom of this earth shall become the kingdom of our Lord, when Christ shall reign supreme and alone from the rivers to the ends of the earth forever and ever, then men shall always do the will of the Lord. But what shall we do now? We can do no better than to keep our eyes on the Lord.

—EDWIN H. RIAN.

BY WAY OF EXPLANATION

THE directors of The Presbyterian Guardian Publishing Corporation have kindly requested me to make a statement with regard to my resignation as editor of THE PRESBYTERIAN GUARDIAN. It is a pleasure to comply with this request.

On May 31st of this year I resigned as general secretary of The Independent Board for Presbyterian Foreign Missions. For months it had been clear that the Independent Board was in danger of losing its thoroughly Presbyterian testimony. But at the meeting of the board on May 31st actions were taken which made it imperative that the truly Presbyterian minority of the board resign. I too could no longer conscientiously carry on as general secretary, and immediately tendered my resignation to the board.

On June 4th The Presbyterian Church of America set up its own Committee on Foreign Missions. I was invited to serve as general secretary of that committee and of The Committee on Home Missions and Church Extension. I accepted this position reluctantly. I also assumed the editorship of THE PRESBYTERIAN GUARDIAN.

But why do I use the word "reluctantly"? The answer is plain. Not because I was not entirely in sympathy with the work of the committees. Not at all. Let this be clearly understood. But because I knew that the giving capacity of our infant church was limited. The

sphere of appeal, in contradistinction to that of the Independent Board, was limited almost entirely to the membership of The Presbyterian Church of America. Each month a certain amount of funds could legitimately be expected from the church for the work of the committees. I was "reluctant" because I did not want to be a financial burden upon the church.

Further, the fact that I was no longer connected with the Independent Board made me meet squarely a question which had been going through my mind ever since last November, when Dr. Machen predicted the loss of that board to true Presbyterianism. It was the question whether the Lord wanted me to continue as an executive in an office chair, or whether He would have me back again in the active pastorate. I was leaning strongly in the direction of the pastorate.

Then came a call from a congregation of the Presbyterian Church in the United States. It is a call which represents a real challenge.

The Presbyterian Church in the United States is the church into which I was born and in which I was brought up. For forty-four years my father served as a missionary of that church in China. I have always been intensely interested in the Southern Presbyterian Church.

For two weeks I carefully weighed the matter. I weighed it from the standpoint of my contribution to the cause of Christ through the proclamation of the everlasting gospel. For two months I had served in my new capacity in Philadelphia. I was able to take all things into consideration in reaching my decision. I accepted the call, and expect to leave for the South early in September.

The friendships which it has been my privilege to make with stalwart soldiers of the cross in The Presbyterian Church of America will always mean more to me than words can express. May the richest blessing of the Lord, whose servants we are, rest upon us all in our varied fields of service.

—CHARLES J. WOODBRIDGE.

(The foregoing statement indicates that it will be impossible for the Rev. Charles J. Woodbridge to continue his labors as editor of THE PRESBYTERIAN GUARDIAN. This is a source of very deep regret to the trustees of the publishing corporation. The paper will continue uninterruptedly its great task of upholding the Bible as the supreme standard of faith and life and the reporting of the news of the Christian world.)

—PAUL WOOLLEY

President, The Presbyterian Guardian Publishing Corporation.)

The Far East Today

By an Impartial Observer

THE Far Eastern triangle of Soviet Russia, Japan and China today presents a situation full of dynamite that may explode at any time and plunge eastern Asia in a major war. "Incidents" take place with remarkable frequency, suggesting that the modern manufacture of "incidents" must be an exact and highly developed science. There is so much propaganda, censorship, bluffing and intrigue in the Orient today that it is very difficult to ascertain exactly what is taking place. Certain facts and tendencies, however, are unquestionable, and it is the purpose of the present article to comment on some of these.

The Unification of China

After the Revolution of 1912 China was in an anarchic condition for many years. When the "Manchurian Incident" was being debated at Geneva, the Japanese delegate stated that "China is not a country; it is a geographical expression." There was doubtless enough truth in this jibe to make it hurt. Divided between many selfish war lords and corrupt officials, China had for years lain helpless, inert, unable to protect herself. Communism, planted in China by Russian agitators, took root and further increased the disunity. The Communists held several provinces, and carried slaughter and destruction before them as they were harried from place to place by the government troops. There was no government able to enforce its authority throughout all of Chinese territory.

With the rise to power of Generalissimo Chiang Kai-shek a great change has come over China. This does not mean that China is a united nation today in the sense that America is a united nation, for she is not. But China is more united today than at any time since 1912. There is a real national spirit coming into being, and the power of the Central Government is becoming greater all the time.

Chiang Kai-shek is a man of tremendous power and popularity in China. Even thoughtful Japanese admit that there is not a man in the Orient who can compare with him in influence and force of character. His

influence over the Chinese people is comparable to that of Abraham Lincoln when he was at the height of his power in America. When Chiang Kai-shek was kidnapped last winter, and later released, the news of his liberation was received with the wildest rejoicing all over China. This jubilant exultation at the release of China's great leader was something of a surprise to Japan and proved that although a few short years ago China was merely a geographical expression, she is now rapidly becoming a modern nation. It is needless to add that every year that passes finds China better prepared for war than she was the year before.

Japan's Program on the Mainland

Japan's policy of expansion on the Asiatic mainland has a long history and bears all the marks of a carefully thought out plan which is put into execution with clockwork-like regularity. Japan's militarists are convinced that it is Japan's "destiny" to

dominate Asia. This dominion has been extended step by step until today Japan holds large sections of continental Asia. Perhaps we may say that the Russo-Japanese war was the first important step in the realization of Japan's program of expansion on the mainland. That conflict resulted in complete victory for Japan and practically eliminated Russia from the picture in Korea, Manchuria and China. As a result of this war, Japan acquired the southern tip of Manchuria by "lease," this valuable piece of territory being thereafter known as the "Kwantung Leased Territory." To all intents and purposes it was annexed by Japan.

The second step in Japanese expansion was the annexation of Korea. By this act Korea became simply a part of Japan. The third step was Japan's attempted control of Shantung Province, China, at the close of the Great War. Part of this province had been held by Germany. During the war Japan drove the Germans out and occupied the territory. England and France had made a secret treaty with Japan, promising her this Shantung territory at the end of the war. But China also entered the war on the side of the Allies, and naturally was not willing to give up this territory. At the Peace Conference President Wilson refused to allow Shantung to be given to Japan, and so the third step ended in failure. Shantung was restored to China.

The fourth step also ended in failure. This was Japan's attempt to seize territory in eastern Siberia after the Russian Revolution. Millions of yen were spent in this enterprise but it came to nothing.

The fifth step was the conquest of Manchuria, China's Three Eastern Provinces, in the winter of 1931-1932. Resistance was slight and Japan secured control of 380,000 square miles of territory very easily. China appealed to the League of Nations, which sent a commission to the scene to investigate. The League decided in China's favor but Japan withdrew from the League and nothing was ever done about it. The conquest of the Three Eastern Provinces was followed by the conquest of Jehol prov-

Missionaries Apply to Church Board

THE Rev. Egbert W. Andrews, missionary to China, and the Rev. R. Heber McIlwaine, missionary to Manchoukuo, have resigned as Independent Board missionaries and have applied for appointment under the Committee on Foreign Missions of The Presbyterian Church of America. It is imperative that the committee receive increased contributions immediately, in order that these and other missionaries already on the field may be promptly appointed. All contributions should be sent to Murray Forst Thompson, Esq., Treasurer 1526 Pine Street, Philadelphia, Penna.

ince, in Eastern Inner Mongolia, and its annexation to the Japanese-dominated puppet-state of Manchoukuo in 1932.

The sixth step was the setting up of an "autonomous" district in eastern Hopei province, North China, between the Great Wall of China (which is the boundary of Manchoukuo) and the region about Tientsin (which is the great seaport of North China). This "autonomous" district was supposed to be independent but in reality it was under Japanese military control.

The seventh step began July 7th, 1937, and is still in process. On that date Japan began military operations which have resulted in the capture of the great cities of Tientsin and Peiping, and which appear to be directed toward the conquest of the whole of Hopei province, if not of even more territory than that. Of course all of these military operations are said by Japan to be for the purpose of "self-defence" but it is hard for a westerner to see why Japan's self-defence should require extensive military operations in the heart of China. What the future holds in store no man can predict, but it seems probable that the present Japanese campaign, at least, will be successful and that another large slice of Chinese territory will be severed from the Republic of China and erected into a Japanese-controlled puppet-state.

The Benefits of Japanese Rule

Whatever we may think of the right and wrong of Japan's policy of expansion, it is plain that this expansion is being permitted by divine Providence and that in this sense, at least, it is a part of God's great plan whereby He has foreordained whatsoever comes to pass. And as the Word of God teaches that "all things work together for good to them that love God, who are the called, according to His purpose," we must conclude that the events in the Orient which have been reviewed above have been foreordained by God for the benefit, in some way, of His people and His church. This brings us to a consideration of some of the benefits of Japanese rule in Asia.

A parallel may be drawn between Rome's expansion in the ancient Mediterranean world and Japan's expansion in modern Asia. In each case the expansion was effected by military

conquest, and was followed by many good effects of stable government. As Rome's expansion beyond question prepared the world for the coming of the Son of God, so we may be confident that in some way God will use Japan's expansion for His own glory and the good of the church.

It is not difficult to point out a number of material and social benefits which have followed Japanese rule on the Asiatic mainland. One of the greatest of these is currency reform. Formerly the currency was debased, unstable and chaotic; today it is stable, uniform and everywhere current. The benefit of such a change to the people of a country is almost incalculable.

Tremendous improvements in transportation have followed the Japanese flag. Thousands of kilometres of railways have been built; many new highways constructed; train and bus service greatly increased, improved and cheapened; the postal service increased, extended and rendered much less expensive than formerly. Air routes with frequent, safe and inexpensive mail and passenger service have been established. Banking facilities have been greatly improved, extended, and placed within the reach of the common people.

In the sphere of sanitation and prevention of epidemics pioneer work of incalculable value has been done by Japan. In regions where dysentery, plague, cholera and typhus have scourged the population, Japanese doctors and sanitary officers have introduced quarantine and modern medicine with the most beneficial results. The work done in placing modern scientific medicine within the reach of the people and at a price they can pay deserves the highest commendation.

Still other benefits are the establishment of agricultural experiment stations, improvement of the grains, vegetables and livestock, and general prosperity resulting from large amounts of construction work going on in the newly acquired regions.

Public safety attained by the suppression of banditry must also be mentioned. In regions where it formerly was common for bandits to derail and rob trains on main line railways, travel has become so safe that people can travel by day or night without fear of attack, even when remote from cities and railway lines.

The Thoroughness of Japanese Control

It is difficult for Americans, who believe in civil and religious liberty and democratic government, even to imagine the utter thoroughness of the Japanese system of control. In this we must distinguish sharply between Japan on the one hand and the Japanese-controlled sections of the mainland on the other. There can be no doubt that Japan proper is a haven of law, order and personal liberty compared with the Japanese-controlled regions on the mainland. In Japan, constitutional government, though threatened from time to time by the militarists, still continues in power. On the mainland, however, absolutism, arbitrary action and military government are the order of the day, especially in those regions most recently acquired by Japan.

The advance of the Japanese army is followed by a great multitude of Japanese civilians, many of them in private business but very many in government employ. The latter are installed everywhere as officials, and the regulation of the country thereupon begins. Everything is investigated, everything is tabulated in statistical form down to the smallest details, and nearly everything is controlled by government regulations.

In order that undesirable ideas may not enter the country or find lodgment in the minds of the people, all newspapers, magazines, radio broadcasts, school textbooks and musical concerts are strictly censored. In certain regions it is impossible to have anything, even a visiting card, printed without an ok from the police. In some places, not more than ten persons are allowed to assemble for any purpose without a special police permit; this applies to all meetings except those held at stated times and therefore known to the police. The subject peoples are entirely disarmed, while the Japanese civilians who live among them are permitted to carry arms. While it is true that there are Manchurian and Korean police, and Manchurian soldiers, who are permitted to carry arms, yet these are constantly watched and controlled by Japanese officials.

The Japanese spy system is a marvel of thoroughness and efficiency; we are here referring not to international espionage but to the secret service by which Japanese officials

obtain information about persons and conditions in the regions under their control. Secret agents, sometimes pretending to be Christians, attend church services and evangelistic meetings. Every school of the higher grades, and probably nearly every class, contains one or more persons secretly in the employ of the police, looking for information to turn in that will satisfy their employers and incriminate some person. Letters and mail matter are secretly censored at the post offices, and the contents used against the senders or recipients. This is now so well established that the authorities scarcely take the trouble to deny it any more. Baggage of train passengers is frequently searched. In some regions a special police permit is necessary for a civilian to make any trip whatever. Large numbers of people are arrested on suspicion of holding political ideas contrary to the government; such suspects are examined by gendarmes and frequently tortured to obtain information or confessions. Sometimes such persons are released after a few days, and sometimes they are confined for weeks or months, without any trial or definite charges of breaking any law, and under the most terrible conditions. The whole idea of liberty, as we know it in America, is repudiated as an evil thing; state regulation and control rather than liberty is the ideal set before the people.

Shrine Worship and Emperor Worship

Japanese Shinto shrines are springing up all over Korea and Manchuria. In spite of all sophistries used to explain the matter, no one who knows what religion is can have any doubt that worship at a Shinto shrine is a religious act and therefore a direct violation of the first and second commandments — something which no Christian ought to do. But more and more this shrine worship is being required of the pupils and teachers of all the schools. In Manchuria the worship of Confucius took the place of shrine worship for a time, but it now appears likely that eventually shrine worship will be required of all schools, including Christian and mission schools. Closing the Christian schools, as has been done here and there, is no solution of the problem; it simply forces Christian youth to attend public schools where the shrine

worship is required. The whole situation has not yet come to a crisis; when it does, there will be three possible results: (1) The authorities may modify or cease their demands. (2) The Christian churches and missions may take the easy way of shameful compromise, and so avoid persecution. (3) The churches and missions may take a strong stand for principle, go through a season of persecution, and thus win their way to a new day of peace and freedom.

Another increasing tendency is the demand of the Japanese authorities that all of the people acknowledge the *deity* of the emperor. Of course it is easy for polytheists, who believe in

many gods, to acknowledge that a living man is a god; but for Christians, who believe that there is but one only, the living and true God, to declare that a man is God, or is equal with God, is awful blasphemy, and any Christian who is loyal to Christ would gladly give his life rather than make such a declaration. This demand to attribute deity to the emperor is not yet universal nor very much enforced, but it looms as a dark cloud on the horizon of the Christian church in the Far East.

The Future of Christian and Missionary Work

Throughout the Japanese-controlled sections of the mainland, in general, the authorities are attempting more and more to control, regulate and restrict the activities of missions and churches. It is not necessary to give details, more than to say that it is obvious that the authorities regard the internal affairs of religious bodies a proper field for governmental regulation. Here and there chapels and preaching halls have been closed by official action, or their activities greatly restricted. In some places only the Lord's Day morning church service is allowed, while all instruction classes, prayer meetings, and the like are forbidden. In some districts permission cannot be obtained from the authorities to open Christian work at all.

On the whole it is a dark picture that confronts Christendom in the Orient today. The cloud of war hangs over Asia. Japanese expansion is followed by many material and social benefits but it is also accompanied by absolutism, espionage, and the suppression of civil and religious liberty. And yet it should not lead us to despair. After all, it is still true that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. As Judson said, the future is as bright as the promises of God. The darkest hour is often the one that precedes the dawn. The door is still open for preaching the gospel throughout the Far East, and the faithful preaching of the pure gospel is still bringing a bountiful harvest of souls. Men of this world who wrong God's children do not realize the almighty power of God. He is able to protect His own and to judge the nations "that man who is of the earth may be terrible no more."

Westminster Opening

THE opening exercises of Westminster Theological Seminary will be combined with the dedication of J. Gresham Machen Memorial Hall at the new campus of the seminary on Wednesday, September 29th, at 3 P.M. The Rev. Everett C. DeVelde of Cincinnati, Ohio, will speak on the subject: Westminster Seminary and Evangelism. The Rev. Edwin H. Rian, President of the Board of Trustees, will speak in connection with the dedication of the building.

To reach the campus by automobile proceed out the East River Drive (Fairmount Park) to its end at Allen Lane; turn right on Allen Lane to Germantown Avenue; turn left on Germantown Avenue to Willow Grove Avenue (8200 North); turn right on Willow Grove Avenue and proceed about two and a half miles to the new campus at the junction of Willow Grove Avenue and Church Road.

The campus is adjacent to the Laverock Station of the Whitemarsh branch of the Pennsylvania Railroad.

God's Love for the World

By the REV. ALEXANDER K. DAVISON

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."



Mr. Davison

TO most travellers who love nature the great mountain chains of the world have a peculiar fascination. Attractive as the lower reaches may be, the lofty snow-capped summits scintillating in the sun's rays make the greatest appeal. The Alps are magnificent but one thinks of them in terms of the Matterhorn, Mont Blanc and the Jung Frau. The grandeur of the mighty Andes is carried aloft to heights of twenty-two and twenty-three thousand feet by Mercedario and Aconcagua. Along the Chinese-Tibetan frontiers are vast and gorgeous mountain chains but the Minya Konka and the Amnyi Machen are capped in eternal snows at twenty-six and twenty-eight thousand feet. The Himalayan ranges between India and the great north have from earliest civilizations been a source of amazement and wonder but we are awed as we think of the proud, unconquered heads of Makalu and Everest as they rise twenty-eight and twenty-nine thousand feet above the level of the sea.

It is thus with the Scriptures. The whole chain appeals to us from end to end. But here and there a few giants stand up more lofty and more prominent than the others. For my text I have chosen the Everest of the Bible. Its unconquered summit stands amid the chaste, eternal snows of God's sovereign glory. It is because of its lofty character that many preachers of the gospel hesitate to expatiate upon this text. Still, withal, it is by no means the wisest policy to avoid the great texts of the Bible. To omit them is like describing Switzerland without the Alps, or Egypt without the Nile, or Arizona without its Grand Canyon. It is not my purpose to attempt any exhaustive discussion of this text. All that I can hope to do is to leave with you the main truths of the verse if, perchance, God

will bless them to the good of your souls.

This verse speaks of the great love of God for the world and there are three things to which I wish to draw your attention in connection with this text. These are: the *Objects* of God's love, the *Gift* of God's love and the *Design* of God's love.

The Objects of God's Love

First, then, my text tells us who the objects of God's love are. God so loved the "world." By the world, of course, is not meant the physical world on which we live. That God has created and that God preserves with a Creator's care. The world which is the object of God's love is the world of humanity—the human race. But what kind of a human race was it that God loved? Was it a pure, noble, sinless and good human race? No, on the contrary it was a human race smitten by the dread disease of sin, vile, impure and at enmity with God. It is right here that the intensity of God's love appears. We love the lovely. What is there strange about that? We love our own; that is natural. But to love those who are our bitterest enemies—that is love.

Many years ago a young missionary from the maritime provinces of Canada, Gordon by name, went to the South Sea islands. He met a fearful death at the hands of cannibals. His brother filled his place and he too met a similar fate. When the sad news came to the aged mother she might have been expected to feel very bitterly towards those who had stripped her of her two sons. But no, her only regret was that she had no more sons to send with the gospel of Christ to those poor heathen. That was a type of true love. But the love of God was infinitely greater. We had sinned against His holiness, yet He loved us. We had violated His justice, yet my text says that He loved us. We had rebelled against Him, yet He set His affection upon us. We were His enemies, and yet He had compassion on us. We were impure and unlovely, and yet He loved us.

But the objects of God's love were not confined to human distinctions.

He loved men of yore and He loves men today. He sets His love on those whom the world considers as castaways and He loves those whom the world considers morally upright. He loves people out of every kindred and tribe and tongue. This then is the world that God loved—a world of sinful humanity from all ages and from all climes.

The Gift of God's Love

Secondly, my text speaks of the gift of God's love. That gift was His only begotten Son, our Lord Jesus Christ. What an utter contrast between the objects of God's love and the gift of God's love. We were the greatest bondage, yet He gave for us His greatest Freedom; we were the deepest depths, yet He gave for us His highest Height; we were the grossest darkness, yet He gave for us the brightest Light; we were the greatest desperation, yet He gave for us His greatest Glory; we were the most truly damned, yet He gave for us His most truly blessed One; we were the most foolish, and yet for us He gave His highest Wisdom; for us, the finite, He gave the Infinite; we were His bitterest foes and yet for us He gave the Darling of His bosom; for us, the guilty, He gave the most Innocent; we were the greatest lies, and yet for us He gave the most sublime Truth; we were paupers, and yet He gave for us His greatest Wealth; we were sinners, but for us He gave the holy One; we were the worst, and for us He gave His Best; for the weak He gave His greatest Strength; we were less than nothing, and yet for us God gave His All.

But let me stress the thought that Jesus Christ was God's "Gift." There is a notion in the minds of many that because of man's goodness God was obligated to save him. That notion is foreign to the Bible. There was no persuasion that could have been brought to bear upon God to cause Him to save even one member of the human race. When, then, He did decide to save men, it was out of His matchless and infinite grace. He gave His Son to save us not because we deserved it but because of His grace.

But why was it His Son that He gave? Why not Michael or Gabriel? Ah, He gave His Son because if we were to be saved there was no other way. Having decided to visit men with salvation there was no other solution possible than the saving of them by His Son. Satisfaction for our sin had to be rendered to the justice of God. It was utterly impossible for God to pass over our sin. That would have been to destroy His very nature. But such satisfaction had to be rendered by a member of the human race. Hence the Son of God took to Himself our human nature when He entered into the world. But that satisfaction had to be rendered by someone who was greater than the created universe, for our sins were sufficient to condemn a created universe. But only One is greater than the created universe and that One is God. Hence the only one who could render satisfaction for our sins must be at one and the same time God and man, and Jesus Christ was both. But the satisfaction for our sins could be rendered in one way only: namely, by the bearing of the just penalty due to our sins. This Christ did upon the cross. He bore the curse that so rightfully should have fallen on you and me. He rendered a complete and perfect satisfaction. The children are perfectly right when they sing in the Sabbath schools:

"There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of Heaven, and let us in."

This then, is the gift of God's love: His only Son who became man and died for our sins upon the cross.

The Design of God's Love

In the third and last place I remark that my text explains for us the "design" of God's love. Surely God must have had a very definite purpose in mind in sending His Son into the world to die a cruel and ignominious death upon a Roman gibbet. Yes, God's love in sending His Son was designed to the end that whosoever should believe in His Son should not perish but have eternal life.

The design of God's love first of all is to save men from destruction. My text says "should not perish." I know that many efforts have been made to rob this word of its significance. I know that this is a doctrine much out

of date and disliked in a modern world. I know that it is purposely avoided by the Christian pulpit. Rob it of its content if you will, deride and ridicule it as medieval, ignore it and thrust it from your mind, do all of this and the fact will still remain that this solemn doctrine is taught in Holy Scripture and must therefore be true. One of the most significant things of this text is that in the midst of a verse which, more than any other, teaches the love of God we have clearly taught the doom of the unbeliever. If those who believe in Christ do not perish it follows that those who do not believe in Him do perish.

But this is not all that is designed in God's love. His purpose is not only to save us from destruction but also to give to us eternal and blessed life. The whole story is that Christ died to save us from perishing and also to give us eternal life. Those who believe in Him do not perish—that is true; but those who believe in Him also have eternal life. My beloved, no tongue, no pen can ever describe the joys of eternal life. Here we are filled with joy and peace and hope but what shall it be hereafter, for "eye hath not seen nor ear heard neither have entered into the heart of man what things God hath prepared for them that love Him?" There is truth in the lines:

"We know not, O we know not,
What joys await us there,
What radiancy of glory,
What bliss beyond compare."

I have one more thing to say: the design of God's love is accomplished through faith. The text says "that whosoever believeth in Him." Now I need hardly say that by believing is not meant simply intellectual knowledge of Christ. Believing about Christ is one thing; believing "in" Christ is a vastly different thing. Believing certain facts about Christ will not save the morally best man; believing "in" Christ will save the worst man. To believe in Christ is simply to commit your case as a needy lost sinner into the hands of Christ as your Saviour. Believing in Christ is not simply a leap into the darkness in the vague hope that somehow or other things will turn out alright. On the contrary believing in Christ is a leap from the darkness into the light. Knowing Him to be alone the Saviour of the world

and conscious of our own need we commit ourselves into His hands.

I am awakened from slumber in the dead of night. A choking smoke warns me at once that my house is on fire. My wife and children are with me in the house. The fire has gotten a strong hold and the fiery tongues are leaping hither and yon throughout the entire house. The mother covers the infant child in a blanket and clasp it to her bosom rushes out through the flames and smoke to the ground below. I follow with the next youngest and four of us have reached safety. But there is another child, the oldest. The house is a raging furnace. To attempt a rescue by entering the house is suicide. But that child has to be saved. I rush around to the window of his room some twenty feet above the ground. The fires are casting a lurid glare in the sky. I see my oldest child at the window. He is frantic with terror for his retreat is cut off. He has enough sense to pick up a chair and with one blow he smashes the glass into a thousand fragments. Now he stands upon the sill, a raging furnace behind and a twenty-foot drop below. Suddenly he hears a familiar voice; it is husky but he knows it to be the voice of his father. It cries out, "Jump, my boy, jump for your life, and I will catch you." He cannot see his father for his eyes are blinded with smoke, but he *knows* he is there and he can *trust* his word. He leaps. I brace myself as he hurtles through the air and receive him without injury into safety. He was in terrible need, he knew I was there to help, and he committed his case into my hands and was saved. That is what it means to have faith in Christ.

The object of God's love was a sinful humanity; the gift of God's love was His own Son; the design of His love was to save us from destruction and bring us to life. Hasten, then, this very moment to commit your lost case into the hands of God's Redeemer. Dally not on the road, least of all on that broad road that leadeth to destruction; linger not by the brink of the pit, least of all the bottomless pit; play not with fire, least of all with that fire unquenchable; fondle not the serpent, least of all that serpent from whose bite no one recovers. Put now your case into Christ's hands and prove the greatness of God's love.

May God help you so to do!

Christians Today

By the REV. PAUL WOOLLEY

Professor of Church History at Westminster Theological Seminary



Mr. Woolley

I HAVE been an observer of the scene of contemporary American Christianity for something like twenty-five years. During the earlier part of the period I was very young.

There is one tragically characteristic phenomenon of present-day American Protestantism that I have never seen frankly commented upon before the Christian public. That phenomenon is the sad dishonesty and untruthfulness which characterizes many of the operations of evangelical Christian organizations and some of their published statements. The volume of dealings which are properly thus characterized is apparently unknown to the great generality of Christians.

Evangelicals have rightly exposed the dishonesty of Modernists in their often deceitful subscription to creeds and in their illegitimate use of language to obscure the truth and to deceive rather than to illuminate. But it is time for evangelicals to realize that there is dishonesty and deceit at work in their own house. It behooves them to admit it and vigorously to root it out. It particularly affects the financial operations of organizations whose purpose is to propagate the gospel. It also appears in statements concerning belief and doctrine. The hideousness of it must be seen at close range to be appreciated.

A False Piety

This form of dishonesty is usually associated with an unctious type of piety which is bold and conspicuous in its manifestations. Our Lord indicated one important principle of piety when He said, in connection with almsgiving, "Let not thy left hand know what thy right hand doeth," and when He followed that statement with the injunction to avoid ostentation in prayer (Matt. 6:3-6). The most pious man is rarely the one who takes pains to insure that by his language and actions all his

fellows are aware of his piety. A sort of jargon of piety has grown up in evangelical circles, and the use of it has come to be regarded by many as a well-nigh infallible sign of inward worth. But the beloved disciple said, "My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18).

Why is it that dishonesty in evangelical circles and ostentatious piety so often go together? It seems a queer combination. Part of the explanation lies in a conviction that certain outward observances and courses of conduct are essential to the Christian profession and are sufficient for true Christian living. That conviction leads to the following results:

1. The test for Christian fellowship is made outward observances and only those are accepted who meet *that* test.
2. The exposure of dishonesty among evangelical Christians would interrupt the smooth continuity of these outward observances and so is to be avoided.
3. The exposure of dishonesty among evangelical Christians would show the hollowness and insufficiency of outward observances as a test and so is to be avoided.

A True Piety

The root error in all of this is the failure to recognize that the Bible tells us over and over again that it is the heart which is the true touchstone of piety. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). Our Lord said, "As it is written, This people honoreth me with their lips, but their heart is far from me. . . . That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:6, 20-23).

For the sake of preserving outward

appearances we tolerate wicked dishonesty, and if we have those appearances we really believe that we have sound Christianity.

Experience has shown us some striking instances of the way in which piety which is not rooted in a sound conviction of the heart and mind as to Biblical truth comes to a disastrous and grievous end.

Direct Revelation

In the latter half of the second century there was a group of people who deplored the growing coldness of the church and who gathered in Asia Minor about a leader of the church named Montanus. They displayed a most exemplary piety from the point of view of self-denial alone. Extended fasts were observed, there were special abstinence weeks twice a year, marriage was discouraged.

From the viewpoint of external sacrificial observances they were magnificent. What was wrong? Essentially just one thing. They believed that God was in direct two-way communication with them and was revealing truth to them apart from and going beyond the Bible. They believed that the Holy Spirit played upon the spirits of some of their number as a plectrum in the hand of a musician plays upon the strings of a lyre. Thus the truth of God and the will of God for them was revealed to them in an individual or in a unique way. One of these direct revelations that they received was that the Lord Jesus was to return soon to set up His earthly kingdom. They established the New Jerusalem at Pepuza in Asia Minor, while waiting for Him. Time has shown that that was a false revelation.

We know that these people were wrong. God does not reveal Himself in that way by a continuing direct special revelation. Yet the lives of these people were distinct and different from those of the people about them.

Outward observances are of no value if the truth of *the Bible* (not of some supposed will of God revealed

directly to us) is not at the root of them.

Sinless Perfection

In the seventeenth century a young French Jesuit named Labadie read the Institutes of the Christian Religion by John Calvin, saw the errors of Roman Catholicism and became a Protestant. After a time he settled in the Netherlands. He found it too difficult for his followers to live a life of piety, as he conceived it, in the cities, and so he founded a community apart. The members of the community should be separate, he held, from all impure folk. They had all things in common; they attempted to practise a Christian communism. They soon found themselves in trouble. A group of them settled in Maryland. But whether in Maryland or in Europe, they finally disappeared from the face of the earth.

What was wrong? They had outward distinctiveness, but they had forgotten two things. They had forgotten that Christ did not command His followers to withdraw into separate communities from contact with the world. No, they were to be shining and burning lights in the midst of crooked and perverse people. They had also forgotten that sinless perfection is not promised by the Scriptures in this life to Christians. Any assumption that such perfection will be attained by Christians is contrary to the Word of God and leads to false piety.

The Neglect of Doctrine

In 1695 there was started by A. H. Francke one of the most famous Christian institutions of post-Reformation times, the Francke Foundations at Halle in Germany. A school for poor children constituted the first step. Higher schools followed; then came an orphanage. They were supported by funds that were voluntarily sent in by God's children. There was no fixed state or church contribution. At Francke's death there were 2,200 children in the schools.

Who was this man? August Hermann Francke was a true Christian who was brought to a heart knowledge of Christ through the testimony of the verse of Scripture, John 20:31. He had recently finished his studies at the University of Leipzig. Now he returned thither and began holding group meetings for the study of the

Bible. Many students were converted. In 1692 Francke was called to a professorship at the newly-founded University of Halle. This new university came to represent the emphasis upon Christian living which was sweeping Germany at the time and of which Francke had already become a leader. Francke went to Halle. He was not interested in the science of theology, in good sound doctrinal study, in sure foundations. He was intent on building Christian lives among his students. Theology was unnecessary. He used to invite them frequently to his home. He believed that truly converted men all went through essentially the same experience and could know the day and hour of their conversion. There was a period of intense darkness and fighting with sin and then a sudden breaking through of the grace of God. The converted man's subsequent life must be marked by a pious mien and abstention from certain forms of dress and activity.

Against one of the most talented leaders of orthodox Christianity of the day Halle men hurled violent attacks. The government was even persuaded to suppress the pioneer orthodox theological journal of modern times.

The University of Halle in general accepted Francke's dicta, backed up as they were in due time by the King of Prussia. The solid foundation of a knowledge of the Bible plus a knowledge of the system of theology built upon that foundation was neglected in the very place which should have been the fountain head of Christian learning.

What was the result? Within a few decades after Francke's death Wolff and Semler, two of the most talented and vigorous rationalist destroyers of Biblical Christianity who ever lived, were triumphant leaders of thought in the professorial chairs of the University of Halle itself. Many of the foundations of current Modernism go back to Semler. The very university which had emphasized Christian living became the royal court of anti-Christian rationalism. Its leaders had neglected sound doctrine in favor of a carefully worked out, human scheme of conversion and a pattern of life which was not built on a solidly Biblical foundation. They despised Christian learning. So Christian learning was removed. Francke had scoffed at orthodoxy and all Christianity suffered

in the throes of the rationalist attack.

The Result of Doctrinal Neglect

Have you ever wondered why there are so few vigorous defenders of the evangelical faith left in the ranks of the organized followers of John Wesley? Wesley's work was a great one. He preached the gospel in a day of darkness, thousands made confession of their faith in the Lord Jesus Christ as Saviour. The Methodist churches and chapels were centers of gospel preaching for decades and longer. What has happened?

There have been many recent studies of John Wesley but the trouble spot has been pointed out with precision by Umphrey Lee when he says, "Certainly, before the work of Schleiermacher had much influence in England and America, the Methodist Revival had prepared millions to minimize orthodoxy and to rely on inner experience rather than upon syllogisms. On the whole, Schleiermacher influenced the theologians; John Wesley, the preachers" (Umphrey Lee: *John Wesley and Modern Religion*, p. 302).

There is the answer in a nutshell. Wesley emphasized experience and feeling to the detriment of sound Biblical doctrine. Experience is very important and feeling has its proper place, but neither of them will last if they are not founded upon solid Biblical doctrine. Wesley's influence resulted in minimizing the doctrine, and the present rejection of evangelical truths in a tremendous area of Methodism is the result. A religion chiefly grounded upon feeling has not the stuff of permanency in it.

Other examples might be cited which are still nearer in time to today, but these that have been given have been chosen because they are instances where the results are already fully apparent. Hence there can be no thought of drawing hasty conclusions.

Evangelical Christianity today is honeycombed with a combination of dishonesty and ostentatious piety. Every reading of history tells us that the combination spells defeat for the gospel.

Shall we tolerate this undermining of the faith? Shall we allow those who despise Christian learning and give shelter to dishonesty to lead the people of God into a crushing disaster? May God give us strength and courage.

"That They Go Forward"

A Spiritual Tonic for The Presbyterian Church of America

By the REV. JOHN J. DE WAARD



Mr. De Waard

AND the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward" (Exodus 14:15). There was no other way. To go backward would mean death and slavery. But to go forward seemed impossible, for there was no bridge over the Red Sea. In obedience to the command Israel went forward "into the midst of the sea on dry ground." Yet I suppose the expression, "dry ground," must not be taken absolutely. I have a feeling that the going forward was difficult. I imagine they slipped and fell often as they went through the muddy bottom. And when finally they did stand on yonder bank their feet were not clean. But be that all as it may, going forward is hard and the temptation not to do so is everpresent.

There may be various excuses for yielding to the temptation not to go forward. To go forward is the Lord's command but there are different excuses for disobedience to it. Israel was discouraged. There was a strong, well-equipped army in the rear, which they had no power to conquer; the Red Sea was before them, which it seemed they could not cross. Humanly speaking they had reasons for discouragement. There was for them no apparent escape. The end seemed to have come at the very beginning. Though it is often easier to say than to do, yet it is true that they should have gone forward knowing the power of their God. There are no obstacles which cannot be overcome when the Lord is with His people.

There is another excuse sometimes given for disobedience to the command, "Go forward!" A great journey forward has already been made. One grows weary of going ever on and on, especially when the difficulties of the journey are great. The natural desire to rest becomes intense and the temptation to give heed to it great. The man who sets forth on a very cold night through the deep snow grows tired soon and he wants to lie down

and rest. That is a dangerous thing to do. It is certain death. Forward is the command which must be obeyed. Of the two excuses for disobedience to the command this one appears to be the more compelling.

As a little church we have come a long way, and the way has been hard for many reasons. It was a difficult struggle which finally issued in separation from the Presbyterian Church in the U.S.A. There were many men who could not understand how imperative it was for us to maintain the purity of the Reformed Faith to the utmost of our ability. What seemed to them only foolishness and a perverse desire to disturb the peace was to us God's wisdom and mercy, and though some of us were sometimes tempted to rest from the struggle we dared not be disobedient and we went forward. But it was hard.

Presently we had our own little church. Though we were happy, none of us thought that our difficulties were over. And it soon became apparent that they were not. Few though we were in numbers, we could not all live together in the same church. It was no petty, insignificant thing which made that impossible for us. Some of us took the Confession of Faith seriously as the purest uninspired expression of revealed truth and we did not want to tamper with it, either directly or by methods of indirection. Others wanted to modify that Confession in practice if not in fact. There was a temptation for some of us not to go forward. But the church went forward, raising still higher the banner of Reformed truth, though the consequences of that forward step were for some of us hard to endure.

There were many Sundays in village halls, in homes and other buildings which had never before been used for church meetings. Sometimes we were crowded for room and the old piano hardly took the place of the beautiful organ. We had no other attraction to offer people as an inducement to worship with us save the purity and power of the Reformed

Faith. And we have nothing now to attract men and women to our church save only the cross where the Prince of glory died. It is enough.

During these days God did not leave us without refreshment. It was an old village hall, where the boys had played basket ball the night before, or it was a private dwelling, but in no cathedral had people ever sung as they sang now out of the fullness of their hearts, "A wonderful Saviour is Jesus my Lord, a wonderful Saviour to me." We were rewarded; we are not complaining. Yet it was no pleasure to leave our fine church homes and crowd into such places as we could find. But we went forward, and a few congregations now have their own church homes again.

We have come a long way. It would not be surprising if some were tempted now to discontinue moving forward. We are not yet in the land of rest and will not be for a long time. There is still much hard work to be done. The Lord will ask us to give up more than we have done so far, in otherwise legitimate comfort, ease and plenty. The surprising thing is that in spite of hardships and unlooked for disappointments our people are moving forward with joy. On August 17th it was my privilege to speak at the laying of the corner stone of the new building of the Bethel Church in Oostburg, Wisconsin. There were many people present and it was an impressive service. But the way in which those people sang, "The church's one foundation is Jesus Christ her Lord," made one feel that they would move forward in spite of all difficulties. It takes no prophet to predict that despite all hardships and sacrifices which may be necessary these people will move forward. Having put their hand to the plow they will not look backward now. And this is only one of the several groups throughout the country. All these people have heard the command of the Lord, "That they move forward," and they will not be disobedient. If the Lord had given us thousands of dollars and many costly buildings, He

would not have given us as much as He has now given us all in the determination of our people to move forward.

"That they move forward!" After the three hours of darkness and the

cross comes the resurrection morning. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The American Heathen

By the REV. JOHN P. GALBRAITH

IN THE Gethsemane Presbyterian Church of Philadelphia we have instituted something which should have begun long, long ago, and which I hope will be started in all of the congregations of The Presbyterian Church of America. We have organized a Men's Missionary Society. In the past, when we have thought of a missionary society, we have thought exclusively of the women's society. May it not be so in the future in The Presbyterian Church of America! Our men's society was organized because we felt that the men had been missing a great blessing which the women have had for generations—the blessing of learning about missionary work in order that they might do more for it.

But what is mission work? What constitutes a mission field? By remaining faithful to the etymology of the word, "mission," we will realize that a mission field, strictly speaking, is a heathen field to which missionaries must be "sent" with the gospel, in contrast with the field in which the heathen may come to the gospel. We in the United States are too prone to look back to the Christian founders of this nation and think that this definition excludes our country from the status of a mission field. It does not. On the contrary, it makes this country one of the great mission fields of the world. I hear someone say, "What! Heathen in the United States? Why, this is a civilized country." That person evidently believes that heathenism consists of war paint, voodoo dances, and witch doctors. The United States even has some of these, but they constitute merely one group of those in our nation who come under the classification of "heathen"—one who, as Noah Webster describes him, is "an unconverted individual of a people that does not acknowledge the God of the Bible."

It is for the destruction of this heathenism that God charges His disciples to preach repentance and remission of sins through Jesus Christ "among all nations, beginning at Jerusalem" (Luke 24:47). How we have endeavored, through our foreign mission enterprises, to fulfill the first portion of that Scripture and have sent missionaries "to the uttermost parts of the earth," "among all nations!" But oh, how we have neglected that last part! How we have neglected our own beloved nation and its many heathen! How we have neglected to begin "at Jerusalem!" Oh yes, we have our churches to which many people can come. But the heathen is "stiffnecked," he is altogether "turned out of the way," and at "enmity against God," and will not turn even to that which is accessible to him. The Word must be sent to him. For that reason, our Men's Missionary Society is planning street meetings in the city.

But what about those poor heathen who are not within reach of the gospel, even were they anxious to hear it? "But," you ask, "are there such people in this country?" That question, which is often asked when the subject of home missions is broached, has given rise to this article and to the writer's realization of how little any of us American Christians know about American Heathenism.

How Many Heathen?

What, then, is the extent of American Heathenism? Let us first consider a few statistics for the nation at large. Speaking in round numbers there are about 130 million people in the United States. Of this number about 60 million are members of churches. *Less than half* of our population is connected with some church organization. But of these 60 million church members, how many do you

think are Christians? We certainly must eliminate most of those who belong to churches with unevangelical creeds, such as Jews, Roman Catholics, Universalists, Unitarians, and Mormons. These all seek salvation without Christ, or through something in addition to Christ, although Scripture says that there is "but one mediator between God and man, the man Christ Jesus." We find that such church members total over 25 million, leaving only about 35 million out of 130 million who belong to churches with evangelical creeds. But even that small number is greater than the Christian population of this land. We who have left the Presbyterian Church in the U.S.A. know from personal experience that there are many, many people, members and ministers in that church which professes an evangelical creed, who are no more evangelical than their Unitarian or Universalist brethren. There is only one who knows how many of these 35 million are Christians, and we dare not make even an estimate lest we ourselves be judged. But we can see from this, in view of the terrible conditions of unbelief even in the reputedly evangelical churches—not only the Presbyterian Church in the U.S.A., but most others—how very few Christians there are in this population of 130 million souls. There are, then, 100 million who are not only not Christians, but *who do not hear the gospel!*

Where are these millions of lost souls? Where shall we go to find them? Where is this home mission field of which we have been speaking? I have already mentioned that it begins at the very doors of the true Christian churches. But I wish to take you now to the fields where there are no Christian churches—fields from Maine to California.

New England Heathen

In the last year we have read in THE PRESBYTERIAN GUARDIAN various accounts of the pioneer work which the Committee for the Propagation of the Reformed Faith in New England has been doing in that part of our country. We have read that last summer it was able to send nine Westminster Seminary students up there, and this year ten. We have read how these men have been able to reach several hundred people with the gospel in some twenty towns and

villages. And I have just been informed by the Rev. John H. Skilton, one of the members of the committee, that at one time this summer there were over 300 children enrolled in summer Bible schools conducted by these missionaries. But there is much that has not been told. There are thousands upon thousands of people in Maine alone who do not know that there is a gospel! This is hard to believe when we think of the faith of their forefathers. But it is truly the case.

It was my privilege last summer to be one of those sent out by the committee, and I pass on to you one case which stands out in my mind as an example (not an isolated one) of the conditions in New England. I talked with a lady who was a regular attendant at church. She was a lovely old lady, 79 years of age. Hers was a beautiful disposition, and there was nothing she would not do to help anyone. But she was unsaved. And what was the reason? Because, to put it in her own words, she had "never heard that before." I had just explained to her that "the wages of sin is death," that "he that believeth not is condemned already," but that "he that hath the Son hath life," and she, 79 years of age, a faithful church attendant all her life, had "never heard it before!" Today that dear old lady lies on what is probably her death-bed. Before last summer she had never had a chance to accept the Son as her Saviour.

How many more have actually been on their death-beds and have passed on without even knowing that there was a gospel? Here is a faint picture: There are some 800,000 inhabitants of Maine. Of these, 10 per cent. are members of Protestant churches, and no matter what the denomination is, their belief is almost always Universalist. By means of the demoniacal "Larger Parish Movement" a Universalist minister will very often be the pastor of Baptist, Methodist, Congregational, and Universalist churches all at once. The people see no difference. The beliefs of them all are the same—Universalist (do the best you can, but we will all be saved anyway). Of the 10 per cent. who are church members, then, how many do you think have heard the gospel? And what about the 90 per cent. who do not even belong to a church? Thanks be to God, there are a few faithful

churches. But they are merely voices crying in the wilderness—a heathen wilderness.

Heathen Among the Negroes

And now let us move south, where are gathered three-fourths of the Negro population of the United States. There are more than eight million Negroes over ten years of age in the United States. Of these six million are in the ten southern states bounded by Virginia on the north and Louisiana and Arkansas on the west. Of these poor people only slightly more than half, including children, are church members. Millions of souls in this southern corner of our country, having little or no more than their needs physically, having far less than their needs spiritually, are "dead in trespasses and sins." We cannot give them earthly riches, but we can give them the key to the "unsearchable riches of Christ" and show them the promises of Christ, that "to him that knocketh it shall be opened" and "him that cometh unto me I will in nowise cast out." Oh, for missionaries to take to these poor neglected millions the "words of life," and to shed abroad the gospel light!

The Heathen Indian

Now let us turn and travel to the American Indian, of whom there were in 1922 some 340 thousand, for the most part on 161 reservations set aside for them by the Federal Government. Of the 340 thousand only 70 thousand are members of churches, and only 133 thousand speak English. In the Great Lakes region there are approximately 50 thousand, mostly Sioux and Chippewas. The Rev. John Davies, one of the missionaries of our own church, is working among Menominees in Wisconsin on a reservation of about 300 square miles. In response to my inquiry he said, "most of the Indians here were first reached by French Roman Catholic missionaries, and are therefore mostly Roman Catholic. You have heard of the corruption among such in South America. . . . It is not much better here." Do you think those souls need the gospel "sent"?

Down in Arizona where there are 50 thousand Indians—mostly Navajos—the Presbyterian Church in the U.S.A. has withdrawn support of a Bible Training School where native converts were trained to go out with

the gospel. Less than 20 per cent. of those Navajos speak English, so the only way to reach them is through the native workers. Between 90 and 95 per cent. of them still hold to their old pagan beliefs. Do you think they need the gospel "sent"? If these people have not been reached, what chance have the 120 thousand in Oklahoma, and the other 100 thousand in New Mexico, South Dakota, Minnesota, Montana, Washington, and California?

The Heathen Mormon

And now let us move on to Utah where we find a heathen movement whose tentacles are growing both longer and more numerous. Announcement has just been made of plans to erect a \$63,000 edifice in Philadelphia—the Church of Jesus Christ of Latter-day Saints, more commonly known as the Mormon church. These people profess to the world that they believe "in God, the Eternal Father, and his Son Jesus Christ, and in the Holy Ghost" (*Mormon Doctrine*, Art. I), but actually they believe that "the Father" is "the first of the human family" (*Journal of Discourses*, I:50) and that "God himself was once as we are now . . . and you have got to learn to be Gods yourselves, the same as all Gods have done before you" (*Journal of Discourses*, VI:4). There are many, many more doctrines that are even more fiendish, if possible, than that. And these people are a tithing and missionary people! They have 1,940 missionaries, and last year added 41 thousand to their membership, of whom seven thousand were adult converts, and 34 thousand were children. The Rev. J. D. Nutting, of the Utah Gospel Mission, says that recently in traveling over a 600-mile stretch in Utah, there were five bits of Christian work, only two of which had pastors. Do you think that is a mission field?

And finally I speak of Alaska, which is really a home field, where the native Indians and Eskimos hold, like our American Indians, to their pagan beliefs. Knud Rasmussen, in *The People of the Polar North*, quotes one of them as to why he believes in their magicians—"because we want to live long . . . ; if we did not believe the magicians the animals we hunt would make themselves invisible to us." And then there are the people whom the Federal Government has

"transplanted" to Alaska. Do you think they need the gospel?

In this brief article I have not nearly covered the mission fields of the United States, nor done justice to those of which I have spoken, but even from this small picture, can you not see the heathenism of this coun-

try? Members of The Presbyterian Church of America, if it be true that there is "salvation in none other" than Jesus Christ, then let us be faithful, not only by sending out missionaries to preach the gospel of salvation "among all nations," but also by beginning "at Jerusalem."

comprising that great company, the company of His elect. They are the Son's peculiar people, His peculiar possession. They are His by virtue of the purchase price, the greatest price heaven or earth has ever witnessed paid, the precious blood of Christ. Let it be said reverently: it was the greatest price, so far as we know, that it was within the ability of even God the Son to pay.

Christian, you assuredly wish to give God all honor and glory. Are you not glad that the God of such perfect design in His vast universe, of such glorious plan and purpose in redemption's story, has not changed His character? Do you not rejoice that He is no God of the haphazard, without plan or purpose, in this our present gospel age? He is not as a man, purchasing all materials for a palatial structure, but, after a change of mind, never laying one stone or piece of timber in its place.

Are you not glad that the fact of His elect proves He is as surely controlling the "gathering out of a people for His Name" as He controlled the advent and saving ministry of our Lord? Behold a world of men, all of them undeserving, all of whom with justice God might eternally condemn, and then, Oh, believer in Christ, behold in yourself one chosen of God from the foundation of the world. Chosen, you were, while dead in sin. Thus the fact of your being chosen and of your present spiritual life is wholly because of the grace of God.

Even the fact of your acceptance of God's Son is no deed for which you may boast. Just as the physically dead man, if offered life for the stretching forth of his little finger, would remain forever dead, even so you see that it was God's grace which worked first in you, making possible and actual your acceptance of His Son. Soul-winner, rejoice that your success rests not upon the broken reeds of your earnestness and eloquence, nor yet the natural faculties of the unsaved soul with whom you deal. Rejoice that where the Spirit of God leads, God's Spirit works; that He knows each one given of the Father to the Son; that His grace is irresistible, and always shall be. Let a Father's faithfulness, a Son's merit, and a Holy Ghost's invincibility (which can and does make the hardened sinner eagerly run to Christ) be your encouragement in

The God of John 6:37

A Meditation by the REV. WILLIAM HARLEE BORDEAUX

Stated Clerk of the Presbytery of California

ALL that the Father *giveth* me *shall come* to me; and him that cometh to me *I will in no wise cast out.*" There is perhaps no more abused verse in the Bible than this. But it is only as we know and appropriate its treasures that we shall be able to know and rightly honor the great God of the Holy Scriptures. Spurgeon seems to have recognized this fact, for his zeal glows with an almost celestial radiance as he writes on both portions of the verse. Enthusiasm on the first division of the text, he says:

This declaration involves *the doctrine of election*; there are some whom the Father gave to Christ. It involves *the doctrine of effectual calling*: these who are given must and shall come; however stoutly they may set themselves against it, yet they shall be brought out of darkness into God's marvellous light. It teaches us *the indispensable necessity of faith*; for even those who are given to Christ are not saved except they come to Jesus. Even *they* must come, for there is no other way to heaven but by the door, Christ Jesus. All that the Father gives to our Redeemer *must come to Him*, therefore none can come to heaven except they come to Christ.

The majority of sermons on the second part of this verse make it teach merely God's willingness of initial acceptance of the sinner who comes to Him through Christ—this, and nothing else. Surely this is part of God's message to us here; but is that the totality of the Holy Spirit's meaning in this passage? Spurgeon thought not. We agree with him most heartily, as we hope you do. Hear him as he speaks again, this time on the second portion of the verse:

No limit is set to the *duration* of this promise. It does not merely say, "I will not cast out a sinner at his first coming,"

but, "I will in no wise cast out." The original reads, "I will *not, not* cast out," or, "I will never, never cast out." The text means, that Christ will not *at first* reject a believer; and that as He will not do it at first, so He will not to the last.

These, then, are the things the Holy Spirit would teach us concerning the God in whom we are to believe, and whom we are to love and serve: that He is an electing, succeeding, and unchanging God.

The first part of the verse tells us that He has a plan and purpose in the sphere of applying redemption, just as He had a plan in achieving the basis of that salvation through the life, death and resurrection of Christ. It also tells us that, as He was successful in Calvary's finished work, so He will not be less successful in the application of the benefits of that great work to the hearts and lives of sinful men and women.

The latter part of the verse assures the believer who comes to Christ that he may rejoice in the certainty that He is being received by no vacillating, temperamental Saviour whose favor may change to disfavor, whose reception may become rejection. God being God, there is seemingly no thought here of this question: "Is God sufficiently powerful to keep his born-again child?" If one who enters the household of salvation should ever leave it, then it would have to be through God's casting him out. That, we are told, is an equally preposterous contemplation. Were such a thing to happen, the heavenly Father would be proved faithless both to the redeemed sinner and to His Son the Redeemer. To the Son He has promised from all eternity not merely a general total number, but the specific individuals

seeking the lost. Knowing not His chosen, we are "blood accountable" to tell out the good news to all.

Thank God if you are spared from viewing Him through Arminian field glass: with man at the large end, the result being that God is seen as less than God. With humility we should pray for the Arminian whose God, with plans everywhere else, is without plan at so vital a point as that of the application of His Son's redemption. The God of the Arminian works in the same way with the man He somehow succeeds in regenerating as He does with the millions whom He fails to regenerate, thereby proving the Holy Spirit the world's most pitiable failure, and puny defiled man able to say "No!" to a God who says,

"You shall! For I shall make you willing to come in faith to my Son!" The Christ of the Arminian sees many sink into hell who once reclined upon His bosom in the household of salvation. God spare us from heresy so grievously dishonoring to our God!

Let us exult in leading men to that Saviour of the Scriptures who died for those whom His Father had given Him, who will not be deprived of one of that number, and who will never see one soul lost which has trusted in Him and His shed blood. If faith saves, certainly assurance rejoices. Today's waters of salvation would taste of anxiety's bitter poison did we fear that the wells from whence they sprang might be dried on any tomorrow.

He performed all that the law in its every form required. He fulfilled all righteousness, paid the penalty of the law, and obeyed its precepts for us. (See Rom. 3:21, 22; 5:19; 10:4; I Cor. 1:30; II Cor. 5:21; Gal. 3:10-13; 4:4, 5; John 6:38; Heb. 5:8; Phil 2:8; Rom. 12:1; Gal. 2:19, 20; Rom. 6:14; 7:6; Tit. 2:14.

Miseries of This Life

Our Redeemer further humbled Himself in this life "by conflicting with the indignities of the world, temptations of Satan, and infirmities in his flesh, whether common to the nature of man or particularly accompanying that his low condition" (Larger Catechism 48). (See Isa. 53:2, 3; Matt. 4:1-12; Luke 4:1-14; John 4:6, 7; 12:27; 19:28; Luke 22:28, 44; Mark 14:34; Heb. 2:17, 18; 4:15; 5:7-9; Isa. 52:14).

The Wrath of God

The holy Mediator, God's "beloved Son in whom he was well pleased," suffered for our sins the wrath of God, the "manifestation of the displeasure of God against sin," "His calm opposition to sin, and . . . inflexible demand that it be adequately punished." How great was the humiliation of our sinless Lord when He felt the wrath of God upon Him for our sins and cried, "My God, my God, why hast thou forsaken me?"

See Isa. 53:10, 11, 13; Zech. 13:7; Matt. 26:30; 27:46; Luke 22:44; Rom. 8:3; II Cor. 5:21; Gal. 3:13; Deut. 21:23; Heb. 9:28; I Pet. 2:24; I John 2:1; 4:10; Rev. 1:5; 5:9; John 3:35; Luke 3:22; Heb. 7:26; Psalms 16, 22, 40; Matt. 3:17; II Pet. 1:17; John 8:29.

The Cursed Death of the Cross

The Lord of life endured death for us. Willingly He took the dreadful wages of sin which we deserved (Rom. 6:9, 23; Matt. 16:21; 20:18, 19, 28; Luke 9:22; John 10:11; 12:32, 33; Matt. 27:50; Mark 15:37; Luke 23:46; John 19:30, 33, 34). The death which our Redeemer suffered was of the especially humiliating sort imposed by the Romans only on slaves or on freemen said to be guilty of the most serious offences. The Holy Scriptures themselves testify that "he that is hanged is accursed of God" and "cursed is every one that hangeth on a tree" (Deut. 21:23; Gal. 3:13).

Betrayed, forsaken, scorned, rejected, condemned, tormented, "hav-

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 40

Christ's State of Humiliation

QUESTION 27. *Wherein did Christ's humiliation consist?*

ANSWER. *Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.*



Mr. Skilton

THE twenty-seventh question deals with a number of subjects we have previously studied, but treats of them as aspects of the humiliation suffered by Christ for us. It affords us a good opportunity to review earlier lessons and to meditate upon the love of our great God and Saviour.

Being Born

The Lord Jesus Christ humbled Himself in order that He might redeem us. Although He was—and is—the eternal God, with all the perfections of the Godhead, He condescended to take to Himself a human nature, to be made in the likeness of men, and to be born of a woman.

Although dwelling in infinite glory, He was willing to make Himself of no reputation. (See Phil. 2:7, 8; John 17:5; Rom. 8:3; I Tim. 3:16; I John 4:2; II John 7; Isa. 7:14; Matt. 1:20; Luke 1:34, 35; I John 1:1; John 1:16, 18.

Our Lord suffered humiliation not only in the fact of His becoming flesh, but also in the low condition of His coming to this world. He took to Himself a body conceived in one of "low estate" and was "born of her, with divers circumstances of more than ordinary abasement" (Larger Catechism, 47). The mighty King of Glory was not born in the palace of an earthly king into a family of wealth and power. He who owned the universe was to have no place to lay His head and was to be placed in a manger on the night of His birth because there was no room for Him in the inn. (See John 1:14, 18; Luke 2:7; Matt. 13:55; Mark 6:3; Luke 2:24; Lev. 12:8; Matt. 8:20; Luke 8:3; 10:38; John 12:2.)

Made Under the Law

The author of the law, who was by no means subject to it, nevertheless submitted to it for us. He subjected Himself to the moral law, "as a rule of duty," to the regulations of Moses for the nation, Israel, and to the law regarded as a covenant of works.

ing also conflicted with the terrors of death and the powers of darkness, felt and borne the weight of God's wrath," our Saviour "laid down his life an offering for sin, enduring the painful, shameful, and cursed death of the cross" (Larger Catechism 49). His sufferings over, He cried, "It is finished." See Matt. 27:4, 26; 26:56; Isa. 53:3, 9, 10; John 19:30, 34; Matt. 16:21; 20:28; Mark 8:31; 9:31; 10:34; 14:8; Luke 9:22, 31; Acts 10:39-41; 13:29, 30; John 10:18; Phil. 2:8.

Under the Power of Death

At His death Christ's soul went to paradise (Luke 23:43. Cf. II Cor. 12:3; Rev. 2:7). "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus" (John 19:40-42).

The Scriptures do not teach that Christ "descended into hell" in any other sense than that "He continued under the power of death for a time" or that He "passed into the invisible estate." As our Larger Catechism says, "Christ's humiliation after his death, consisted in his being buried; and continuing in the state of the dead and under the power of death till the third day, which hath been otherwise expressed in these words, *He descended into hell.*" (Question 50) See I Cor. 15:3, 4; Matt. 12:40.

There is no warrant in I Peter 3:18, 19 or anywhere else in the Bible, for holding the view that Christ after His death went to hell and preached to the spirits there imprisoned. Dr. A. A. Hodge gives the following as the "common Protestant interpretation" of I Peter 3:18, 19:

"Christ was put to death in the body, but quickened, or restored to life by the Spirit, by which Spirit, inspiring Noah as a preacher of righteousness, Christ many centuries previously had descended from heaven, and preached to the men of that generation, who in their sin and unbelief were the 'spirits in prison'. Only eight persons believed and were saved; therefore, Christian professors and teachers ought not to faint because of the unbelief of mankind now."

Make a thorough study of Ephesians 4:9; I Timothy 3:16; Psalm 16:8-10; Acts 2:27-31; 13:34, 35; and I Pet. 4:6.

SUBJECTS FOR STUDY AND DISCUSSION

1. Was the flesh or human nature that Christ took to Himself affected in any way by the fall?

2. Review the four Gospels, noting their teaching about Christ's state of humiliation.

3. What happened to Christ's soul after death? What do the Scriptures say about paradise? What happens to the souls of believers after death? to the souls of unbelievers? What happens at the resurrection?

4. What is the meaning of the word "hell" as used in the Scriptures? Do not overlook Genesis 37:35 and Psalm 30:4.

5. Does Psalm 16:10 teach that the soul of Christ was in hell after death? Consider Acts 2:27-31; 13:34, 35. Is "my soul" ever equivalent to "I" in the Scriptures? See Psalm 30:4; 3:2; 7:6; 11:1; 35:7. Does the verse indicate that Christ's soul was to be "reunited to his body, as it was before"?

6. What is meant by the expression, "lower parts of the earth," in Eph. 4:9? Does it mean "parts lower than the earth; the lower, or infernal regions"? Can it mean "the lower parts, namely, the earth," and refer to a "descent to the earth"? See Isaiah 44:23 and Psalm 68.

7. Study the temptation of our Lord. Was it possible for unholy thoughts to find entrance into His holy soul? Was it possible for Him to sin? Was the proximity of Satan especially offensive to one of His perfection? What comfort do we obtain from the fact that our Lord endured temptation?

8. Why did Christ suffer humiliation.

9. Review previous lessons dealing with matters touched on in this study.

10. Select hymns treating of Christ's humiliation.

11. What has been and what should be the effects of Christ's humiliation upon us?

LESSON 41

Christ's State of Exaltation

QUESTION 28. *Wherein consisteth Christ's exaltation?*

ANSWER. *Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.*

Our Risen Lord

HAVING satisfied the justice of God, paid the penalty of the law for our sins, and perfectly obeyed the precepts of the law in our place, Christ had ended His sufferings. His body had been laid in the tomb and a great stone had been rolled to its door and sealed. But no sepulchre could hold the body of our Redeemer. Gloriously on the third day He ended His humiliation and entered His state

of exaltation. Victor over death for His people, vindicating all of His holy claims, our Lord rose from the grave, "the firstfruits of them that slept," the "firstborn from the dead" (I Cor. 15:20; Col. 1:18; Rev. 1:5).

The Same Body

The body with which Christ rose from the dead, to which His soul was reunited, was the same body that was laid in the tomb and in which He had suffered. Thomas who made the condition, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe," was fully satisfied that the risen body was the body of the humiliation (John 20:19-28). It was of material substance (Luke 24:36-40). But although the same, it had undergone a change. It had become a spiritual body. (See Luke 24:31; John 21:7; I Cor. 15:42-44, 50-53.)

The Trinity and the Resurrection

"All acts of divine power, terminating upon objects external to the Godhead, may be attributed," as Dr. A. A. Hodge says, "to either of the divine persons, or to the Godhead absolutely." Accordingly there is no conflict in the statements of Scripture that our Lord rose from the dead by His own power (John 2:19; 10:17, 18), and that God or the Father raised Him from the dead (Rom. 6:4; Acts 2:24; 13:30; Eph. 1:19, 20; John 2:19; 10:17, 18.). See John 5:17-19.

Prophecy Fulfilled

The resurrection fulfilled Old Testament prophecy and the words of our Lord Himself. (See Psalm 16:10; Acts 2:24-31; Matt. 12:38-40; 16:21; 17:9, 23; 20:19; 27:63; Mark 8:31; 9:9, 31; 10:34; 14:58; Luke 9:22; 18:33; John 2:19-21; 10:18.)

Many Witnesses

Our risen Lord appeared to many.

See Luke 24:12; John 20:1-18; Matt. 28:9, 10; Luke 24:9-11, 13-35; I Cor. 15:5; Luke 24:36-48; John 20:19-23, 24-29; 21:1-23; Matt. 28:16-20; I Cor. 15:6, 7; Acts 1:1-8; Luke 24:49; Acts 1:9-12; Luke 24:50-53; I Cor. 15:8; Acts 9:3-7; Acts 1:3.

The fact that Christ had risen transformed the disciples from a

group of dejected men whose dreams had been shattered to the heroic evangelists of the early church, willing to seal their testimony with their blood. Because of the resurrection a mighty church arose. Had Christ preached for a short time to a comparatively small number of men a doctrine not well received by the leaders of His people and had He died a cursed death which was interpreted as refuting all His claims? He rose! And His church rejoicing in His resurrection and preaching it has grown to the ends of the earth. (See Acts 1:22; 2:24-32; 3:15; 4:2, 10, 33; 10:40, 41; 13:30-38; 17:3, 31; 22:7-11; 26:13-18, 22-23.)

In recognition of Christ's rising on the first day, the church has been led to observe that day of the week as the Lord's Day or sabbath.

Under the inspiration of the Holy Spirit the apostles and others who had easy access to the facts and whose writings met with apostolic approval, made an infallible record of the resurrection. In I Corinthians, for instance, a letter which even non-Christian scholars admit was written by Paul not much more than twenty years after the crucifixion, we have a clear statement of Paul's belief and by implication that of the other apostles and of the entire early church in the fact of Christ's resurrection. Paul says, in chapter fifteen, verses three and four, repeating the chief content of his gospel, which he had previously preached at Corinth, "that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." This message he had not invented, but had "received" (verse 3), probably in Jerusalem on the occasion of his first visit there after his conversion (Gal. 1:18; Acts 9:26). Likewise the other New Testament books reveal to us the fact that the early church believed and knew that Christ was not dead, but risen as He said. The Holy Spirit has borne witness in the hearts of God's elect to the truthfulness of the inspired record of our Redeemer's triumph over the grave. We are not surprised that the resurrection has been called "the best authenticated fact in the history of the world."

Eyes That Are Holden

Unbelieving scholars today admit that the early church sincerely be-

lieved that Christ had risen from the dead. They realize that it is unthinkable to accuse the heroic saints of the first century of our era of any attempt to perpetrate a lie. But in trying to explain how the early church came to have its belief in the resurrection, they have favored fantastic theories, all of which are opposed by fact and have their origin in an obvious unwillingness to believe that the miraculous can occur. Unbelievers do not behold men rising from the dead today and they refuse to believe that One did rise in the past. But a miracle like the resurrection is not strange when we consider who it was that rose and who the living and true God is. If there is any order in the universe, if there is aught but chaos, if it is possible for us to have any valid and certain knowledge, if the God of truth, the source of all light, does not lie—then the resurrection is not an impossibility: it is the only possibility, it is God's eternally settled actuality.

The Meaning of the Resurrection

The Larger Catechism admirably states something of the significance of the resurrection in the answer to question 52:

"... He rose again from the dead the third day by his own power; whereby he declared himself to be the Son of God, to have satisfied divine justice, to have vanquished death and him that had the power

of it, and to be Lord of quick and dead. All which he did as a public person, the head of his Church, for their justification, quickening in grace, support against enemies, and to assure them of their resurrection from the dead at the last day." See John 2:19; Rom. 1:4; 8:33, 34; Heb. 2:14; 9:11, 12, 24; Rom. 14:9; I Cor. 15:21, 22; Eph. 1:22, 23; Rom. 4:25; Eph. 2:5, 6; I Cor. 15:20, 25, 26; I Thess. 4:14; John 14:19; I Peter 1:3-5; Rom. 8:11; I Cor. 6:15; 15:49; Phil. 3:21; I John 3:2. See Dr. A. A. Hodge's *Outlines of Theology*, pages 441, 442.

Special attention might be called to Romans 4:25: "Who was delivered for our offences, and was raised again for our justification." Dr. Charles Hodge has said of the second part of this verse:

"His resurrection was no less necessary, first, as proof that his death had been accepted as an expiation for our sins. Had he not risen, it would have been evident that he was not what he claimed to be. We should be yet in our sins, I Cor. 15:17, and therefore still under condemnation. Our ransom, in that case, instead of being publicly accepted, had been rejected. And secondly, in order to secure the continued application of the merits of his sacrifice, he rose from the dead, and ascended on high, there to appear before God for us. . . . As it was necessary that the high priest, under the old economy, should not only slay the victim at the altar, but carry the blood into the most holy place, and sprinkle it upon the mercy seat; so it was necessary not only that our great High Priest should suffer in the outer court, but that he should pass into heaven, to present his righteousness before God for our justification."

It is clear that if Christ be not risen, then is our faith vain (I Cor. 15:14-17).

SUBJECTS FOR STUDY AND DISCUSSION

1. Is it reasonable to believe that Christ rose from the dead on the third day?
2. Examine some of the theories of unbelievers designed to explain how the early church came to believe that Christ rose from the dead. Show how they conflict with fact.
3. Try to determine the order of Christ's recorded appearances after His resurrection.
4. With what body did Christ rise? Was it at all changed?
5. Is the resurrection attributed by the Scriptures to more than one person of the Godhead? Explain.
6. Study the references to the resurrection in the Book of Acts.
7. What is the significance of the resurrection of Christ? Is it a matter of indifference whether we believe or not that our Lord rose from the dead with the same body in which He suffered?
8. Select hymns dealing with the resurrection.

Used Quarterlies for Mission Schools

A MEMBER of the Calvary Presbyterian Church of Amwell, N. J., has offered, on behalf of the church's Bible school, to send used Sunday school quarterlies to missionaries of The Presbyterian Church of America, either at home or abroad. The quarterlies consist of the Christian Life series published by the Union Gospel Press of Cleveland, Ohio. Anyone interested in receiving a supply of this literature for Sunday school use should communicate with Miss Grace E. Higgins, Ringoes, N. J.

Pioneering in Pennsylvania

WESTERN Pennsylvania is rarely considered as a field for pioneer missionary effort. But this summer the unchurched population of western Pennsylvania presented a Macedonian challenge to the Rev. Robert L. Atwell and the members of his two churches—Faith Presbyterian Church of America at Harrisville, and New Hope Presbyterian Church. Although many churches curtail their programs during the hot summer months Mr. Atwell's congregations laid ambitious plans to extend their influence and activity. The results have been more than gratifying.

The first item on the busy summer program was the daily vacation Bible school of the New Hope Church. Instead of the usual type of course, which concerns itself with an exhaustive study of the birds, the flowers and the trees, the New Hope group adopted a program of all-Bible work. Every member of the faculty had had experience in public school teaching and all were, by conviction, members of The Presbyterian Church of America. In charge of the school was Mr. Calvin A. Busch, a senior at Westminster Theological Seminary, and the music was directed by Mr. Wilfred Clelland, a graduate of Oberlin's Conservatory of Music.

The New Hope Church serves a strictly rural community and its membership is not large. Nevertheless 74 children were enrolled in the school and the average attendance was well over 60. In order to provide transportation for the children Mr. Atwell and two staff members drove their own automobiles, each in a different direction, and literally packed the pupils in or upon the cars.

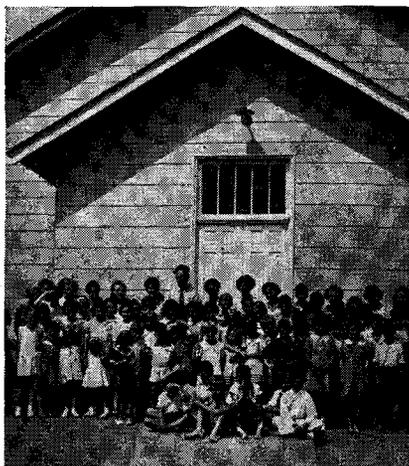
A Blessed Experience

The response to the school was immediate and heart-warming. Since this was the second year of the school the pupils were able to grasp far more readily the truths of the Scripture they studied. Since last April many of the children had been asking when Mr. Clelland would return for another Bible school.

Two hundred persons attended the closing program which was entirely composed of Scripture material. In the opinion of everyone it was a blessed relief from the ordinary children's day program which often con-

sists of bathetic poems about the birds and the bees and everything except the Bible.

As a result of the school's influence about ten of the children have joined the communicants' class and, in response to the demand of the pupils, a week of evangelistic services was held. Mr. Busch was in charge of the music and was assisted by a choir of more than 25 girls. The meetings began with about 60 in attendance and steadily increased until, at the closing service, more than 160 heard the gospel proclaimed. There is every expectation that more than a dozen



The Harrisville Bible School

persons will join the church as a direct result of these services.

It must be remembered that the evangelistic program was held in a community devoted solely to farming and in the midst of a harvest season unduly postponed by rains. Truly, the Word is not returning void!

Another Bible School

From July 12th to 25th another Bible school was conducted at the Faith Presbyterian Church of Harrisville. Eighty-four were enrolled and the average attendance almost equalled the enrollment. Here, too, the unchurched rural territory was adequately covered by Mr. Atwell, who drove a 12-mile circuit before and after each morning session. Thirty Bibles were distributed among the pupils and, in many cases, the Word of God was thus placed in homes that had never before possessed a copy of the Bible. At the

closing service the new building of the Harrisville church was filled to overflowing. One lifetime resident, a member of another denomination, remarked at the conclusion of the service that the school was the finest work that had ever been done in the community for the young people.

As in the New Hope Church the Harrisville congregation followed the Bible school with a series of evangelistic services. The Rev. George W. Marston of Kirkwood, Pa., conducted these meetings from August 17th to 27th. The community was well prepared for, and much in need of, such services.

A Pioneer Work

Mr. Atwell has been careful to combine his extensive program of bringing the gospel to the many who attended the Bible school and evangelistic services with a systematic campaign of pastoral visitation. Nearly a hundred unchurched homes within a radius of three or four miles of the church have been visited. Most of them had received no call from any pastor during the past twelve years. One family had occupied the same house for forty years without receiving a call from any pastor. To reach all of those who have been so long neglected will take time, but Mr. Atwell intends to reach every one.

In Grove City, where Mr. Atwell had been regularly preaching, the congregation recently withdrew from The Presbyterian Church of America by a vote of ten to five. Those comprising the minority, of course, continue to be the Westminster Presbyterian Church of Grove City. They will worship with the Harrisville church. Mr. Atwell is planning to organize a club of young Calvinists and hold weekly meetings in Grove City for the study of Reformed doctrine. What might have constituted a discouragement is thus being turned into an important gain.

The work in western Pennsylvania is not well known. As a field for pioneer missionary effort it has been hardly considered. But the value of the work that Mr. Atwell and his co-laborers are doing can hardly be over-emphasized. Let those who believe that summer is a time for the curtailment of church enterprise seriously consider the program, so manifestly blessed by the Holy Spirit, of these Pennsylvania pioneers.

—T. R. B.

Our First Church in Nebraska

By the REV. JAMES B. BROWN

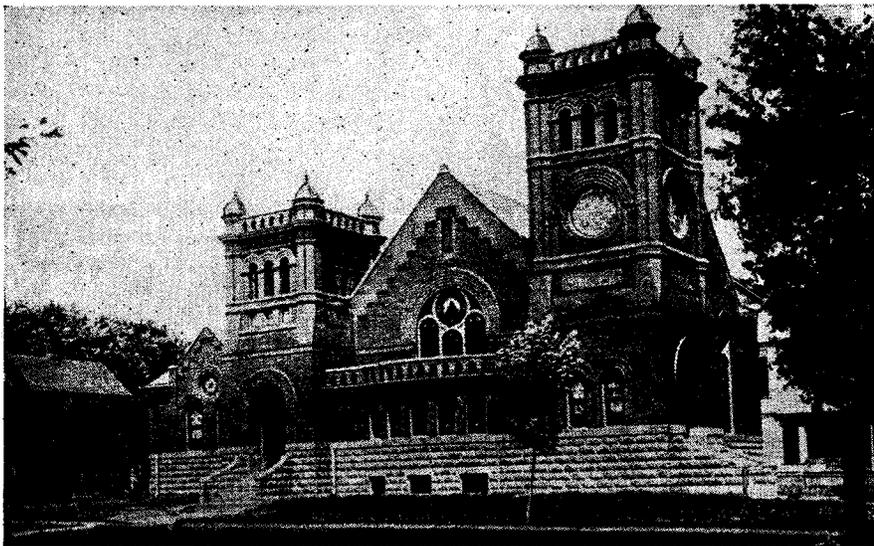
NEBRASKA has at last taken her place in the ranks of The Presbyterian Church of America. It is a very humble beginning to be sure. We have learned, however, not to despise humble beginnings. "For who hath despised the day of small things?" It was God who addressed Zerubbabel, saying, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The prayers of many Christian friends are being answered here in Aurora during these days. Sometimes the Lord leads us to step out purely

of opportunity to me for this first service. No invitations had been sent out. No personal solicitations had been made. Much prayer, however, had been offered in the hope that God would put it upon the hearts of those whom He wanted there. If any movement were to be started it was to be God's movement. If any plan were to be adopted it was to be God's plan.

Called Into Life

One very good friend, who possesses a sense of humor, asked if



The Presbyterian Church of America in Nebraska

on faith. He allows us to come into a situation where we must depend solely upon Him. It is frequently said that man's extremity is God's opportunity. When Christians get to the end of their own resources how wonderful it is to see God take things into His own hands and work.

It was Sunday morning, August first. My resignation as pastor of the Federated Church of Aurora had taken effect the week before, and I had announced that I would preach in the Vogt-Vodra Funeral Home at eleven o'clock. Any who desired to worship with me were invited to come. The building, which had formerly been the Congregational church, had been graciously offered to me, free of charge, and I was conscious that God had opened the door

the minister expected to preach the funeral sermon over the old church at the funeral home that morning. He was told that there was One who had stood in the presence of the dead at Bethany one day and had cried, "Lazarus, come forth!" and that He was expected to be present at the service in the funeral home to call a dead church back to life. The good friend was present that Sunday morning and, thanks to the earnest prayers of many Christians scattered all over the land, the One who long ago cried, "Lazarus, come forth!" was there also in the Spirit, and at the close of the service He called into life a little group who organized themselves into a Presbyterian Church of America, the first church of its kind in the state of Nebraska.

There were sixty present at this first service, but only fourteen signified their desire to become members. They were joyfully received, two on confession of their faith, and twelve on re-confession. An elder was elected and services were announced for the next Thursday evening and for the following Sunday. On August 8th a Sunday school of 27 members was organized. Forty-two were present at the church service and found a new joy in worship. August 15th brought a slight increase in attendance both at Sunday school and at the church service, and it was very evident that God's blessing rested upon the new church. The Thursday night prayer and Bible study hour is starting off encouragingly. A course in the Shorter Catechism is being studied.

A Manifest Blessing

Thus the first steps in this adventure of faith are being taken. God is opening the way. He has given us a beautiful house of worship, rent free. We have offered repeatedly to arrange the rental but have been assured by the owners that the only charge will be for heat and light when these things become necessary. How wonderfully God works! We have no hymn books, but we are using borrowed ones temporarily. We have no communion service but we are asking God graciously to direct us in this important matter also. Funds are meager, but the Lord will provide. One friend, who is not as yet a member, put five dollars into the minister's hand to be used for missions. It was promptly forwarded to our Committee on Foreign Missions and constituted the very first contribution to our mission work from the Aurora church. So many details in the organization of this new church must be attended to. We still need your prayers and your interest that we may do this important work well.

Only fourteen members! But these fourteen members have had a one hundred per cent. attendance record at the Sunday morning services up to the present. Will you not pray that God will use them as witnesses in these coming days, and that He will keep them faithful unto the end?

The first Presbyterian Church of America in the state of Nebraska! What a responsibility! Already letters of congratulation and encouragement

have been received from over this large state. There are many in Nebraska who are true Bible believers. Shall we not confidently expect the One who said, "Lazarus, come forth!" to call other groups here and there throughout Nebraska into life as true Bible believing churches to become identified with The Presbyterian Church of America? Shall we not all unite our prayers to that end?

BIBLE SCHOOL CONDUCTED FOR PHILADELPHIA NEGROES

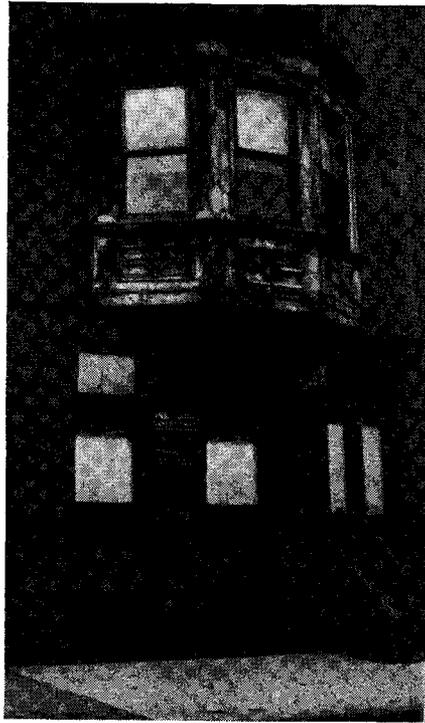
THE work among Philadelphia Negroes, conducted under the auspices of The Committee on Home Missions and Church Extension by Westminster Seminary student Robert B. Brown, was augmented this summer to include a daily vacation Bible school for negro children. Sessions of the school were held for three weeks, and 16 children were enrolled. A course of intensive Bible study acquainted the children with the Word of God, and through them it is hoped that the parents have been reached with the gospel message.

The Sunday services of the congregation are held in the Morse Chapel, 41st Street and Haverford Avenue. The response of the tremendous negro population in the vicinity of the church has proven how the work was needed. Prior to the coming of Mr. Brown the two principal religious influences in the community were Modernism and the emotional frenzy of the "holy rollers." The need for a consistent proclamation of the pure gospel was apparent.

About 18 children are enrolled in the Sunday school of the congregation. On a recent Sunday morning a girl from a local high school waited on the church steps until after the morning service, then introduced herself to Mr. Brown, volunteered to bring a number of children to the services, and without doubt will join with the growing congregation.

Cottage prayer meetings have been held each Friday evening by the congregation. At a recent meeting one man accepted Christ as his Saviour. As a missionary venture the group holds regular services in the colored Old Folks' Home near the church building.

The Church Directory



THE KNOX PRESBYTERIAN CHURCH OF PHILADELPHIA, PENNA.

STREET ADDRESS: 2216 East Cumberland Street, Philadelphia, Penna.

PASTOR: The Rev. John Burton Thwing, Th.D.

REGULAR SERVICES: *Sunday*: Morning service, 10.30; Sunday school, 12.00; Junior and Intermediate Christian Endeavor, 6.45; Song service, 7.45; Evening service, 8.00. *Wednesday*: Prayer meeting, 8.00.

AS a result of its pastor's vigorous defense of orthodox Christianity while still within the Presbyterian Church in the U.S.A. the doctrinal division among members of the Beacon Presbyterian Church of Philadelphia had become acute. On November 14, 1935, twenty-five members withdrew over the issue of Modernism and bureaucratic tyranny, and organized the Knox Presbyterian Church, Unaffiliated. They called as their pastor the Rev. John Burton Thwing, Th.D., who had been the pastor of the Beacon Church since 1929. Later, over 200 others joined the new church, and the meeting-place was transferred to the spacious home pictured above.

On a petition to the First General Assembly of The Presbyterian Church

of America the Knox Church was received as the first church of the new denomination. It was received into the Presbytery of Philadelphia on June 13, 1936, and Dr. Thwing was elected first moderator of the presbytery.

The church has grown steadily, and enjoys the distinction of never having incurred one cent of debt. Its three elders have continued, after leaving the Beacon Church, to work tirelessly for the success of the Knox Church. One former church member has already been ordained to the ministry of The Presbyterian Church of America, another member is now a senior at Westminster Seminary, and two others expect to study for the gospel ministry upon graduation from college.

OPEN AIR EVANGELISM FILLS SUMMER OF TRENTON CHURCH

THE young people of Faith Presbyterian Church of Trenton, N. J., whose pastor is the Rev. Bruce A. Coie, have undertaken to reach the unevangelized groups of people who frequent the parks of the New Jersey capital. Each Saturday evening, after meeting for prayer at the church, they visit a point at which five streets converge and there they conduct an evangelistic service and distribute Gospels and tracts. After receiving a tract one man recently asked, "What do you mean by saying, 'It's all in the Blood'?" which served as a fitting introduction to a strong testimony to the power of Christ to save.

The young people of the Columbus (N. J.) Presbyterian Church have joined enthusiastically in this evangelistic program, and great blessing has come to all who have taken part in the work. Trenton's 120,000 people have hitherto been reached on the streets and in the parks only by the Salvation Army.

One young woman in the Faith Church has been appointed as athletic director of a summer camp for girls at Indian Hill. She reports the conversion of several girls during the three weeks' encampment. Another of the young women is in nurse's training and expects eventually to enter missionary service. The organization of a young people's society has been planned for the near future.

From its very inception Faith Church has manifested great interest and enthusiasm in Westminster Seminary. That enthusiasm has been heightened by a recent excursion of the church to the new campus of the seminary. The excellence of the site selected and the brightness of the seminary's future have been enthusiastically commented upon by the members. In the face of the unfounded criticism and misrepresentation recently leveled at the seminary the Faith Church has stood unanimously with Westminster.

CALIFORNIA PRESBYTERY INSTALLS BERKELEY PASTOR

Hopes to Support Missionary

THE Presbytery of California of The Presbyterian Church of America, at an adjourned meeting on Sunday, August 22nd, installed the Rev. Robert K. Churchill as pastor of the Covenant Presbyterian Church of Berkeley, California. Mr. Churchill comes to the Berkeley church from his labors as a missionary in Washington and Oregon under The Committee on Home Missions and Church Extension. He was graduated from Westminster Theological Seminary in 1936.

Assisting in the installation were: the Rev. Donald K. Blackie, moderator of the presbytery; the Rev. William Harlee Bordeaux, stated clerk; and the Rev. E. Lynne Wade. The church is located at 1908 Addison Street, Berkeley.

Three churches have recently withdrawn from the Presbytery of California to become independent churches. They are: Calvary Presbyterian Church (Hollywood), Bethel Presbyterian Church (Glendale), and Gardens Tabernacle (Los Angeles). Although there are five other churches still within the presbytery, the churches of the Rev. Milo F. Jamison and Dr. Martin Luther Thomas are expected to withdraw in the near future.

The Presbytery of California is eagerly hoping to be able to secure the funds needed to send the Rev. M. C. Frehn back to his former field in Japan. It is expected that Mr. Frehn will apply to the Committee

on Foreign Missions and that the presbytery would support him through that committee. Between \$650 and \$750 will be needed to transport Mr. Frehn and his family back to Japan. Despite the phenomenal rise in food prices there during the past few years, due to military expenditures, Mr. Frehn believes that \$150 a month will operate his mission and care for his family's needs. He is prepared to endure hardness like a good soldier of Jesus Christ.

Said Mr. Bordeaux: "Was there ever a moment when that part of the world needed Christ more, when, with thousands flashing into a hopeless eternity at the cannon's mouth, our responsibility was more tremendous?"

GRADUATE OF WESTMINSTER TO LABOR IN SOUTH DAKOTA

THE Rev. A. Culver Gordon, a recent graduate of Westminster Seminary, has taken over the work formerly conducted by the Rev. George W. Heaton at Bancroft, South Dakota. Mr. Heaton has accepted a call to the work of the Presbyterian Church in the U. S. (southern church) at Martinsburg, W. Va.

Mr. Gordon's work in South Dakota includes the two churches at Manchester and Bancroft. Both have left the Presbyterian Church in the U.S.A. and have affiliated themselves with The Presbyterian Church of America. A dissenting minority of three refused to withdraw with the Bancroft

Church, but the action of the Manchester Church was unanimous.

CORNER STONE OF NEW CHURCH BUILDING IS LAID BY WISCONSIN CONGREGATION

New Church Expected Soon in Milwaukee

THE Bethel Presbyterian Church of Oostburg, Wisconsin, joyfully laid the corner stone of its new church building on Tuesday evening, August 17th. A crowd of about 150 persons witnessed the impressive service. Within the stone were placed, among other items, copies of THE PRESBYTERIAN GUARDIAN for August and September, 1936. The Rev. John J. De Waard, pastor of the Calvary Presbyterian Church of Cedar Grove, Wis., spoke on the subject: "Why another church in Oostburg?" The service was in charge of the pastor, the Rev. Oscar Holkeboer.

The program of the service included the reading of excerpts from Psalms 122 to 127; prayer; the singing of "The Church's One Foundation"; the laying of the corner stone by one of the oldest members of the church, Mr. John Den Hollander, aged 78; and finally the Doxology.

The church is going forward under the blessing of God, and examples of great sacrifice are numerous. When concrete must be mixed or poured, or when freight cars of building materials need to be unloaded, from 30 to 40 men readily volunteer their services as part of their contribution to the building of the church.

It is confidently expected by members of the Presbytery of Wisconsin that a new church of The Presbyterian Church of America will shortly be organized in the city of Milwaukee. The Rev. William A. Swets, a member of this year's graduating class at Westminster Seminary, will begin the work early in September. The congregations of the Calvary Presbyterian Church of Cedar Grove and the Bethel Presbyterian Church of Oostburg expect to support the new project to the best of their abilities during a period of ten months, at the end of which time they are certain that a self-supporting church will be flourishing in Milwaukee.

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