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The Holland I Saw

By HOWARD EVAN RUNNER

Former Frank H. Stevenson Scholar of Westminster Theological Seminary

THIS ruthless and inexcusable Nazi invasion of Holland leads me to attempt to put into words some of the experiences I had while in that country. Impressions, like the changing sunset, are difficult to fix, yet perhaps I can bring you to feel something of them. I lived among Calvinists, and it is to them I limit myself. Nevertheless, what I say of them is more or less true of the people as a whole. Some characteristics of the Dutch scene are not lovely, such as, for example, the evils of the lasting medieval class-consciousness. These I omit, for I write to a purpose.

When I stepped aboard the Statendam¹ at Hoboken in the afternoon of August 24, 1939, I knew little of the Dutch people. The familiar school-book stories of windmills and wooden shoes, of dikes and a people's brave battle against the sea were the principal elements of my knowledge. But Dutch character goes much deeper.

During the passage eastward I asked many things about my adopted country. I can remember standing one night near the bow of the ship with a retired Dutch business man who had just made his first trip to America. He was full of impressions, and as our ship churned its way across the seemingly interminable expanse of the great deep I listened to his story, the chief burden of which was that Americans are too interested in their material welfare. But this man was not a Christian, and when he left me, I stayed behind

to gaze into that black, heaving bosom of water. Far in the distance I could make out a moving spot of light. It was the Nieuw Amsterdam westward bound. Two concentrations of men on a great empty expanse. Scarcely a voice which knew the song of redemption. Must that great deep have none to voice for its joy in doing the will of the Creator? I thought of my people, of the mid-day Broadway rush. Where might I find a true critic of my people? Where was the true prophet?

Many true prophets I found on Dutch soil. I want to give you some idea of them through the medium of illustration.

One of the first words I learned after my arrival was the word "gezellig." One might translate it "sociable" or "cosy," but it is much more than that. I heard the word from everybody: from a former minister in Her Majesty's government, from the servant-boy in my dormitory who polished my shoes, from learned theological professors and from fellow-students.

Between the Sabbath morning divine service and the mid-day meal the Dutch have what they call their "coffee-time." This is the time for students to visit professors, for parishioners to visit their minister, for friends to visit friends. My friends at once pointed out to me what a "gezellig" custom this is. At various "coffee-times" I visited all these classes of acquaintances, and picked up something of the spirit of the community (comm-unity!).

The arrangement of a room may be called "gezellig."

¹ Later reported destroyed in the battle of Rotterdam.

The usual arrangement is a central table, around which the chairs await their occupants. There is one opening in the circle of chairs, room enough for the "kachel" or stove. This little stove is partially glass-enclosed, so that the glowing coals can be seen anywhere in the room. Usually on a shelf above the stove there sits a little gas fixture, its red light suggesting a hot cup of coffee or tea. Always, when I stepped into one of these Dutch rooms, I felt that I was in for some friendly chats. It is this lending-itself-to-conversation atmosphere of the room that makes it "gezellig."

My room in the dormitory was provided, in the usual Dutch fashion, with two tables, placed in a T-shape. The one next to the window was for study; the second was laid with a cloth and equipped with an ash-tray. It was for the occasional groups of students who came in for an hour's² "bull-session." The ash-tray on the second table served as a center for their attention while they discussed the world situation or the latest theological debates, the two commonest topics. That second table was provided by the dormitory simply for the "gezellig"-ness of the room. After a few days, the students began to remark on the bareness of my walls, and one fine morning before breakfast an older student was at my door with a wide selection of pictures cut from magazines. From these, he said, I might choose a few to hang up. That would make my room more "gezellig." Even Piet, the 17-year-old servant boy, brought up an old tapestry to hang on the door. Make it more "gezellig," he offered as his only explanation.

As the weeks went by, my work began to get heavier. Caught with a spirit of American efficiency, I one morning tore the ash-tray and cover from table number 2 and moved the table to a nook beside the bookcase. I used it for typing while I studied at table number 1. The first student who crossed my threshold after this demoniacal spirit had possessed me simply looked sadly upon me and said, Why did you move the table; it's so un-"gezellig."

Perhaps you begin to see how passionately the Dutchman takes the

² Unlike their American counterparts, they knew when to leave.

matter of "gezellig"-ness.

A second characteristic of the Dutch people is their respect for office or authority. This is manifested in a thousand various ways: On the street in the deferential bows; on academic occasions in the concluding formula: "I have spoken." In the classroom the students stand as the professor approaches or leaves his desk. Except for fifth-column activities, the police were troubled mostly by student pranks of no serious nature. The directress of the dormitory one day came upon me as I was locking my door. This hurt her national pride so that she cried out her righteous indignation in true Calvinistic vituperation. Why, she exclaimed, there has not been a recorded thievery in this town in at least 27 years!

It was in the church that I felt most the Dutchman's respect for authority. We in America have been for a long time under a popular leadership that is accustomed to make too great a separation between the visible and the invisible church, an error which leads, in practically every case, to a less rigid use of church discipline. Calvin emphasized the oneness of the visible and invisible church, with the consequent strictness of discipline which American Calvinists

also knew in the first hundred years of their history.

Most of the Dutch church buildings have a high pulpit to which winding stairs ascend. At each side of the pulpit are doors. The time for divine service come, the deacons first appear from the door at the congregation's left and stand at their front seats. Now from the right-hand door emerge the elders of the church, who take front seats at the right. The last elder escorts the minister to the steps of the pulpit and there offers him his hand. The minister ascends the stairs, proceeds to the front of the pulpit, and engages in silent prayer, while the men of the congregation, representing the whole families, stand in their places with him. This prayer takes the place of our individual prayer upon entering the house of worship. It gives a definite beginning to the service of worship and impresses the fact that minister and people are alike gathered before the Divine Majesty. At the end of the service the elder once more takes the hand of the minister.

These few elements of the service I relate because, you will remember, I am trying to make you feel something. But for Calvinists feeling must not be divorced from meaning; it must never be empty sentimentality. Therefore let me hasten to explain that these elements of the service are not without significance. The shaking of the minister's hand by the elder is not an indication to the congregation that the two gentlemen are good friends, nor that the elders as a body are giving him a "Go to it, old fellow." Far be it! The handshaking has the deepest significance; it is closely bound up with church discipline. The chief mark of the true church is the preaching of pure doctrine. To guard this preaching is the duty of the session. The handshake symbolizes approval on the part of the session of the minister's doctrine. The second handshake, approval of that particular sermon. Once I saw the hand not offered. Discipline must be maintained; in other words, the church must be made holy.

In America, even among us Calvinists unfortunately, this regard for the purity of the Body of Christ is wanting or weak. Why is it different in Holland? I think it is because in

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The Saint of the Covenant

The Second in a Series of Biographical Sketches on Outstanding Leaders in Scottish Church History

By the REV. G. N. M. COLLINS, B.D.

Pastor of Free St. Columba's Church, Edinburgh, Scotland

IT HAPPENED that about three centuries ago, James Guthrie—who was minister successively at Lauder and Stirling ere he died a martyr's death at the Mercat Cross of Edinburgh in 1661—had as his guest a man who, more than most of his contemporaries, was to leave his mark for good upon Scotland's national church.

James Guthrie's guest was preëminently a man of prayer whose life was strictly regulated in accordance with divine precept, yet, on the occasion to which we refer, he failed to act in full conformity to the golden rule of private prayer. He entered his closet, but neglected to shut his door—with the result that he was overheard. A maid-servant in the manse, passing his door, saw him walking up and down his room, so engrossed in meditation that he was quite unaware of her presence. It may be suspected that the maid lingered by the open door longer than the proprieties would have allowed, for she heard three petitions from the suppliant, which came from his lips at quite considerable intervals. "Lord," he exclaimed, "make me believe in Thee!" He sat down and mused awhile, and then, resuming his perambulations, spoke again: "Lord, make me love Thee!" There was another pause, and then another petition, "Lord, make me keep all Thy commandments!"

Were these petitions granted? For answer, it is only necessary to mention that the petitioner was Samuel Rutherford!

Samuel Rutherford was born about the year 1600 in the border village of Nisbet. Of his early youth we know little beyond the fact that he did not in those days serve the Master to whom, in later years, he clung with such passionate attachment. "Like a fool as I was," he puts it in his own quaint way, "I suffered my sun to be high in the heaven and near afternoon, before ever I took the gate¹ by the end."

¹Road, or way.

In the year 1617 we find him in Edinburgh, enrolled as a student in the university, or the "Town's College" as it was then called. In 1621 he was graduated Master of Arts, and had such an excellent academic record that, two years later, he was appointed Regent, or Professor, of Latin in the university. His tenure of that office lasted for only two years, however. Some irregularity, or indiscretion, connected with his marriage, which took place around that time, brought him into conflict with his colleagues, and led to his resigning from office. The fact, however, that the Town Council, as patrons of the university, granted him "an honest gratification" at his dimission, and that there was nothing in his offense from which his enemies of later years could frame a charge of scandal, is a sufficient indication that his error was not of a serious nature. And in all probability, the trouble which it occasioned him led to the crisis from which he emerged a new man in Christ Jesus. He subsequently turned his mind to the ministry of the Word and, shortly after completing a course of theological studies, was settled as minister at Anwoth in 1627.

Visitors to "fair Anwoth by the Solway" who have taken the pains to acquaint themselves beforehand with Anwoth's most famous pastor, will find that memorials of Rutherford abound. The walls of the little ivy-clad church still stand; and the door can be easily identified by which the "little fair man" passed to his pulpit to extol, in a voice which rose to "a kind of a skreigh," "the loveliness of Christ." On a nearby hilltop, dominating the countryside, stands a stately obelisk, erected to the memory of the faithful pastor who called "wood, trees, meadows and hills" to witness that he had drawn on "a fair match between Christ and Anwoth." In the near neighborhood stand also the gaunt ruins of Cardoness Castle, where dwelt his friends, the Gordons, to whom he addressed so many of his

famous *Letters*. But the Manse of Bush o' Biold no longer stands. The ploughshare has long since passed over its site and, although the work of demolition took place almost two centuries after Rutherford had entered Immanuel's Land, certain of the masons engaged for the work deemed it such an act of sacrilege that they chose to lose their employment sooner than that they should pull down the dwelling where Rutherford's soul was so frequently "taken up when others were sleeping how to have Christ betrothed with a bride in that part of the land." But "Rutherford's Walk" may still be traversed by visitors desiring to tread in the steps of the saint who there "wrestled with the Angel and prevailed."

What a model of consecrated industry the minister of Anwoth was! "For such a piece of clay as Mr. Rutherford," was the testimony of James Urquhart, minister in Kinloss, "I never knew one in Scotland like him. He seemed to be always praying, always preaching, always visiting the sick, always teaching in the schools, always writing treatises, always reading and studying." They were indeed a privileged flock who, for nine years, heard such sermons as are published, for example, in *The Trial and Triumph of Faith*; and received such private counsels as are contained in the *Letters* written to certain of them by "the Lord's prisoner," from "Christ's palace in Aberdeen."

But this mention of the *Letters* and the circumstances in which they were written brings us to a new chapter in Rutherford's life.

Rutherford had made it manifest from the outset of his ministry that he was a staunch upholder of Presbyterian order, and so long as Andrew Lamb was Bishop of Galloway (for the Bishops had been restored by James VI) no action was taken against him. But when, after Lamb's death in 1634, Thomas Sydserrf became Bishop of Galloway, it soon became apparent that non-conformists

would be severely dealt with. Sydserrf, in common with the other prelates, had a High Commission Court within his own diocese, and could impose penalties for non-conformity at his pleasure, for non-conformity was regarded as the equivalent of treason. The fact, therefore, that, as well as being a militant non-conformist, Rutherford had written a book against Arminianism—which type of theology was then most in favor with the Scottish prelates—made him an easy prey for the intolerant Sydserrf. He was deposed from the ministry, forbidden to preach in any part of Scotland, and sentenced to be confined within the town of Aberdeen during the king's pleasure.

Painful as it was for him to be parted from his beloved and attached parishioners, Rutherford accepted the suffering which his exile entailed as a signal honor bestowed upon him by his "kind Lord." "I go," he said, "to my King's palace at Aberdeen; tongue, pen, and wit cannot express my joy." And as in the case of Paul, so in his case, the things which happened unto him fell out "rather unto the furtherance of the gospel," for 220 of the *Letters*—those letters which C. H. Spurgeon reckoned to be "the nearest thing to inspiration which can be found in all the writings of men"—were sent from Aberdeen.

Samuel Rutherford returned to Anwoth after an absence of 18 months. The popular uprising, in 1637, against the Romish innovations which Charles I and his minion, Archbishop Laud, had endeavored to impose upon the Scottish people, led to the calling of the famous Glasgow Assembly in the following year. That assembly, which swept away the bishops, restored Rutherford to the congregation which had remained faithful to him throughout his exile.

The assembly of the following year, however, appointed him Professor of Divinity at St. Andrew's, for the Scottish church was passing through a time of testing, and a man of Rutherford's extraordinary gifts could not be spared to the quiet country parish of Anwoth any longer. He was as reluctant to leave his beloved people as they were to lose him, and when eventually he consented to accept the St. Andrew's post, it was upon condition that he might be allowed to preach as well as teach, for his "dumb Sabbaths" in Aberdeen were still a

painful memory. His stipulation was agreed to, and he was appointed colleague to Robert Blair in the ministry of St. Andrew's as well as Professor of Divinity in the New College.

It was from St. Andrew's that Rutherford went to London in 1643 as one of the Scottish Commissioners to the Westminster Assembly of Divines—an assembly which, in the judgment of Dr. Schaff, "whether we look at the extent or the ability of its labours, stands first among Protestant councils." For more than four years he remained in England engaged in the work to which he had been commissioned; and in 1647 he returned to St. Andrew's to resume his professorial duties. In the following year, he was invited to become Professor of Divinity in the University of Harderwyck, and three years later a similar appointment was offered him in Utrecht. But Scotland needed him for the days were evil; and in Scotland he chose to remain until home-call. "I had rather be in Scotland with angry Jesus Christ," he said, "than in any Eden or garden in the earth."

The Restoration of Charles II in 1660, and the subsequent abolition of presbytery by the Scottish Parliament, boded nothing but ill for Samuel Rutherford. For, in addition to the fact that he was widely recognized as an outstanding leader of the Presbyterian party, his treatise on the duties of prince and people—*Lex Rex*, as it was entitled—developed arguments which gave no quarter to the absolutism claimed by the perjured profligate who had been restored to the throne of his fathers. The book was commanded to be publicly burned by the common hangman at Edinburgh, and afterwards at St. Andrew's; and the Committee of Estates proclaimed that every person retaining a copy of it in his possession would be regarded as an enemy of the king.

Rutherford himself was deposed from all his offices, and cited to appear before the next Parliament on a charge of high treason. But the citation found him on his death-bed. He remarked on hearing it, "I have got a summons already before a superior Judge and judicatory and I behave to answer my first summons, and ere your day arrive, I will be where few kings and great folks come." Joyfully would he have died a martyr's death; but the Lord denied him that "more

glorious way of going hence," as he described it—and he was content. His was a triumphant passing. "At the beginning of my sufferings," he confessed, "I had my fears that I might have my faintings, and not be carried creditably through; and I laid this before the Lord; and as sure as ever He spoke to me in His Word, as sure His Spirit witnessed in my heart, *Fear not*; and the outgate shall not be simply matter of prayer but matter of praise." Prodigious as his labors had been, he disclaimed them all as a ground of recognition and reward. "The port I would be in at," he declared, "is redemption and salvation through His Blood."

And so, after that he had suffered a while, the God of all grace made him perfect. On the morning of March 29, 1661, he hailed "the glory dawning from Immanuel's land."

QUARRYVILLE FACULTY AND LIST OF COURSES ANNOUNCED

THE Quarryville Bible Conference Association has announced the details of the Fourth Annual Young People's Conference which will be held on the grounds of the Faith Orthodox Presbyterian Church, Quarryville, Pennsylvania. The conference will be conducted for eight and a half days, from June 29th to July 7th. The courses which will be offered at the morning sessions include a Bible hour which will be conducted by the Rev. Professor R. B. Kuiper; a course in missions which will be taught by the Rev. Henry W. Coray; "Evolution," which will be discussed by the Rev. A. Culver Gordon; "Epochs in God's Plan for the Ages," by the Rev. Richard W. Gray; and "The Life and Message of Peter," by Dr. Robert Strong.

In addition the faculty will contain the following ministers: Everett C. DeVelde, Donald C. Graham, Robert S. Marsden, Clifford S. Smith and Cary N. Weisiger. Mr. William E. Welmers, Miss Eleanor Loizeaux, Miss Mary Hershey, Mrs. Robert Strong and Mrs. Clifford S. Smith will also have part in the conference.

The Rev. Franklin S. Dyrness is the executive director of the conference, and inquiries and registrations should be sent directly to him at Quarryville.

Prophecy and the Gospel

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

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

LAST week we discussed the question "What is a prophet?" and we came to the conclusion that a prophet, in the Biblical sense of the word, is a person who speaks for God, who speaks what God by supernatural revelation and by definite command has commissioned him to speak.

Incidentally we observed that the popular sense of the word "prophet," in accordance with which it designates a man who predicts the future, does not do justice to the Biblical sense. A "prophet," in the Biblical sense of the word, may predict the future, but he may also speak of the present and of the past, and he may be just as truly a prophet when he speaks of the present and of the past as he is when he speaks of the future. Moreover, he may be just as truly a prophet when he issues commands as he is when he gives information. He is a prophet if he speaks as one who has been made, in supernatural fashion, the mouth-piece of God, so that he can say, when he comes forward, "Thus saith the Lord; my voice, now, must be received as the voice of God."

It is certainly true that prophecy, according to the Bible, need not necessarily be prediction of the future. Yet in recognizing that fact, in learning not to give an entirely exclusive place to the predictive element in prophecy, men have sometimes fallen into the extreme of utterly failing to give the predictive element in prophecy that place which it does most certainly deserve. What a great discovery it was, they say, when modern Biblical scholars learned that the prophets of the Old Testament were not foretellers but forthtellers, when they learned that the business of the prophet was not to predict the future but to set forth great religious truth!

Well, with regard to that allegedly great discovery, I can only say that most of those who boast about it have really made no great discovery at all, but have lost sight of an exceedingly precious truth. They have lost sight

of the fact that the great prophets of the Old Testament, though they did do more than predict the future, yet did predict the future, and did make the prediction of the future a very large part of their work.

Why is it that these modern men, of whom we are speaking now, have come to deny or minimize the predictive element in prophecy? I will tell you why. It is because the predictive element in prophecy, supposing the predictions that make up that predictive element are true, exhibits with particular clearness the supernaturalism of prophecy. The future is hidden from man; and if the prophets really did predict the future accurately they could have done that only by supernatural revelation from God. But the whole idea of such supernatural revelation, as the whole idea of miracles, is abhorrent to these modern men. Therefore they have directed their attack especially against the predictive element in prophecy because that is the element in which the supernaturalness of the prophet's work would, if only they recognized it, most clearly be seen.

Thus one of the first and one of the most important steps in the downward march of certain modern scholars as preachers was their determination to lay the emphasis upon other things in the message of the Old Testament prophets than the prediction of the future. Sometimes these scholars or preachers did not at first actually deny the predictive element in prophecy. "No doubt the Old Testament prophets," they said, "did predict the future; at least we are not at all concerned to say that they did not. Do not be alarmed, Christian readers, we are really very innocent people indeed. We are not at all concerned to deny things that you have been accustomed, in your reading of the Old Testament, to regard as precious. We are not at all concerned to deny that the Old Testament prophets may have predicted the events in the life of Christ that occurred long after their

day. But we ask you just for a change to leave that element in the prophet's work out of account for the moment and consider with us another aspect of their work, an aspect which up to modern times has been sadly neglected in the church—namely, the message that the prophets had for the men of their own day. We ask you to consider those prophets primarily as great statesmen who brought to bear upon the affairs of nations certain underlying religious principles. We ask you to put yourselves back in the ancient days in which those men lived, in order that you may understand them as men who had a living message for their times. If you consider them thus, you may no longer look upon them primarily as recipients of some strange supernatural revelation, and that will perhaps at first sight seem to you to be a loss; but the loss will be compensated for by a greater gain. The prophets will become living, breathing, human figures; and since the religious principles upon which they based their lives are still valid, we shall be able to profit by their teaching more than we ever did when we looked upon them as soothsayers who predicted details about the life of Christ and the early history of the Christian Church."

What shall we say about that very common way of dealing with the Old Testament prophets? I think we can say something very simple about it. I think we can just say that it is merely one expression, among the many modern expressions, of unbelief.

You see, it is all based upon the underlying assumption upon which modern unbelief is based—namely, the assumption that what man needs is simply moral guidance and the contagion of great religious experience. If that assumption is correct, then all we need from the prophets is an enunciation of great moral and religious principles and the example of men who centuries ago made those principles effective in their lives. But as a matter of fact that assumption is

radically false. What man really needs is not just the enunciation of great principles and the power of good examples, but a salvation wrought by the living God. Being utterly dead in trespasses and sins he can do nothing whatever to save himself, no matter what fine moral instruction he receives and no matter what excellent examples of virtue are held before his eyes. If sinful man is to be saved, God must save him. The salvation of man as he actually is must be a work of the living God.

The Bible contains the blessed record of that divine work of salvation. The Bible is not just a storehouse of moral and religious instruction or an account of men's religious experiences. It is a record of events—it is a record of what God has done for the salvation of sinful men. It tells us how, when the fullness of time was come, God saved sinners by the redeeming work of Jesus Christ.

But how is that redeeming work applied to those whom God has chosen for salvation? The answer is really not obscure. The redemption purchased by Christ is applied to the individual soul by the Holy Spirit, and the means which the Holy Spirit uses to apply it is faith.

A man listens to the gospel story. He hears how Jesus died upon the cross to save sinners. At first he does not believe. But then the Holy Spirit works faith in him. He believes and is saved.

That is true not only of those who have been saved after Jesus came; but it is also true of those who were saved before Jesus came. The Old Testament saints, like the New Testament saints, were justified through faith. They too listened to the gospel, believed the gospel because the Holy Spirit opened their hearts, and thus were saved.

But how did the gospel come to them? How could it possibly come to them, since the events which the gospel story sets forth had in their day not yet taken place? The answer is really very plain. The gospel came to the Old Testament saints by way of promise. The redeeming work of Christ had not yet been accomplished, but God promised it, and those who received the promise in faith were saved.

Certainly the promise was at first not at all explicit. It was not very explicit, for example, when it came to Abraham. Yet the Old Testament

says that Abraham "believed God, and it was counted unto him for righteousness"; and the New Testament presents this faith of Abraham as an example of that same saving faith which also appears after our Lord had come. All through the Old Testament that element of promise is found. The Old Testament saints did not know how the coming salvation was to be wrought, they did not know in any great fullness—at least in the earlier stages of the promise—in what it was to consist; but God had told them to look forward to it and to trust God to accomplish it in His own way. They did trust Him, and that was saving faith.

But if that be so, it will readily be seen that the predictive element in Old Testament prophecy is at the very heart of it. It is because Old Testament prophecy was prediction that it constituted a gospel. It was the gospel story told beforehand, and those who believed the gospel story, thus told beforehand, were saved.

In the great prophets such as Isaiah the promise comes to wonderfully rich unfolding. There we find the promise of a King of David's line who should also be mighty God, everlasting Father, Prince of Peace. There also we find the meaning of the cross of Christ set forth in the 53rd chapter of Isaiah in such explicit terms that, despite the great wealth of New Testament revelation, we love now to turn back ever again to that chapter when we think of the One who died on Calvary for our sins.

How utterly shallow, then, is the view of those who push the predictive aspect of Old Testament prophecy into the background! How utterly shallow is the view of those who regard the great prophets as being primarily statesmen and moral leaders, and lose sight of the fact that they were really men who had had revealed to them by way of promise that blessed gospel through the hearing and believing of which salvation comes! If a man loses sight of that fact, that the prophets preached the gospel afore, he has not the slightest real inkling of what the prophets were raised up to do.

The prophets did indeed do more than predict the future. That is true. But they did predict the future; and the prediction of the future, far from being a merely subordinate part of their work, was quite the most important part of it—indeed, was really

the part that gave meaning to all the rest. It is quite necessary, if we are to have any real understanding of the Bible, that we should get out of our minds this allegedly important discovery that the prophets were forth-tellers and not foretellers, and we should get into our minds the great fact that the prophets had at the heart of their message the unfolding of that divine promise which was fulfilled in the cross and the resurrection of Jesus Christ.

The truth is that the men who deny the predictive aspect of Old Testament prophecy have really denied all prophecy. Why is it that they deny the predictive aspect? As we observed at the beginning of this talk it is because the predictive aspect is that aspect which most obviously involves the claim on the part of the prophets to have received supernatural revelation. It is also, as we now observe, because the predictive aspect of prophecy is that aspect which most obviously shows the prophets to have been proclaimers of a piece of good news setting forth not just general principles of religion and ethics but things that God actually did at a definite point in the world's history, for the salvation of sinful men. The truth is that the denial or minimizing of predictive prophecy, so common today, is only one manifestation of that general denial of supernatural redemption which is such a marked characteristic of the life of our times.

It is not surprising, therefore, to find that those who deny to the prophets the supernatural work of predicting the future really deny to them every other supernatural work. It is not surprising to find that they regard the prophets essentially as men of extraordinary religious insight, and have not the slightest notion of the central fact that the prophets had received in supernatural fashion a message from God.

We, on the other hand, must hold on with all our souls to that great truth which these men deny. We must hold clearly to the fact that the prophets were not just men of extraordinary religious and moral insight, but were men who were in the strictest sense spokesmen for God—men who could truly say, as they came forward, "Thus saith the Lord."

They could say that not only when they predicted the future, but also when they spoke of the present or of the past. They could say that not only

when they imparted information but also when they issued commands. They could say that whenever the Spirit of God was upon them to make their word truly the word of God.

It is with that high supernaturalistic conception of the prophet's function that we come now to speak of the prophetic office of the Lord Jesus Christ. "Christ, as our Redeemer," says the Shorter Catechism, "executeth the offices of a prophet, of a priest, and of a king." I want to talk to you now about the first of these three offices which the Shorter Catechism names—Christ's office of a prophet.

The first point to notice is that we really do have a right to attribute this office to our Lord. In the passage from the 18th chapter of Deuteronomy, which I discussed with you, from a slightly different point of view, last Sunday, it is said:

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him

and lest we should have any doubt about our right to apply this passage to Christ, we have direct Scriptural warrant for so doing in the third chapter and in the seventh chapter of the Book of Acts.

Moreover, even where the word "prophet" is not actually applied to Jesus, we find Jesus represented as fulfilling functions which are very clearly those of a prophet. That is particularly prominent in the Gospel according to John. Take, for example, passages such as these:

My doctrine is not mine, but his that sent me.

For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

. . . for all things that I have heard of my Father I have made known unto you.

These passages, of course, present a relation between Christ and God the Father which is quite unlike the relation in which any mere man can stand

toward God. But all the same they do present Christ in the clearest possible way as a prophet. "All things that I have heard of my Father I have made known unto you," "Even as the Father said unto me, so I speak"—how could the essential nature of the prophet's work, as the work of a spokesman for God, be set forth in clearer fashion than it is set forth here?

Moreover, the New Testament tells us that people, during Jesus' earthly ministry, recognized Him as a prophet; and while it no doubt leads us to understand, at least in some cases, that these persons did not have a full conception of the true nature of His person, yet it does clearly at the same time lead us to understand that these persons did have a view of Jesus which was true as far as it went. Of course Jesus was far more than a prophet, but He certainly was a prophet, as these persons saw.

There can be, then, no doubt whatever about the matter. The Bible does clearly teach us that Christ exercises the office of prophet. The question then arises at what times and in what ways Christ has exercised that office.

Well, in one sense, perhaps, He may be said to have exercised that office even before He became man. The Bible does seem to teach us that the Second Person of the Trinity is the Revealer of God; it does seem to teach that wherever men have any knowledge of God at all they have received it from the Son.

This, however, is not that general revealing activity of the Second Person of the Trinity of which the Shorter Catechism is speaking when it says that Christ executeth the office of a prophet. It is speaking of that particular execution of the office of a prophet which Christ carries out as our Redeemer.

Even when so limited, however, Christ's execution of the office of a prophet seems to have begun even before the incarnation. In a passage in the first chapter of the First Epistle

of Peter, for example, we are told that the Spirit of Christ testified in and through the Old Testament prophets concerning Christ's sufferings and the glory that should follow. The Old Testament prophets are represented in that passage as

searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

The passage does seem clearly to mean that Christ sent the Holy Spirit to give them their prophetic message regarding the salvation that was to come. If so, His prophetic office, and His prophetic office as Redeemer, began already in Old Testament times. Even in Old Testament times He was not only the substance of the gospel but also the author of it. As the author of it, as the one who sent forth the Holy Spirit to proclaim His death and resurrection beforehand, He was certainly executing the office of a prophet.

It is, however, the work of Christ after the incarnation that we think of more particularly when we speak of Christ (as our Redeemer) as executing the office of a prophet.

It is that post-incarnation work of Christ of which the Epistle to the Hebrews is speaking when, in the grand opening of the majestic epistle, it treats the coming of the Son of God as the climax of that long progress of revelation which had been carried on through the Old Testament prophets:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. . .

I want to speak to you next Sunday afternoon about that revelation of God which was carried on and is carried on through the incarnate Son of God, that is, through Him who is truly God and man in two distinct natures and one person forever. I want to show you wherein it is like the revelation of God that was carried on through the Old Testament prophets. But also I want to show you the stupendous difference that separates it from the work of the Old Testament prophets and from the work of any prophet who was merely man.

Assembly News

THE next issue of The Presbyterian Guardian will contain a complete report of the Seventh General Assembly. If your subscription is expiring, renew it now.

The Holland I Saw

(Concluded From Page 162)

Holland the popular form of American Christianity has had little influence. This popular American Christianity looks for holiness in the invisible church; it *expects* sullies in the visible. For that reason it seems to us to be able to countenance great sin in the church organization without pricks of conscience. We must never separate the visible and invisible church; they are *one church*.

Having gone with me this far, the reader may begin to think that the Dutch are not much different from other European peoples. I think, however, the difference will begin to appear. The two characteristics of passion for "gezellig"-ness and respect for office are not unrelated to the most basic characteristic of the Dutchman, his piety. The devil has among the nations "excellent" substitutes, but in the case of a substitute there is always missing the real and vital basis, the preservative. That is why the devil's substitutes gradually decompose into such things as—the present war.

In the Dutchman respect for authority is very consciously related to the belief that human offices and sanctions are derived from God. That is why respect for office survived in Holland while on its very borders lawlessness was growing apace. The passion for "gezellig"-ness is also consciously related to the doctrine of the covenant people of God. While God in heaven is raising up from among the earth's inhabitants a people for His eternal possession, they are learning to live together in the purity of the faith. In other words, the Dutch read all their life in the light of the divine Word. That is why neither the individual nor the community is suppressed in the Dutch "theocracy."

This piety of the people amazed me every day. In the grocery store, in the barber shop, with the servants, the conversation was always of theology and the Christian life. Once at a birthday party for a lad of 11 I heard the father urge his son to take upon himself now more of his covenant duties, and I heard the son thank his father for the blessings of a spiritual home. In recalling these things, my mind turns again, as it did so often in Holland, to Deuteronomy 6: 4-25. I have seen the bless-

ings promised in those verses in possession among the Dutch people.

The piety, too, of the people is symbolized in Wilhelmina, their queen. Her Majesty delivered a Christmas message to her people, in which she declared the only hope of the war-torn world to be a humble submission of the people individually to the claims of Jesus, the Saviour. I was sitting by the radio in a little house in the extreme north of Holland. Still ringing in my ears is the remark of the father of that house, We are blest people; in our queen we are indeed blest.

The month-long Christmas vacation gave me an opportunity to meet ministers in the various cities of the land. Two in particular showed great interest in our Orthodox Presbyterian Church, about which they had already heard. One of them, a young man in the city of Groningen, expressed great eagerness to have more facts about the history of our church, and looked forward to closer coöperation in the future. The other lives in Scheveningen, Holland's popular seashore resort just outside The Hague. Although he belonged to the older generation, he showed the same interest in our movement. We spent an entire evening discussing future possibilities. If the younger man had seen a vision, this man was dreaming a dream. It was the dream of Calvin's, that all believers in the true doctrine might work and share together in one Institute of God on the earth, one Christian Church.

War and I arrived the same day in Europe. My first full day in Holland I spent in Amsterdam. It was September 2, 1939. The Germans were occupied with their first blitzkrieg. All day troops were being transported through Amsterdam to the frontier. Two days later the beautiful parks were being torn up to be converted into air-raid shelters. In October we began to have practice blackouts. The streets were many times mute witnesses to the children's play of "bringing in the wounded." The morals of Reformed youths in the army were being lowered. Hundreds of millions of guilders were being expended to maintain the mobilization. One son of the devout grocer I mentioned was killed one night in a blizzard as he stood guard atop the town's Christian High School. These are the concomitants of a European war, even in a neutral country.

Suddenly now, and terribly, my adopted land has been cruelly forced to submit to the conquering Nazi swastika. Communications are broken with the land of Reformed culture. We must pray for this great people: That they may be permitted to continue their life; that the Teutonic hordes may, as in the days when the church was young, be converted.

In the persons of these representative ministers of Groningen and Scheveningen, Holland, a subject nation, has thrown out the torch to us. The heathen horde sweeps on. What will we do? Let us remember that from 1834 these Dutchmen labored for *five decades* with inadequate supplies, scattered congregations, feeble attempts at Christian schools. Like them, we can with God's help build a Christian character, a Christian "theocracy." But the church is not sufficient. We need at once the Christian school. For the sake of God's Kingdom, let us seize the torch before its light is extinguished. *Maneat lux!*

GALVIN INSTITUTE ENDS SECOND YEAR OF STUDIES

THE Calvin Institute of the Bible, organized more than a year ago to provide sound theological training for laymen, conducted its second annual closing exercises in Philadelphia on Thursday evening, May 2nd, in the assembly room of the Schaff Building, 1505 Race Street. The service was attended not only by those who have been students of the institute during the past year but also by many friends and supporters.

The speaker of the evening was the Rev. Henry W. Coray, Orthodox Presbyterian missionary to Manchoukuo, who is about to return to his mission field. Mr. Coray told of the work that has been accomplished in China through the use and distribution of the Bible. He spoke also of the many Chinese versions of the Bible, which is known to the Chinese as the "Holy Classics."

Prospective students for the fall term of the Calvin Institute are invited to communicate with the Rev. Edward J. Young, 120 Krewson Terrace, Willow Grove, Penna., for full details of courses to be offered next year.

The Presbyterian Guardian

EDITORIAL

Anniversaries

ON THE day after the publication of this issue of THE PRESBYTERIAN GUARDIAN, The Orthodox Presbyterian Church will have completed the fourth year of her existence. The anniversary will be attended by no fanfare of trumpets, no parades, no festive holiday. Few members will be more than vaguely conscious of the significance of the season. The tempo of their lives will not be halted for even a momentary salute to the days that are behind.

The reason is not difficult to find. The Orthodox Presbyterian Church is far more concerned about the future than about the past. What lies ahead of her is much more important than what lies behind. And even more important than any prosperity that the future may hold, is the answer to the question, "Will The Orthodox Presbyterian Church stand firm in her faith, uncompromising in her loyalty, unwearied in her determination to preach the whole counsel of God?"

Most of those who read these words have had long acquaintance with a denomination whose glory lies altogether in the past. Once the Presbyterian Church in the U.S.A. was a mighty voice proclaiming almighty truth, once she was set for the defense of the gospel, once her ministers were united in a fierce and unyielding warfare against the forces of unbelief, once she marched beneath the banner of the cross of Calvary. Today her voice is tragically silent, her eyes are turned to strange horizons, a pallid peace rests upon her decamped warriors, and the only flag she knows is the white flag of surrender.

The Alexanders, the Hodges, Warfield, Wilson, Machen! Those are names to conjure with! Those are names of which any church may be

proud! The men who bore those names were spiritual giants! The Presbyterian Church in the U.S.A. still smiles wistfully and, we think, with a kind of toothy sentimentality, when those names are breathed reverently, even by an Auburn Affirmationist. But the attributes and characteristics that made the bearers of those names truly great have utterly vanished from the denomination. As an old man, in the twilight of his life, gazes back through the corridors of time to the days of his youth and, in retrospection, feels again the thrill of accomplishment, so must the Presbyterian Church in the U.S.A. turn dim eyes back to the ramparts from which once thundered a mighty "Thus saith the Lord." The glory has departed!

We believe that the days of the glory of The Orthodox Presbyterian Church have just begun. As the world counts glory, that little handful of ministers is a most inglorious army, struggling against impossible odds toward an unattainable goal. But we believe that, echoing in the minds of every soldier in that army, are the words of comfort spoken by the Lord Jesus Christ to His disciples, "Who-soever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

The glory of the Presbyterian Church in the U.S.A. lies today only in the great men who once were numbered in her ranks. The glory of The Orthodox Presbyterian Church today lies in her utter, unquestioning, uncompromising loyalty to her sovereign creator and Lord and her willingness to serve Him and preach His gospel, no matter how great the price. And so tomorrow, when the fourth milestone is passed, the members of The Orthodox Presbyterian Church will be busily engaged in teaching little children the truths of God's eternal Word, preaching the everlasting gospel of salvation by grace alone, ministering to the poor and the sick and the dying, binding up the wounds of those who are broken in spirit, and feeding the church of God, which He hath purchased with His own blood. Probably they will not remember at all that the day is an anniversary.

—T. R. B.

Letters From the Orient

THE following interesting and informative letter has been received from the Rev. M. C. Frehn, Orthodox Presbyterian missionary to Tokyo, Japan. It was written on April 30th.

While visiting in the country yesterday, I noticed that the farmers are sowing the seed beds for the rice. This will be later transplanted. The Japanese are truly competent farmers.

These farmers, like the farmers of other nations, live as though God did not exist. They need a mighty shake-up to start them to thinking. Paul does not excuse their ignorance of God and their immersion in idolatry, nor are we excused from carrying the message of salvation to them.

Yesterday I gave some of these humble farmers their first information pertaining to God's plan of salvation. They listened to my words with a look of wonder. Of course, this is to be expected, as the idea is so new to them. Then again, a foreigner speaking to them along these lines is somewhat of a novelty.

There are times when, visiting among these unreached people, I wish that I could transform myself into a Japanese. The foreign missionary always has the problem of his nationality to contend with.

The Apostle Paul is my conception of an ideal missionary. He has helped me on more than one occasion in this problem of nationality. Paul had to overcome a racial problem more difficult than that which besets an American in Japan. Imagine the sophisticated Greeks and Romans being asked to take lessons in theology from a Jew of Tarsus. Jews were not looked up to in the first century, any more than they are today. Those conceited Corinthians in II Cor. 10:10 stated that Paul's Jewish personality was weak and his speech contemptible. He lived down and overcame his Jewish origin by realizing that he possessed a species of truth that the Roman Empire never originated. The Holy Ghost so rested upon him that he could look a pagan in the eye and announce in bold, stimulating tones that if he believed and were baptized he would be saved, but if he did not he would be damned. Christianity of the first century type is the only remedy to startle these people from their idolatrous slumbers.

This is the high authority we need in Japan among people that consider themselves descendants of the gods, and whose teachers feel themselves commissioned to instruct the rest of the world in the art of sun worship.

Paul's great heart was always yearning for "the regions beyond" (II Cor. 10:16). To most Japanese missionaries and Japanese pastors the phrase, "the regions beyond," is about as intelligible as Egyptian hieroglyphics. No wonder! You can't worship God with your back to His altar and your face doing Yohai (distant worship toward the shrine of the sun-goddess). Read Ezekiel 8:16. The clear clarion call of the gospel is scarce out here.

These Japanese Christians and pastors

as a whole are trying to carry on shrine-going along with church-going. There are some exceptions, but very few.

I would like a Japanese pastor or layman today to help me reach these people, but I do not know where to find one who has absolutely repudiated state Shinto as an idolatrous system. I mean repudiated

it in every way, shape and form. This is a serious state of affairs. It resolves itself into this: that the church here loves and obeys the government more than God. The burden of proof rests upon the one who combats this last statement. There is a lot of worship going on here that God never recognizes (Amos 5:21-26).

While knowledge of the Law is indispensable to *salvation*, without it *sanctification* becomes but an empty term. The admonition of the prophet to remember the Law is a fitting note to be sounded now in a generation which is largely antinomian. If the Law was designed as a schoolmaster to bring men to Christ in the Old Dispensation, what but the Law can accomplish that end in the New? If keeping the Law was then the supreme duty required by the Creator of His creatures, how could a God of consistent morality have for us any other standard? True, the Law of *itself* cannot save—it never could. Man has never been able to keep it perfectly, and offense at but one point is sufficient to cancel every hope of thereby attaining unto life eternal. However, it convinces us that only through the merit of righteousness of God's own Son is there hope of salvation. Moreover, it constitutes the perfect moral code which, because of the constraining love of the Christ who died in their stead, saved sinners are bound to adopt and weave into the fabric of their lives until the time when they shall see Him whose being perfectly mirrors every character of the Law; then, according to promise, they will be transformed altogether into His image.

"Blessed are they that undefil'd
And straight are in the way;
Who in the Lord's most holy law
Do walk, and do not stray."

A Promise

As we have already seen, there is an inseparable relationship between law and prophecy. Without law, prophecy is impotent. The converse is likewise true. It has therefore pleased God in all generations to send forth a prophetic testimony to drive home to the hearts of men the truth of the Law and to lead them on to faith and saving grace.

The Law does not give strength to do what it commands, nor is there in it, except by implication, the gracious invitation of the gospel. As the years passed and no prophet appeared in Israel, it was natural that zeal for the moral law should flag and that hearts should grow cold. It is therefore not surprising that the legal prescription should be accompanied by a prophetic promise.

Like the great prophet, Elijah, who called Israel back to her God in a day

Farewell!

The Concluding Article in a Series of Devotional Studies in the Book of Malachi

By the REV. BURTON L. GODDARD

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse (Mal. 4:4-6).

IN CHOSEN words of farewell, the towering figures of history have left behind them motivating influences which time and tide have been unable to dim or obliterate. Our church is ever mindful of the Great Commission given by its departing Lord. Our forefathers in the household of faith were greatly impressed by the final exhortations pronounced through the lips of a faithful Moses and a fearless Joshua.

God's messenger, then, might well be expected to close his prophetic activity by imparting to Israel an enduring counsel which would be for them a guiding pillar during the dark days ahead when no prophetic voice was to be heard, and disaster, political, religious and moral, was to stalk its prey and suddenly pounce upon the chosen people with uncontrolled fury.

An Admonition

Malachi did not disappoint such anticipation. There was but one norm to which, in all confidence, he could point the people and say, "Here is truth. Here is God's revelation of His perfect demands for His people. Let it govern your lives if you would be acceptable unto Him." That norm was the *moral law* as given to Moses.

The sunset of prophecy had come. Long years of darkness and suffer-

ing and death lay ahead before God's day should come and the dayspring from on high should visit man. Did not the prophet then err in selecting the Ten Commandments as the *one supreme standard* to which the people should steadfastly adhere? Should he not have pointed them to Bethlehem's star and the manger below? Should he not have repainted the picture of Isaiah 53 and suggested in more detail the hope of the cross and the empty tomb?

Even today with the New Testament revelation before us, portraying so vividly and unmistakably the way in which the Law served as a vehicle to show us God's perfect standard of righteousness, our own sinfulness and inability, and the need of the divine free gift of salvation through Christ, there are many who would ask the same question. They forget that without the Law we could not be aware of the utter sinfulness of sin. They forget that the life of the Son of God was but the Law "drawn out in living characters." They forget that the Commandments have never been revoked—could not be, because they represent the unchanging moral requirements of a holy God—and that the Christian has never been released from the obligation to obey them in every detail.

The Law daily bore witness to the unchanging holiness of God, to the estranging effect of sin, to the need for grace and faith. It was only those who trusted in the merit of ceremony and external acts of piety who were unprepared to recognize in Jesus the anointed One of God. Those whose hearts had experienced the surgical touch of the sharp instrument of the moral law and the healing balm of faith in the Messiah greeted the Bethlehem Child as the hope of Israel and the world.

of apostasy, another "Elijah" would come at the most crucial time of all. The God of grace would yet extend the offer of salvation to those who had spurned the tuition of the Law. There would yet be another chance, an opportunity to repent and be saved. The prophet's coming would herald the day of great judgment, but would bring many sheep into the fold before the fury of the storm was unleashed.

The voice of God's messenger died into silence. The curtain of the Old Testament dropped. Four hundred years passed. One day an angel astounded the belief of a temple priest with the tidings that "Elijah" was soon to come. The words were plainly fulfilled when John the Baptist preached by the Jordan with great power, bringing priests and people, Pharisees and scribes, publicans and

sinners face to face with the condemnation of the Law, leading them to repentance, and pointing them to the Lamb of God. The Lord of Judgment came among men. He received the true wheat into His granary. The chaff was consumed by His wrath. Upon it the curse fell. The temple was destroyed, the nation disrupted, the people dispersed.

Though a nation fell, a remnant was saved by remembering the Law and harkening to the gospel offer. Nor was this awful drama of history for no purpose. It was unfolded that we who were strangers from the covenant of promise might be convicted by the same Law and saved by the same gospel. God help us to profit by Malachi's farewell and by the indifference of a stiffnecked people toward its provisions of grace!

burnt-offerings and peace-offerings by hypocrites. The pupils are to be asked to compare the ideas of God revealed by the two passages. The leader is then to point out the fact that God is "the same yesterday and today, and for ever." Then he is to assure the pupils,

God has not changed, but man's idea of God has grown by the time of the prophets (page 7).

At this point someone may remonstrate, "Is it not true that there is a progressive revelation of God recorded in the Bible?" Of course every orthodox Christian scholar believes that there is progressive revelation, but only the un-orthodox would include under that heading actual contradictions in revelation. By progressive revelation we mean that God has amplified the brief *but true* statements given early to His prophets. We certainly do not mean that un-inspired men came to a different and contradictory understanding of certain doctrines as time went on and that we find in the Bible this curious growth away from ancient, sincerely-held error into ever closer approximation of the truth. What is suggested in the Westminster Departmental Graded material is not progressive revelation but rather that the Bible contains contradictory statements about the Person of God.

Let us further substantiate this distinction by referring to the following questions asked in the student's quarterly?

What characteristics do you think observers of these [detailed ceremonial] laws assigned to God? . . . Compare the idea of God revealed in this prophetic passage with that shown in Ex., ch. 29, and notice how Amos points out the emptiness in God's sight of mere forms and ceremonies. Give in a sentence Amos' idea of God.

When we remember that Exodus 29 opens with the words of God, "And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office . . ." the grossness of this attack is seen. The entire chapter contains the very words which God had spoken and which Moses, the inspired penman, recorded. Amos also was a prophet—a mouthpiece of God. Although the orthodox conception of plenary inspiration allows that the private opinions of the writing prophets may have been out of accordance with

Modernism Today

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

By the REV. ROBERT B. BROWN

Pastor of Jennings Orthodox Presbyterian Church, Omaha, Nebraska

Moses vs. the Board of Christian Education

IN THE Westminster Departmental Graded materials for the first quarter of 1940, the Seniors (15 to 17 years old) were studying a series on *Thinking Christianity Through*. We are glad that the attention of these young people has been called to such important subjects as: *What May We Believe About God?*; *How Did God Make a World of Life?*; *Who is Jesus?*; *What Are Our Sources of Christian Power?*; *What Shall We Think About Prayer?*; *Who Can Forgive Sin?*; *Why Is There Suffering?*; *What Is the Bible?*; *What About Miracles?*; *What Must We Do About Those Who Have Never Heard of Christ?*; *What Is the Kingdom of God?*; *What Is Eternal Life?*; and *What Is Christianity?* We are at the same time apprehensive of the treatment which may be given these subjects at the hands of Park Hays Miller, Earl F. Zeigler and Hazel R. Brownson.

Lest these titles might leave one with the impression that the Presbyterian Church in the U.S.A. is returning to the faith of its founding fathers, let us examine certain alarming departures from the Bible found

in this pre-Easter material.

In the foreword to the leader's quarterly, the following statement appears concerning the value of the Shorter Catechism:

The truths of Christianity, after many testings and trials in the schools of thought and experience, were embodied in doctrinal statements and then reduced by our fathers to the brief formulas contained in our Shorter Catechism. To us the language often seems archaic, but the thought is just as vital for us as it was for them if we too interpret it in terms of our experience. Truths are abiding; only the outward forms change. Hence, it is our supreme task to interpret Christianity for our day and age (page 1).

We do not have to turn many pages before we are faced with a concrete instance of the way in which the truths embodied in the Shorter Catechism are reinterpreted for our modern day. On page 7 of the teacher's quarterly, in the lesson for January 7, 1940, on *What May We Believe About God?*, it is suggested that the pupils turn to Exodus 29 and read the detailed ceremonies for the consecration of Aaron and his sons with the shed blood of sacrifices, and the promise of God to dwell among His people in the tabernacle; then the pupils are to turn to Amos 5:21-24, where there is a condemnation of

God's revelation, yet their written words recorded in the Bible are God-breathed and therefore their revelations complement and do not contradict one another. Exodus 29 and Amos 5:21-24 are both the word of God. If the editors of the Westminster Departmental Graded material have found two differing views of God in these passages, they have discovered two opposing self-revelations of God. The very fact that the editors have suggested this contradiction of Moses by Amos shows the extent of the permeation of the leaven of the Auburn Affirmation. Certainly the "literal inerrancy" of the Bible is herein denied. Needless to say, the Shorter Catechism also is violated.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The Word of God which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

If language means anything at all, certainly one of the very first deductions from these questions of our Shorter Catechism is that it is from the whole Bible that we gain our belief concerning God. The God revealed in the Bible is the only true God. If the material in the lesson quarterly under examination is typical of the way the Catechism is to be interpreted for the 20th century, we do not believe such a desertion of the plain meaning of the Catechism should be dignified by the term, "Interpretation"; perhaps "Evaporation" would be better.

In the lesson for January 14, 1940, we have another example of the treatment of the Bible given by the Board of Christian Education of the Presbyterian Church in the U.S.A. This lesson, which is devoted to a study of "the creation," must perforce deal with the opening chapters of Genesis—chapters which are utterly irreconcilable with the prevailing evolutionary philosophy. The pupils here receive another request from their leader. They are asked to read aloud the account of creation in Genesis 1:1 to 2:3 and "to notice the sweep and majesty of the narrative rather than to try to analyze its scientific soundness." One is almost

The Guardian Overseas

DO NOT hesitate to send The Presbyterian Guardian to friends abroad. Should any copy fail to arrive, an additional one will be gladly sent. The post office assures us that, though mail may be delayed in some countries by censorship, it is reaching its destination close to the usual date. Through the pages of The Presbyterian Guardian your friends will find much comfort and blessing in these critical days.

reminded of the subtle question of the serpent, "Yea, hath God said, Ye shall not eat of every tree of the garden?" The pupil is asked to answer the following questions upon the completion of the Genesis reading:

Is this account more important from the standpoint of why God made the world or how God made the world (page 9).

Another enticing avenue of escape from the important question of the scientific accuracy of Genesis 1 is here opened.

Then the teacher is urged to complete the work of demolishing Genesis 1 by saying that the theory that God made the world in six days of 24 hours each has been discarded in favor of belief in the creation of the world over six long periods of time. Again someone may remonstrate that even the conservative *Davis' Bible Dictionary* does not favor the view that the world was created in six days of 24 hours each. How then can it be affirmed that the work of demolishing Genesis 1 is continued by citing a theory which even conservatives have espoused? Our answer is that conservatives who believe in that view do not use it as a preface to the anti-Biblical dogma of "theistic evolution." This, however, seems to be the way it is used in the Westminster quarterlies. I quote this masterpiece of vagueness:

Men have thought of each kind of object and each kind of life as a special,

separate, and complete act of creation on God's part. But today most students of nature have come to believe that God has worked through a gradual and growing process down through the ages. Some refer to this as theistic evolution. These words do not always mean the same thing, but we may interpret them as meaning that God has created the world by a process which he planned and directed so that God has always been in that process with his purpose.

Genesis 1:1 to 2:3 is the finest and truest picture of the Creation that we have anywhere, for it tells us that God existed before the world came into being, that he planned the world, and that he brought it into form in orderly and progressive stages (page 9).

I do not need to remind the reader that the very name, "theistic evolution," is a contradiction in terms. According to that splendid book, "Study Your Bible," by the Rev. Professor Edward J. Young of Westminster Theological Seminary:

Theistic evolution, when it is consistent, says that God created the universe and that He has continuously kept the world, but this type of evolution as a rule denies miracles. When we examine the writings of men who profess to believe in theistic evolution, we find that the God in whom these men believe is really not the all-powerful Creator of the Bible. Theistic evolution cannot possibly be brought into harmony with the Bible.

Will God's blessing rest upon a church which teaches its covenant youth the vagaries of modern anti-Scriptural unbelief?

WEST COAST ALUMNI MEET FOR INFORMATIVE SESSION

THE West Coast Chapter of the Westminster Theological Seminary Alumni Association met at the home of its president, the Rev. Graeme Smith, on April 18th for a profitable evening of fellowship. The guest of the evening was the Rev. Edwin H. Rian, President of Westminster Seminary's Board of Trustees. In addition there were 13 undergraduates of various universities and colleges in Southern California who plan to enter the gospel ministry. Mr. Rian spoke on the history and objectives of the seminary, and the meeting was then thrown upon for questions and general discussion. Several of the students plan to enroll at Westminster Seminary next fall.

The Christian Life

A Series of Studies for Young People

By the REV. OSCAR O. HOLKEBOER

June 16th

Christian Stewardship

CHRISTIAN stewardship presupposes that God is creator and therefore owner of all things. "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). Man may speak of his property rights as being over against those of his neighbor or fellowman, but not as over against those of God. Man is but the steward of the things God has entrusted to him, and he must give account to God in the great day of judgment (Rom. 14:12).

Upon the Christian, God has a double claim by reason of His redemption. He was purchased with the precious blood of Jesus Christ (I Cor. 6:19, 20).

"I've found a Friend, oh, such a Friend;
He bled, He died to save me;
And not alone the gift of life,
But His own self He gave me.
Naught that I have my own I call,
I hold it for the Giver;
My heart, my strength, my life, my all,
Are His, and His forever."

What is the scope of this stewardship? It includes a great deal. God owns us soul and body and all we possess. The souls we possess were made in God's image. Understanding, imagination, memory, will, feelings, desires—all these are powers either for good or ill. The believer, by God's help, must use them in the service of Christ and to the glory of God.

Our bodies are "fearfully and wonderfully made." To most of us God has given five senses without which life would not be as rich and full and enjoyable. Let us not be as those that indulge in the lust of the eye and of the flesh. Eyes can be used in the study of God's Word, ears in the hearing of it, and tongues in witnessing to it. Hands can be employed helping others. Of the feet God says, "How beautiful upon the mountains are the feet of him that publisheth good tidings." Homes, children, parents, food, clothing—all these are

blessings over which we are stewards. Indeed, a little thought will make us realize that money is but a small portion of all that God has entrusted to us. When we give to God He is not going to be content to receive a tenth of our income. He says, "My son, give me thine heart," knowing that if He has our hearts, He has the other things, too. Sum it all up and we find we are stewards of the manifold grace of God. No wonder that Paul declares, "It is required of stewards that a man be found faithful."

June 23rd

The Christian and His Work

Is work a blessing or a curse? Many have asked that question, and not a few have regarded it as a curse. But the Christian cannot regard his work as such. In the words of Henry Van Dyke (although we freely recognize that Van Dyke was no Bible-believer) he says:

"Let me but do my work from day to day,
In field or forest, at the desk or loom;
Let me but find it in my heart to say,
'This is my blessing, not my doom.'"

God enjoined man to work before the fall: to take care of the garden of Eden (Gen. 2:15). True, after the fall, God said to man, "In the sweat of thy brow shalt thou eat bread" (Gen. 3:19). Work was not the unalloyed pleasure after the fall that it was before. Many disappointments,

many hindrances, much toil and sweat—these things took the joy out of much of man's labor. But all in all, work is regarded as a blessing and idleness a curse in the Scriptures. Indeed, work is God-like for Jesus said, "My Father worketh hitherto and I work" (John 5:17).

God still commands us to work: "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10). "Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28).

It is quite true that the man who does not take into account eternity,

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and labors only for this world's goods, works in vain. No doubt it is of such that we read in Eccl. 1:3: "What profit hath a man of all his labour which he taketh under the sun?"

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Again to such Jesus said: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life" (John 6:27).

What attitude should a Christian take toward his work? He should do all to the glory of God (I Cor. 10:31). Whatever he does, he should do "as unto the Lord," his chief aim being to please God rather than to please men. Whatever be his occupation, however menial, if it be honest work and not detrimental to his spiritual well-being, God will bless it. Jesus does not advise indolence when He says, "Be not anxious for the morrow," but He does condemn worry which is not of faith.

More and more men are attracted to jobs in the performance of which a man must compromise his principles. For example, men have opportunities to work if they will work on the Lord's Day. Necessary work is, of course, permissible on that day, but often too wide a latitude is given to the word "necessary." Men who are deprived of the blessings of Sabbath worship unnecessarily will inevitably suffer loss.

No one need be so much occupied with the problem of making a living that he must deprive himself of doing some specifically Christian work upon occasion. Paul counselled the Corinthians to be "always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58). Let us remember that we are "labourers together with God."

June 30th

Christian Missions

The work of Christian missions is the business not of a few missionaries but of the whole church. Intercessory prayer, liberal giving, a clear, ringing testimony for Christ in a confused world—these are means by which every Christian can be engaged in missionary activity. (See "Our Missionary Responsibility," by Richard W. Gray in the May 10th issue of THE PRESBYTERIAN GUARDIAN.) Just as the little Israelitish maiden told Naaman of the one who could heal his leprosy, so every Christian can point to the One, Jesus Christ, who can take away the "leprosy" of sin (Matt. 10:32; John 1:46; 4:29). It is interesting to note in this connection that wherever the early Christians fled when persecuted, there the

seed of the Word was planted and sprang up to bear fruit in abundance.

Missionary work is not something we can ignore without directly disobeying the command of Christ (Matt. 28:19). It is not simply an extra-curricular activity of the church—in a very real sense it is *the* business of the church. It is paramount!

The scope of Christian missions is world-wide. "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This note is sounded again and again, not only in the New Testament but in the Old Testament prophecy as well (Isa. 66:19). "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

What must be the missionary's message? Oftentimes the message is minimized and the method is made all-important. Nothing could be more harmful. True, the method of approach to the unconverted is not unimportant. Jesus was the consummate master of this part of the missionary's task (study John 4). But the content of the message is far more important than the method of introducing it. If, with all our tact and diplomacy, all our winsomeness, we point the heathen in his blindness to the wrong way, we do him no favor but only lead him to destruction. The message must be the same as that proclaimed by Jesus and the apostles: "Believe on the Lord Jesus Christ and thou shalt be saved." "Repent ye, and believe the gospel." "Repent and be baptized." Of course, the implications of the foregoing words are exceedingly broad. The Christ by whom we are saved is the God-man who died for our sin and was raised for our justification. In short, the heathen, too, must have the unadulterated, full-orbed gospel as the Bible has revealed it to us.

An interest in Christian missions requires a great heart of compassion for the hungry multitude, a great pity for the heathen in his blindness. But it means more than that—much more! It means a loving obedience that gives instant heed to Christ's every command. It means a loyalty to Jesus Christ and a burning desire to see His Name above every name. It means that you and I want to see Satan's power crushed and Christ recognized as King of kings and Lord of lords, until the kingdoms of this world become the kingdoms of our Lord, and of His Christ.

SUPREME COURT UPHOLDS PRINCIPLES OF FREEDOM

A CONNECTICUT law, under which three members of the sect of "Jehovah's Witnesses" were convicted for soliciting funds for religious purposes without a permit, was declared unconstitutional in a unanimous decision handed down by the United States Supreme Court. The law was held invalid as being an infringement of the guarantee of religious liberty contained in the 14th amendment.

The court's opinion, delivered by Mr. Justice Roberts, declared that the Connecticut law was "a censorship of religion."

"In the realm of religious faith," it was declared, "and in that of political belief, sharp differences arise. In both fields the tenets of one man may seem the rankest error to his neighbor. But people of this nation have ordained in the light of history that, in spite of the probability of excesses and abuses, these liberties are, in the long view, essential to enlightened opinion and right conduct on the part of the citizens of a democracy."

U.S.A. CHURCH MODERATOR IS AUBURN AFFIRMATIONIST

FOR the first time in the history of the Presbyterian Church in the U.S.A. a man has been chosen to serve as moderator of the general assembly who has publicly repudiated his belief in the inerrancy of Scripture and who has announced that he holds belief in the doctrines of the virgin birth, the miracles, the vicarious death of Christ to satisfy divine justice and His bodily resurrection to be non-essential for the ministry of the church. Dr. William Lindsay Young, signer of the notorious Auburn Affirmation and President of Park College, Parkville, Missouri, was elected moderator at the opening sessions of the assembly held in Rochester, N. Y., on May 23rd. Four ballots were necessary, after which he received a unanimous vote by acclamation. On earlier ballots he shared a large number of votes with another Auburn Affirmationist, Dr. Joseph

Bolton Cooper Mackie of Philadelphia.

News of Dr. Young's election was received just as this issue of THE PRESBYTERIAN GUARDIAN went to press. An account of other actions of the assembly will be given in the issue of June 25th.

SOUTHERN ASSEMBLY TO CONSIDER CHURCH UNION

THE 80th General Assembly of the Presbyterian Church in the United States (southern) convened in the First Presbyterian Church of Chattanooga, Tennessee, on Thursday, May 16th, with 327 commissioners enrolled. Dr. Frank C. Brown of Dallas, Texas, was elected moderator on the first ballot. Dr. Brown received 187 of the total votes cast, and his nearest opponent only 79.

By far the most mooted question confronting the assembly was whether or not to continue union negotiations with the Presbyterian Church in the U.S.A., a question referred to the presbyteries for advice by the general assembly of 1939. Pre-assembly statistics indicated that 45 presbyteries favored continuation of the Permanent Committee on Cooperation and Union with freedom to continue its negotiations, while 39 presbyteries wished the dissolution of the committee or its conversion into a committee solely of "coöperation." Sentiment for continuation of the committee prevailed in the border synods, in the western synods, in some of the weakest and in the three strongest synods (Alabama, Arkansas, Kentucky, Louisiana, Missouri, North Carolina, Oklahoma, Tennessee, Texas, Virginia and West Virginia); sentiment against continuation of the union negotiations prevailed in the Synods of Appalachia, Florida, Georgia, Mississippi and South Carolina.

Two communications from the Presbyterian Church in the U.S.A. were read on Friday afternoon. The first invited Dr. Edward Mack, retiring moderator of the southern assembly, to attend and address the Rochester assembly of the northern church as the guest of that assembly. The second came from the Department of Church Coöperation and Union, and expressed the denomination's readiness, in spite of rumors to the contrary, to negotiate for a union



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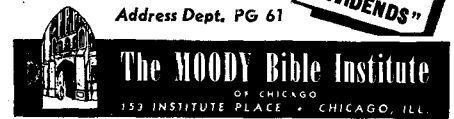
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between the two churches along the lines originally proposed.

A communication from the Bible Presbyterian Synod was read, expressing regret that the 1939 assembly had not seen fit to receive a fraternal delegate from that organization, and expressing a willingness to send such a delegate to this year's assembly if it were desired.

A total of 64 overtures were received by the assembly. Fifteen of these requested an expression of disapproval of President Roosevelt's appointment of Myron C. Taylor as his "personal representative" to the head of the Roman Catholic Church in Rome. Nine proposed or approved continuation of the Permanent Committee on Coöperation and Union.

The Presbytery of North Alabama requested the assembly not to add to the Confession of Faith the proposed new chapters on the Holy Spirit and on the Love of God and Missions (which chapters were added by the Presbyterian Church in the U.S.A. in 1903 and seriously diluted the pure Calvinism of the historic form of the Westminster Confession) and not to include "love" among the attributes of God enumerated in Question 4 of the Shorter Catechism. The Presbytery of Granville requested the reëntrance of the denomination into the Federal Council of the Churches of Christ in America. All overtures were referred to their appropriate committees.

On Saturday morning an answer

was given to the overture of the Presbytery of Lexington, asking for a deliverance of the assembly clarifying the action of the 1939 assembly in which it declared that the acceptance of certain truths contained in the Confession of Faith are involved in subscription to the ordination vows. The assembly replied that this was merely an *in thesi* deliverance, interpreting a part of the content of the ordination vows without any intention of changing the substance of them.

As this issue of THE PRESBYTERIAN GUARDIAN goes to press no further news of the progress of the assembly is available. A report of the actions of the concluding days will be published in the issue of June 25th.

Just Off the Press . . .

The Presbyterian Conflict

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