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## The Prophets

The First Article in a Series of Studies in Prophecy

By the REV. EDWARD J. YOUNG

Assistant Professor of Old Testament at Westminster Theological Seminary

**T**HE age in which we are living has witnessed among Christian people a revival of interest in the subject of prophecy. Certain groups, which represent a more or less consistently anti-denominational trend, have placed a strong emphasis upon "prophetic conferences" and sometimes have exhibited a desire to interpret present-day events in the light of Old Testament prophecies. Nor has interest in the study of prophecy been lacking in the historic Protestant denominations. Even when one turns to the Roman Catholic Church he notes that here, too, diligent attention has been devoted to this subject. Much as we disagree with the Romish church, we must nevertheless acknowledge our indebtedness to her for certain excellent works about the prophets. Even the Modernist, although he cannot properly be called a Christian, has manifested a great interest in the subject. Witness his appeals to certain of the Old Testament prophets as early preachers of the so-called social gospel.

### A Diverse Group

It will be our purpose in this series to study what the Old Testament has to say about prophecy and the prophets. In the present article we shall merely observe a few fairly obvious things about the men who were known as prophets.

For a period of more than a thousand years there appeared in ancient Israel men who claimed to be spokesmen for God. They steadfastly maintained that

God had spoken directly to them and that the message which they proclaimed was His very Word. This body of men the Bible calls prophets.

A casual reading of the Bible would leave the impression that the prophets were a widely diversified group. This diversity immediately appears in the fact that some prophets have made known their names to us, whereas others have kept their identity hidden. Many of the earlier prophets are unknown to us by name. When God desired to announce to Eli the downfall of his house, a prophet came bearing the announcement. The prophecy which he uttered is in many respects a remarkable one, containing an announcement of doom but also a reminder of the grace of God in its mention of a "faithful priest" (I Sam. 2:27-36). But who uttered the prophecy? The Bible merely calls the prophet a "man of God." Some Jewish commentators have sought to discover his identity, but the fact remains that we do not know who he was.

Contrast this with what is said about many of the prophets. Amos, for example, not only tells us his name, but also the place of his birth (Amos 1:1), his earlier occupation (7:14) and God's call to him (7:15).

The prophets differed also in their personal characteristics. Note how great is the contrast between the life of Elijah and the life of Elisha. Elijah appears as a rugged man of thunder. He seemed to keep to the desert fastnesses and to appear suddenly upon the scene only when he was needed. He was a man of action—

witness the challenge to the priests of Baal, the journey to Jezreel and the flight to Horeb. Elijah fought evil with sledge hammer blows.

But how different was Elisha! He appears as the quiet pastor, the man who enjoys society and who performs miracles for the benefit of God's people. Read at one sitting the lives of Elijah and Elisha and this contrast will become strikingly clear.

Isaiah and Jeremiah likewise stand out as examples of different types of men. Isaiah was one who, for the most part, kept himself in the background. It is evident, nevertheless, that he was a refined and educated person. Jeremiah, on the other hand, permits us to see much of himself, and in him we become acquainted with one whose religion was deep and personal.

Not only did the prophets differ in personal characteristics, but they differed in their manners of speech. Some were plain and direct; Elijah had no hesitation in telling Ahab to his face that it was the wicked king himself who was responsible for troubling Israel. Other prophets, however, used a more "psychological" method of approach; witness Nathan bringing David to confession of sin by his recital of the parable of the ewe lamb (II Sam. 12: 1-14).

Again, in the manner of the deliverance of their messages the prophets differed. Some, such as the unnamed prophet referred to above, delivered their messages directly. Others employed symbolism in their speech. Daniel was such a one; so was Amos. Still other prophets emphasized their messages by the use of symbolical action. Thus, Ahijah rent his new garment into twelve pieces and gave ten to Jeroboam, thereby signifying that the kingdom should be divided.

### Their Conviction

These and other diversities which might be mentioned seem of little moment, however, when one considers a factor that was common to all the prophets. This was their deep-seated, firm conviction that they were spokesmen for God. They believed that God had spoken to them. This is not to imply that they were mystics who had a vague impression of communion with God, nor that they thought that God had merely implanted in their minds the kernel of the message, leav-

ing its outworking and development to them. Rather they believed that the very words which they uttered were the words which God had given to them. In a later article we shall study more thoroughly their conviction. Suffice it to say at this point that the prophets did believe their entire message to be the Word of God.

Were they justified in this conviction or not? The Modernist says they were not. To him the prophet was but a child of his time, a product of the Israelitish environment, and his message merely reflected his reaction to the world 'round about. The prophet's message, according to the Modernist, was uttered primarily for the men of his own day, and not for those of later generations. The Modernist is not willing to believe in predictive prophecy. True, many do admit that the prophets did make important contributions to what they call the "development of the idea of God." But that the words of the prophets were also the very words of Almighty God they are not ready to grant.

Very different is the answer which the historic Christian church has given to the question just asked. According to the historic Christian church the prophets were entirely justified in their claim. They were not merely children of their day, guessing at the meaning of life. On the contrary, they were men to whom God had given a message and who in turn

proclaimed that message. Because this is the true view of the matter, we today may turn to the words of these ancient prophets and find in them, not the wisdom of man, but the very Truth of God.

## WALTHER LEAGUE AVOIDS POLITICS AT CONVENTION

IT IS heartening to learn that at least one church group has had nothing to say about the European war, the presidential campaign, international politics or domestic problems. The International Walther League, which held its 48th annual convention in Chicago last month, studiously eschewed all such topics.

In expressing the spirit of the entire convention, the Rev. Martin Walker of Buffalo, N. Y., president of the English district of the Missouri Synod Lutheran Church, told the 750 delegates that the "immediate task of the Christian church is not to save what is called civilization, nor to build a new social order.

"The supreme task of the church," he continued, "is to bring the souls of men into the right relationship with God. The church deals with individuals rather than with society, for every individual stands in a personal relation to God.

"Not a social revolution, however peaceful and beneficial, not even a reformation of society is the immediate objective of the church and its agencies; it is rather the regeneration of the individual operating through the Word of God."

### Bureau of Vital Statistics

*Born:* To the Rev. and Mrs. Thomas M. Cooper of Lincoln, Nebraska, a daughter, Marie Jonassen, on September 4th.

To the Rev. and Mrs. Donald C. Graham of Morristown, New Jersey, a son, Andrew James II.

To the Rev. and Mrs. George W. Marston of Philadelphia, Pennsylvania, a daughter, Muriel Mabelle, on August 9th.

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# The Reporter of the Covenant

The Fourth 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

**A**T THE Saltmarket, Glasgow, on Friday, the 30th day of April, 1602, there was born to Thomas Baillie and his spouse a son who was destined to render notable service to the Scottish church, and to place the ecclesiastical historians of Scotland under perpetual obligation. Robert Baillie, for so they duly named him, took to ink as a duck takes to water. Had he lived in the 20th century, the newspaper magnates would have vied with each other to secure his services as a special correspondent. For, despite his "evill hand" as a penman, Robert Baillie had a quick eye and a ready pen, and such a gift of description that the pages of his letters and journals form a series of stereoscopic pictures of the scenes which he witnessed. Carlyle, with characteristic pungency, describes him as "this headlong, warm-hearted, blundering, babbling, 'sagacious jolterhead' of a Baillie," but all lovers of the church which produced the Scottish Covenanters are debtors to the indefatigable note-taker and letter-writer whose toils have so incalculably enriched us with first-hand information about them.

The circumstances of Robert Baillie's spiritual awakening are not within our knowledge, but a graceful tribute which he pays to Robert Blair in the dedicatory foreword to his *Historical Vindication of the Government of the Church of Scotland* indicates that Blair's influence told powerfully in that connection. Blair, afterwards the associate of Samuel Rutherford at St. Andrew's, was then an assistant-master at the public school of Glasgow. John Livingston describes him as a man "of majestic, awfull yet amiable countenance," who so believed that he was "seldom ever brangled in his assurance of salvation." Baillie, who as a boy was enrolled in the Glasgow school in which Blair served, acknowledges his indebtedness to his master in the following terms, "When I look back (as I frequently do with a delightful remembrance) towards those years of my childhood and youth, wherein I

did sit under your discipline, my heart blesses the goodness of God, who in a very rich mercy to me, did put almost the white and razed table of my spirit under your hand, after my domestick instructions which were from mine infancy, to be engraven by your labours and your example with my first most sensible and remaining impressions, whether of piety, or of good letters, or of morall vertue: What little portion in any of these, it hath pleased the Lord of His high and undeserved favour to bestow upon me; I were ungratefull if I should not acknowledge you after my Parents, the first and principall instrument thereof. I cannot deny, that since the eleventh year of mine age to this day, in my inmost sense, I have alwayes found myselfe more in your debt, than in any other man's upon earth."

Baillie enrolled as a student in the College of Glasgow in March, 1617, and took his Master of Arts degree in 1620. In a subsequent course of theological study, he acquitted himself with such distinction that he was appointed Regent, or Professor, of Philosophy in the college. He held this office for five or six years, and thereafter became minister of Kilwinning in Ayrshire.

At the time of his induction to Kilwinning, Baillie could not be claimed for the militant Presbyterian party. He was strongly opposed to the Arminian doctrine which the prelaty party had embraced, but to prelaty itself he had no marked aversion. Indeed, he had received episcopal ordination at the hands of Archbishop Law of Glasgow, and kept up a friendly correspondence with him. But when Laud made his ill-fated endeavor to impose his Popish Service-Book upon the Scottish people, Robert Baillie buckled on his armor and took the field against him. He was present at a meeting of ministers, held in Edinburgh in October, 1637, where the chairman "inquired of each of the brethren, if he dissented from the Service-Book." "I was posed," writes Baillie, "somewhat more narrowly, because they suspected my mind in

those things." He not only expressed his disapproval, however, but gave such weighty reasons for his view that, to quote his own narrative, "I was heard with very great applause, and ere even was too famous a man in all the town, and intreated, that what I had said, or could say more to that purpose, I would put it in write; for that way of proceeding was counted to be very advantageous to our cause."

Baillie was a member of the famous assembly which met in Glasgow in the following year. He went prepared for a long sitting, taking with him a trunk filled with books and papers, and purposing to "read, and write, and studie all incident questions." He was appointed, along with David Dickson, to address the assembly on the subject of Arminianism, and having read his paper to the reverend Court, "got thanks for it, and was fasched many days in provyding copies of it to sundrie [persons]."

No modern news-reel could possibly bring the scenes at the Glasgow Assembly more vividly before us than do Baillie's letters and journals. In particular, his report of the proceedings, written for the benefit of his cousin, Willam Spang, who was Scots minister at Campvere in Holland, is a document which no student of covenanting history can afford to overlook.

The struggle for Scotland's religious liberty which followed the signing of the National Covenant, and the abolition of episcopacy by the Glasgow Assembly, appeared to have a bracing effect upon the somewhat lethargic spirit of Robert Baillie. In 1639 he accepted the chaplaincy of Lord Eglinton's regiment, and was in the army of the Covenanters at Duns Law. "It would have done yow good," he tells William Spang, "to have casten your eyes athort our brave and rich hill, as oft I did, with great contentment and joy. . . . Every company had flying at the Captaine's tent-doore, a brave new colour stamped with the Scottish arms, and this ditton, FOR CHRIST'S CROWN AND COVENANT, in

golden letters. . . . Had ye lent your eare in the morning, or especially at even, and heard in the tents the sound of some singing Psalms, some praying, and some reading Scripture, ye would have been refreshed. . . . For myself, I never found my mind in better temper than it was all that tyme frae I came from home, till my head was again homeward; for I was as a man who had taken my leave from the world, and was resolved to die in that service without returne." But the Treaty of Berwick prevented a clash of arms. Charles I granted practically everything that the Covenanters demanded, and the covenanting army was disbanded. But this, as it turned out, was merely a truce, and not a peace. For perfidiousness, Charles had few equals.

Although several more important charges were at various times offered to him, and the four Scottish universities contended for his services as professor, it was with extreme reluctance that Baillie at length, in 1642, agreed to leave Kilwinning and become David Dickson's colleague as Professor of Divinity in Glasgow University.

It was from Glasgow that Baillie went to London in 1643 as one of the Scottish commissioners to the Westminster Assembly. Recognized as an outstanding scholar and administrator even in that council of intellectual giants, a full share in the assembly's work was given him and he performed it loyally. But perhaps his best services to posterity, after all, were rendered when, in intervals between sederunts, he wrote newsy letters to various correspondents, recording the proceedings of the assembly and giving his impressions of its leading personalities.

Baillie returned to Scotland in 1646 and gave himself to his professorial duties in Glasgow University, of which he became principal in 1661.

After the execution of Charles I in 1649, and the subsequent proclamation of his son Charles II by the Scottish people, Robert Baillie was one of the divines sent to the Hague by the general assembly to treat with the new king with a view to obtaining from him a promise of obedience to the covenants. But the deputation met with no success in its mission. Baillie, loyal to the core, sets the blame for the king's obduracy to the account of his advisers. "It were all the pities in the world bot he were in good com-

panie," he writes. "He is one of the most gentle, innocent, well-inclyned Princes, so far as yet appears, that lives."

"So far as yet appears!" Charles II soon appeared in his true colors! On his arrival in Scotland in the following year he gave his assent to the covenants, and subsequently, at his coronation in Scone, even appealed to his subjects "that if in any time coming they did hear or see him break that covenant, they would tell him of it, and put him in mind of his oath." They had not long to wait for the act of perjury referred to. After the restoration, Charles repaid the loyalty of his Scottish subjects with persecution and death.

Baillie died in Glasgow in August, 1662, lamented even by many who did not share his ecclesiastical views, for he was a fair-minded opponent. He experienced the disappointment of seeing certain of his former comrades-in-arms won over to episcopacy by the bribe of ecclesiastical advancement. Indeed, he himself had been offered a bishopric, but had declined it for the excellent reason which he disclosed to Andrew Fairfoull, the Archbishop of Glasgow, who visited him in his last illness. "Mr. Andrew," said Baillie, to the former minister of Dunse, "I will not call you my Lord; King Charles would have made me one of those Lords: *but I do not find in the New Testament that Christ has any Lords in His House.*" Less extreme than many of his fellow Presbyterians he undoubtedly was, but not less loyal. The tribute paid him by David Laing, who edited the Bannatyne Club edition of his *Letters and Journals*, well claims that "as the Church of Scotland should ever cherish the memory of those faithful and devoted ministers belonging to her Communion who have, in times of peril or difficulty, asserted her inalienable rights as a Christian Church, so, among the number of those kindred spirits, who have 'obtained a good report, through faith,' in bearing their testimony to the truth, an honourable place ought unquestionably to be assigned to Robert Baillie."

**Missions**  
**YOUR** gifts to home and  
foreign missions are ur-  
gently needed.

## Introducing Mr. Kuschke . . .

**D**URING the coming year many members of The Orthodox Presbyterian Church will become well acquainted with the Rev. Arthur W. Kuschke, Jr., newly-appointed assistant to the field secretary of Westminster Theological Seminary. Mr. Kuschke will visit members of The Orthodox Presbyterian Church within a radius of about seventy-five miles of Philadelphia, will preach in numerous



The Rev. Arthur W. Kuschke, Jr.

pulpits, and will spend much of his time in conferring with prospective students for the ministry in colleges and universities of the east.

A native of Wilkes-Barre, Pennsylvania, Mr. Kuschke is twenty-seven years old. He was graduated from Wilkes-Barre Academy in 1928; from Wyoming Seminary (not a theological institution), Kingston, Pa., in 1932; from Wheaton College, Wheaton, Ill., in 1936; and from Westminster Theological Seminary in 1939. In 1940 he received the graduate certificate of Westminster Seminary. Seven summers, from 1930 to 1936, were spent as councilor at a boys' camp in the Pocono Mountains. In the summer of 1937 he preached in Weare, N. H., under the auspices of the Committee for the Propagation of the Reformed Faith in New England. Recently, he has supplied the pulpit of the Calvary Orthodox Presbyterian Church of Bridgeton, N. J., for four months, and of the Covenant Orthodox Presbyterian Church of Vineland, N. J., for

seven weeks. He was ordained as an evangelist by the Presbytery of Philadelphia in May, 1940.

"A new movement has sprung up in America," said Mr. Kuschke, "a new movement that advocates a return to

something old. It has the radical vigor of believing that it is founded squarely upon a body of facts and doctrines which are the truth. In other words, it believes that the message of God's Word must go out

again to the troubled world. Of this movement Westminster Theological Seminary is the great center. I count it a marvelous privilege to represent this seminary which stands so firmly on the Bible."

## Westminster Seminary and Graduate Study

By the REV. EDWIN H. RIAN

**W**E ARE happy to announce a gift of ten thousand dollars by a warm friend of Westminster Theological Seminary for the purchase of books during the next three years. This large and generous contribution will not only enable the institution to expand its general library facilities, but will also make it possible to procure important reference works which every seminary should possess.

Two outstanding series of volumes have already been bought as a result of this fund and are in the library. We refer to Migne's *Patrologia* (The Writings of the Church Fathers) 167 volumes in Greek and 221 volumes in Latin, and the Weimar edition of Luther's complete works in 84 volumes. These two sets are extremely valuable for research and the seminary is fortunate in having been able to purchase them.

At the present time Westminster Seminary has more than fifteen thousand volumes, and hundreds of books are being added each year. In the last few years portions of the libraries of Dr. J. Gresham Machen and Dr. Caspar Wistar Hodge, Professor of Systematic Theology at Princeton Seminary until his death, have been received. Great care has been exercised to make the library one of quality rather than mere quantity, so that while the aggregate is not large the scholarship and worth are of the highest. This same policy of selection will be maintained during the coming years when a comparatively large number of volumes will be added.

The process of building an outstanding theological library is a long and arduous one. It is conditioned not only upon the amount of money available but also upon the ability to secure needed volumes which are out of print. A good library is the result of

years of labor and trained discrimination.

The first prerequisite of a theological seminary or, in fact, of any institution of higher learning is a faculty of scholarly attainments. Men of learning, with gifts to impart knowledge, are rare and difficult to find. This is especially true when there is added the requirement of belief in the Bible as the Word of God. In this respect Westminster Seminary has been fortunate, for each member of the faculty is an expert in his field of theology and moreover has a firm conviction that the Bible is true and that historic Christianity is the only way of life. The students who have come to the seminary from many parts of the world attest to the fact that they have been drawn there by the consecrated and able professors. Others will augment the faculty from time to time and these, too, will be of the same caliber.

A second requirement, however, and one as important as an able faculty, is a good library. Students will not advance far in theological study unless they have, at their command, books for research. An historical perspective and a knowledge of the findings of others on a given subject are absolutely essential to the proper understanding of that subject. This is axiomatic in education and has always guided the seminary in its purchase of books for the library.

There is an additional reason, however, why Westminster Seminary desires to increase the library facilities. In the past eleven years Westminster has been largely an undergraduate school of theology and it wishes to remain that primarily. The training of pastors and missionaries will always be the first duty and work of the institution. But the need for a

graduate school of theology which is committed to the great system of truth revealed in the Bible is evident to anyone who is acquainted with the situation in the Christian world today. Opportunities for graduate theological study are comparatively few in America, and those that do exist are, by and large, opposed to the Christian religion of the Bible. In order to insure sound Biblical professors there must be institutions which train such men and which encourage such study. These seminaries should be of the highest scholastic standing, so that the Christian theological teacher can take his place with those of other fields of endeavor. The queen of the sciences, theology, must reaffirm her high position of authority and the scholarly professor of theology can lead the way.

Westminster Seminary must train teachers as well as pastors. An important stipulation of the State Council of Education as a prerequisite for the granting of graduate degrees is larger research facilities. Consequently the exceedingly generous donation of ten thousand dollars for the purchase of books, together with the usual yearly additions to the library, will make it possible to fulfill this requirement of the State Council within the next few years. If there are others who wish to aid in the task of enlarging the library by a gift of money or books, they may thus help Westminster Seminary to reach an important goal, and thereby further the cause of Christ.

When Westminster Seminary has become a full-fledged graduate as well as undergraduate theological seminary, there will be cause for great rejoicing; for then it will be fulfilling to the highest its mission as a school of the prophets.

## Sam, Seaweed and Sunday School

More 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

IN THE Junior Teachers' Quarterly of the Presbyterian Church in the U.S.A. for the third quarter of 1940, the lessons from July 7th through August 25th deal with "Understanding Our World." The lesson for July 14th is entitled, "In the Beginning God." On page 3 of this quarterly several books are recommended to both teacher and pupil. One of the books recommended for the Junior himself is "The Earth for Sam," by W. Maxwell Reed. This book is recommended again in the lesson for July 14th as an important aid in preparing to teach this particular story of creation. The leader is urged to acquaint himself with interpretations different from his own, "not with argument, but with an attitude that shows the boys and girls that his faith in God is strong enough to make him unafraid to examine any interpretation that reverent and thoughtful persons have proposed."

As every orthodox Christian well knows, one of the great menaces to the faith of our children today lies in the teaching of the false theory of organic evolution. This theory logically excludes a faith in the God of the Bible. It is extremely important to orthodox Christian parents that the Sunday school scholar be shown that the opening chapters of Genesis exclude a theory which teaches that one species gradually developed into a new species and that finally man was made in the image of the beast rather than in the image of God.

We are therefore concerned to know just what is actually taught in this book on the history of the world which the Board of Christian Education of the Presbyterian Church in the U.S.A. recommends for the Juniors. Does it point out the basic contradiction between the Bible and the naturalistic evolutionary theory?

The title page of "The Earth for Sam" informs us that the other title for the book is "The Story of Mountains, Rivers, Dinosaurs, and Men." Sam, a boy of ten, is pictured clinging to the earth, gazing wide-eyed at

strange prehistoric reptiles and birds and mastodons which any frequenter of the museum can identify as the "evidence" offered by evolutionists in support of their theory.

The table of contents is scarcely calculated to quiet the fears of the orthodox Christian. The book is to tell us of the creation of the world under the stirring title of "When the World Was Hot." The Presbyterian Junior is to be introduced to the microscopic germs which constitute his first living ancestors. In the chapter on "Seaweed and Jellyfish" he is to see the development of these germs under the pressure of differing environment into widely separated types of life. He is to be introduced to a world of boiling seas, cloudy skies of steam, shooting stars as large as cities crashing into the earth with such force that hills are thrown about as pebbles, streams of lava flowing into wide seas, incessant and ear-splitting electric storms. The geologic ages will be considered in order: Silurian, Devonian, Carboniferous, Permian, Triassic, Jurassic, Cretaceous, Eocene, Oligocene, Miocene, Pliocene, Pleistocene. Other chapters on Mountains and Rivers, Volcanoes, Glaciers, and kindred topics greet our eye.

As we quickly turn the leaves of this 387-page book, we are immediately struck with the many illustrations and funny cartoons. What child would not be amused by the picture of a little boy with a magnifying glass in his hand, tracing a winding path which is formed by the words: "Traces of a Great-great-great-great . . . Grandfather" and finding, at the end of the path, a monkey hanging from a palm tree? Who would not be delighted to see the antics of a three-year-old child squirming to get away from his father's arms while he is holding him up to see a portrait of a pop-eyed primate ancestor who lived some 55 million years ago? The child will probably remember the ape-like features of Pithecanthropus because of the clever legend beneath the picture:

A contemporary of our ancestors of 1 or 2 million years back. This particular gentleman lived in Java until a few years ago, when he moved to Holland and took up his residence in a safety deposit box. He didn't have to hire a large box, for he had a careless way of losing his bones. When he left Java he had only a skull, one bone, and a few teeth—at least that is all his friends could find when they arranged for his passage.

What child will fail to catch the evolutionary teaching of the book when he sees a scaly creature half out of the water, waving with one of his rudimentary front legs, saying, "Good bye, Fin!?" We can therefore see that the book is, after all, designed to capture the fancy of a child. The print is large, and the language is simple.

In the Students' quarterly for Juniors, in the lesson for July 14th, we find these sentences:

The Bible doesn't tell us very much about how God caused things to be, only that he planned the world and made it all in his own wonderful way. God, we believe, taught us more and more about himself and his way of working as men grew able to understand. We call that "revealing his truth." The truth that men learn in this way is called a "revelation." No one knows who wrote many of the oldest parts of our Bible, but we do know that God revealed himself to certain men who could understand, and that those men told and sang and wrote what they had learned, so that all men might know about God and his world (page 10).

Now although every informed Christian believes in progressive revelation, it seems to us that the flood gate is here being pried open in order to allow the impounded waters of the evolutionary theory to engulf the Presbyterian Junior. If the Bible does not tell him very much about how God caused things to be, must he not seek that information in books suggested by his church? Is it not possible that God has revealed his truth to men who have made a scientific study of the world? Why not swallow W. Maxwell Reed's "The Earth for Sam," hook, line, and sinker?

"How did the world come into existence?" wonders the Junior. Mr. Reed has a definite answer. Millions of years ago the sun either collided or nearly struck another star. This resulted in the breaking off of huge masses of melted rock and fiery gases from the sun. The earth was much smaller than it is now. As it whirled through space, millions of shooting

stars rushed through the steaming air and struck the little earth. This tended to build up the earth to its present bulk. There are other theories, Mr. Reed admits, but he inclines to the nebular hypothesis and the shooting star theory of the creation of our earth.

"How did life begin?" queries the covenant child. Mr. Reed again flies to the rescue. After millions of years the earth began to cool off and finally, on the surface of the steaming oceans, tiny germs lived—germs smaller than the microscope could detect. In course of time some learned to swim and became jellyfish; others made shells and became shellfish; others became seaweed and coral. All this happened prior to 390 million years ago.

"How was man created?" asks the Presbyterian Junior. Here Mr. Reed has rather a fascinating device for fixing the minds of the children on their long pre-human ancestry. Each time he comes across a "Great-Grandfather" or "Cousin," he asks the child to hang his full-length portrait in the dining room. The *Thinopus*, an amphibian ancestor who lived during the Devonian Period about 350 million years ago (whose fins developed into rudimentary legs) is the first to occupy a place of honor on the dining room wall. The next creature is the *Varanops*, a reptile some four feet long, who lived in Texas some 160 million years ago. The third picture of our ancestors to be framed is the *Dromatherium*, an animal about the size of a squirrel, who was the ancestor of all mammals about 190 million years ago. During the Eocene period, only 55 million years ago, the great apes appeared and man finally emerged from a branch of the order called primates. During the Miocene Period, a mere 19 million years ago, our Great-Grandfather *Dryopithecus* appeared. The Presbyterian Junior is told that gorillas and chimpanzees now living in Africa give us a very good idea of the intelligence of this ancestor. "Man" is introduced during the Pliocene epoch, only six million years ago, as "the most intelligent, ingenious, and destructive of all mammals." Various portraits of "man" are given. For instance, the *Pittdown* man is spoken of in these terms: "He wasn't very bright, but he was one of the brightest animals

of that time." By way of summary we find this paragraph on page 378:

We saw life become a cell, then a group of cells. In turn there have appeared before us the fish, the amphibian, the reptile, and the mammal. Finally from among the mammals there appeared the primates, the European white primates who have founded the British Empire and the United States of America.

From these thumb-nail sketches one can see the nature of the book which the teacher is urged to check out from the juvenile department of the library and put into the hands of the members of his class. One trembles for the future of the church which so carelessly guards the training of its leaders of tomorrow!

### With the New Books

CHURCHES AND SECTS OF CHRISTENDOM, by J. L. Neve. Lutheran Literary Board, Burlington, Iowa, 1940. Obtainable from the author at 1015 N. Fountain Avenue, Springfield, Ohio, \$3.50.

**W**HEN they see the confusion, cruelty and hatred that is apparent in the world around them today, Christian people are inclined to wish that the church of Christ in its earthly organization could be just one happy family. Why do we have to have these wretched denominational divisions? What a melancholy spectacle they make. How glorious it would be if the visible church presented a united front against all these forces of cruelty and hatred. So people think.

Have they ever pondered the truism that if there were not so many denominations there would not be so many church members? For, in the first place, people are more likely to join something to which they can wholeheartedly commit themselves than an organization that awakens only lukewarm sympathies. There are numbers of denominations because people's opinions differ. In the second place, the more gigantic church organizations there are, the fewer workers in the church there are, generally speaking. These facts only go to show that the existence of various church organizations is not an unmitigated evil and that the wise road to church union is through an education of the membership in

the truth rather than through forced combinations in the manner of some big business.

Professor J. L. Neve of the Hamma Divinity School of the United Lutheran Church has published a most useful and interesting volume describing the background, origin and principles of the various Christian churches and church groups in Europe and this country. It forms a valuable book of reference on this subject and is useful in several specific departments. The necessity of doctrinal foundations is well emphasized (pp. 24ff.), the review of the differences between Protestantism and Roman Catholicism is particularly helpful. There is an informing mention of sacramentals (pp. 156-9).

The section dealing with Lutheranism is especially to be commended. The differences between the Lutheran principle of the separation of church and state and the actual Lutheran practice in much of Europe is pointed out (p. 217). The section on pietism (pp. 233ff.) and the discussion of the forced Prussian Union of 1817 (pp. 227ff.) are particularly worthy of praise.

In dealing with Reformed theology, Dr. Neve is less at home. The section on Scotland is quite unsatisfactory. Note, for example, the statements that there is "no essential doctrinal difference" between the Church of Scotland and the minority Presbyterian churches in Scotland (p. 290), and that "Chalmers, in the prosecution of his ideal, had a successor in Dr. James Robertson" (p. 289).

The discussion of Presbyterianism in this country is perhaps an improvement on that of Scotland, though it, too, has its weaknesses. Dr. Neve's brief remarks concerning the five points of Calvinism are not illuminating (pp. 328, 9). It is interesting to notice that he prophesies the reunion of The Orthodox Presbyterian Church with the Presbyterian Church in the U.S.A. (p. 303). His doctrinal ideal for Presbyterianism is something between "Calvinistic predestinationism and Arminianism" (p. 304)!

The volume is an exceedingly useful compendium of information concerning a wide field. The background, principles, and present state of the groupings of Christendom are illuminated. In spite of imperfections, the book is warmly to be welcomed.

Its readers will be wiser than those who neglect it, even if they retain

only a portion of its rich contents.  
—PAUL WOOLLEY

## So Great Salvation

A Study of the Book of Romans for Young People

By the REV. HENRY D. PHILLIPS

September 29th

### The Righteousness of God Romans 3:21-31

IN PRECEDING lessons we have seen the vain efforts of men as they strove after righteousness. Today the righteousness of God is revealed in all its wondrous grace. Independent of the law, in which the Jew had boasted and under which he had labored, salvation comes freely; and this is attested by the law and the prophets. Can we soon forget the gracious way in which God dealt with Israel, or the rich promises which He bestowed upon them so unconditionally? These all find their fulfillment through faith in Jesus Christ. Freely this gift of righteousness has been offered to all who will believe God through our Lord Jesus Christ. "All have sinned and come short of the glory of God"; thus all need His salvation. God has offered full cleansing through the redeeming act of our Lord Jesus. Let us not be like the boys in the Sunday school class who refused to take the fine watch their teacher offered them each in turn. How chagrined they were when the youngest in perfect confidence in the teacher accepted the watch, and it was given to him "for keeps."

By satisfying the demands of the law (perfect righteousness resulting from complete obedience, and the paying of the full penalty for the law's transgression) Christ has, through the shedding of His blood and His sinless life, provided the ground of justification. In this He satisfied the justice of God for us. As the cardinal doctrine of the Bible is justification by faith, so the turning point in the soul's self-conscious history is the reception of Jesus Christ as the propitiation for our sins.

Let us close with the concise words of Dr. Charles Hodge, "The doctrine of atonement produces in us its proper effect, when it leads us to see and feel that God is just; that He is in-

initely gracious; that we are deprived of all ground of boasting; that the way of salvation, which is open for us, is open for all men; and that the motives to all duty, instead of being weakened, are enforced and multiplied."

October 6th

### Justification by Faith Romans 4

To be justified is to be regarded by God as righteous on the merits of Christ's complete satisfaction, made personal through faith. This was a new concept to the Israelites and they could not seem to grasp it. So Paul deals with the problem, using as an example the father of Israel, Abraham. If it is proven that Abraham was so justified then there can be no further objection. Point by point it is shown that Abraham's forgiveness turned not on works but on that faith whereof David sang. The hero king of Israel raised his song in praise of God's grace, the imputation of righteousness to man, and His divine mercy without respect to any works of man. Again, in the case set forth, it is stated that circumcision did not determine Abraham's acceptance before God; he was accepted prior to the act of circumcision which was later given as a seal of the righteousness of which he was already possessor. This fact shows that there is nothing to prevent him from being the spiritual father of the uncircumcised as well as the circumcised. Further, he was received by God and given to know the richness of the future of his people, not through the law but through promise, the antithesis of the law. Thus Abraham is the father of *all* believers, not merely those under the Law, or old dispensation. Lastly, it is evident from the nature of the law that no one could be justified thereby.

To climax these arguments, Paul goes on to show that Abraham stag-

gered not at incredible promises, such as the promise of a son after he was an old man—naturally an impossibility, but with God a certainty. In this day of great endeavors on the part of man, let us not forget that through no efforts of our own, but simply through His grace, we are saved through faith.

October 13th

### Effects of Righteousness Romans 5

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Thus in another epistle Paul summarizes justification by faith. Flowing out from this are rich and blissful effects, the first of which is "peace with God."

"Peace, peace, sweet peace!

Wonderful gift from above!

Oh, wonderful, wonderful peace!

Sweet peace, the gift of God's love!"

The trusting heart of the little child, who knows not the terrors of this world, in a manner reveals the peaceful heart of a forgiven sinner, who has no fear of the terrors to come. God's awful wrath has been turned away by Christ Jesus, and He has put in its place the peace that passeth understanding. This sense of present favor is accompanied by the assurance of future glory. The hope thus entertained is in no way diminished by the tribulations through which we pass while on this earthly pilgrimage, for we know that they are for the purpose of confirming our expectation. How freely God has sacrificed for us through the compulsion of His love, so that though we were unworthy, were yet at enmity with God, Christ died for us. Much more freely shall we be received by the Father as Christ lives for us.

The effects of Christ's act of obedience are contrasted with the results flowing from the first Adam's disobedience. By the fall of Adam, all men are sinners; in the death of Christ, believers are declared righteous. God imputed the sin of Adam to all his descendants. In the same manner, He has imputed the righteousness of Christ to all who believe, that is, to the elect. Sin's reign brings forth death; grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

# The Presbyterian Guardian

## EDITORIAL

### The Missionary Crisis In Japan

**T**HE recently reported action of the Japanese government with respect to the Christian missionary enterprise should cause the Christian church to give renewed thought to the subject of the task of missions in the modern world. The situation calls upon us to take a realistic view of the obstacles which must be faced, and to dedicate ourselves anew to an unwavering testimony to the one true gospel as the only hope of the world.

It appears now that religious freedom exists no longer, even in name, in Japan. The Japanese Constitution, when it was promulgated in 1889, was hailed by the Christian world as a wonderful document, because it was said to guarantee religious liberty. Actually, however, this grant of religious liberty was restricted by the proviso that its exercise must not disturb public order and peace. This restriction might be proper and innocent enough, but it might also, under certain circumstances, bolster a suppressive policy. Now the full implications of a totalitarian policy begin to appear. For, according to the reports that have come from Japan, the government has demanded the withdrawal of all foreign financial support of religious work, the replacement of foreign missionary executives by Japanese Christians, and an amalgamation of the various sects and denominations into one church to be known as the "Genuine Japan Christian Church." Evidently Christianity in Japan is to become "indigenous" from the top down, and this is surely something new under the sun.

This latest action on the part of the government has not been altogether precipitate, however. It has followed a long struggle in which the government exerted pressure and the Christian church, as a whole, compromised with the demands of the state. This struggle largely centered in the question of doing obeisance at the shrines.

In its earliest stages, so long as the attendance at the shrines was merely a part of the public program of education, the question was not particularly acute. Some Christians kept their children at home on the days when the children were to attend the shrines, but most Christians apparently did not give the matter much thought. The practice was classified as a part of the national ethics, and there was no clear declaration of its religious character.

The situation changed, however, when mission schools were required to conform. Some of the mission schools yielded almost at once to the demands of the government. It is reported that the Presbyterian schools held out against the pressure longer than those of other denominations, and that the schools in Korea were outstandingly adamant. In particular the Southern Presbyterian Mission in Korea insisted that its schools be closed rather than compromise with idolatry.

Indicative both of governmental policy and of the tendency among the churches is the interesting fact that the head of the new state-sponsored church of Japan is to be one who has prominently supported worship at the

shrines. He is Yoshimune Abe, who, it is reported, soon after his election as Bishop of the Methodist Church of Japan, went to the Grand Shrine at Ise, a shrine dedicated to the Sun Goddess, to announce the plans of his church in connection with the special services of commemoration of the 2600th year of the founding of Japan.

It is a sad commentary on the development of Christianity in Japan that there has been so little protest to the government against its religious policy. Protests by churches are no longer raised and, especially since the Manchurian Incident, hardly a single voice of dissent has been heard. Some Christians found refuge in the declaration of the Ministry of Education that the shrines were not religious in character but merely of a patriotic nature; but, with a strange lack of consistency, they have also resolved to work for the elimination of any religious elements from the ceremonies! Evidently there was expectation that through such a policy of compromise greater opportunity would be offered for the preaching of the gospel, and that a stronger and more effective stand could be taken later. The folly of such a policy should now be evident to all.

The future of the Christian church rests not with those who sinfully compromise with idolatry nor with those who keep silent in the face of totalitarian threats, but with the company of faithful Christians who, relying upon God as the only King and Saviour of their souls, witness the good confession. This was true of Christianity in the early days of its trial in the Roman Empire, and in this new era of nationalism we must be alert to the sin and folly of compromise. Caesar may not have that which belongs to God.

From our petty human perspective the outlook for the cause of Christ in Japan is dark. Nevertheless, to judge that Christian missions are doomed would be premature. It is still too early to say exactly how the recent actions of the Japanese government will affect the missionary enterprise. Meanwhile, we who are so far away should pray in the hope that through these very trials Christ may yet be glorified, and in the confidence that the kingdom of the world will become the kingdom of our Lord and of His Christ.

—N. B. S.

### The Journal

**T**HE November issue of the Westminster Theological Journal will contain a timely and informative article by the Rev. Johannes G. Vos on the problems of missionary endeavor in the light of new governmental policies throughout the world. The Rev. Professor Edward J. Young will discuss the liberal view of Old Testament religion in relation to the Bible.

In order to be sure of receiving your copy of the November issue, send your subscription today to: Westminster Theological Journal, Westminster Seminary, Chestnut Hill, Phila., Pa. The cost is only one dollar a year.

## Private Prayer

The Seventh in a Series of Meditations on Prayer

By the REV. BURTON L. GODDARD

**B**UT thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Thus did our Saviour assume the exercise of private prayer on the part of His disciples.

It is in a man's closet, not on the street corner or in the sanctuary, that he learns to unburden his soul to God. One is often moved when he reads the text of prayers made in the governmental assemblies of our country at the crucial periods of its history. Men of God have been moved by the Spirit as they have offered prayer in great ecclesiastical gatherings or even in an obscure company of worshipers during a quiet hour of Sabbath worship. But from the closets of men and women have ascended unto the God of the Ages prayers without peer, prayers of faith, prayers of importunity, prayers of confession, prayers of submission.

### Beginnings

It is at the mother's knee that men are most often introduced to the exercise of private prayer. Mother, as well as God, hears those early prayers. She is the teacher. But how shall she proceed with her instruction?

Too often the use of a stereotyped prayer is deemed sufficient. The child repeats the familiar lines, "Now I lay me down to sleep," or "Let thy holy angels spread their wings above my bed and keep me safe, because I am the Heavenly Shepherd's little lamb." He recites the Lord's Prayer. Yet he is not taught to phrase his own gratitude and petitions. How shall he learn to express himself in prayer, to make his wishes known, to pray from the heart, to claim the promises of the Word? Too often the time comes when the prayer of childhood falls into neglect and is no longer used. When it is discarded, the prayer life ceases altogether. Provision has not been made to bridge over the gap and provide for the necessary transition from childhood to maturity.

Let Orthodox Presbyterian parents be wise in teaching their children to pray. Let them inculcate the lesson

that prayer is but talking to God. Let them train their children to express themselves freely before the throne of grace, magnifying the name of the Lord, making mention of the wonders of His handiwork, remembering the gift of the Saviour, thanking the Heavenly Father for His gracious kindness in giving us all things, asking for favors according to the divine wisdom and will, interceding for a blessing upon father and mother, not forgetting the spiritual needs of self and of playmates.

### Habits

Careful preparation along such lines will establish prayer habits both flexible and lasting; indeed, we might say, lasting *because* flexible. There is no sudden step from the prayer of infancy to that of youth or manhood. The transition is gradual. It is not easily observed. Like a rose unfolding from the bud, it takes place so quietly and surely that the movements of its development escape detection. So it is with the first habits of prayer.

Private prayer, however, is intimately bound up with times and seasons. During childhood, bedtime is prayer time. Childish things must later give way to more mature habits. It is well to keep the bedtime hour a sacred one, devoted to prayer, but new prayer habits must be entered into.

Light from the morning sun steals into the curtained chamber and stirs sleeping eyelids. It is another day. God has preserved life during the night. He has refreshed the weary body. He must needs be thanked. A new day lies ahead. It can only be lived at its best if the Father's guidance be invoked, if petition for strength be laid before Him, if request for holiness of life during the day be made. The desirability of the habit of morning prayer forces itself upon the thoughtful Christian.

The day is long. Trials come. Temptations present themselves. Sorrow binds the heart. Pride bids for mastery of the soul. Guilt accompanies defeat; joy attends victory. The Christian cannot be silent. God is his refuge and fortress. He must speak forth his

troubles to his Maker; he must ask for strength; he must confess any yielding to sin; he must express his gratitude for every deliverance, for every blessing.

A commuter availed himself of the moments while waiting for the trolley; a Chicago lumberman set aside a minute or two before each business interview; a library page utilized the time spent on the elevator going from one floor to the next. The habit of spontaneous prayer during spare moments throughout the day should be that of every true believer.

### Growth

Diligent attention to prayer privilege and obligation cannot but change the nature of the prayer offered. The child expends great energy in the first efforts to spell three-letter words. The immature Christian falters and stumbles as he attempts to utter the simplest of prayers. But growth will surely come to him who faints not, persisting in the habit he has begun.

An unlettered farm hand, who would have quailed at the thought of speaking before an audience, was able to offer an earnest, flowing prayer in a large Sunday school gathering; he had long prayed to his God in secret. A young couple kept a prayer list, interceding at regular intervals for individuals, mission stations, and evangelical movements of various kinds. A minister remembered systematically in his prayers the various members of his congregation, making mention of their own peculiar needs. First prayers are often brief, weak and devoid of depth of thought. They tend to be centered about self and home. More mature prayers are characterized by ease of expression and breadth of Christian knowledge and experience. The provincial content gives way to intercession touching the entire world.

Christian, what is your prayer life like? It is an index of your spiritual growth. Is your Christian faith a dormant seed which has never given birth to life and sent green blades upward through the warm earth into the sunlight? A wondrous privilege is yours. Long-delayed unfolding of that life may begin today. Do not delay. Pause now. Unburden your heart to the Father. Confess your negligence and indifference. Promise Him you will be faithful in prayer. Vow within your soul that you will con-

tinue in the exercise of this blessed privilege. Make petition that your

prayers may ever increase in those qualities which mark spiritual de-

velopment. Yours can be an acceptable prayer life in the sight of God.

## Calvin and Missions

By the Late REV. CHARLES EDWARDS, D.D.

**S**OME writers seem to have unjustly criticized Calvin for an alleged lack of zeal for foreign missions. It would be far easier to turn this criticism of manifest lukewarmness against many modern Calvinists, who have vastly more information, equipment, opportunities and resources. Good reasons have been offered to justify Calvin and the other Reformers, and these should be emphasized.

Prior to the defeat of the Spanish Armada in 1588, after the first Reformers had passed away, the sea power of the world was in the hands of those who opposed the gospel. An illustration of the situation was seen in the disastrous ending of the evangelical colony that Admiral Coligny sent to Brazil. Calvin apparently did everything for it that was in his power. Of late years, do sensible people condemn the Bible Societies for not sending colporteurs to Soviet Russia, or missionary societies for not attempting to enter some Moslem lands where imprisonment or death might promptly arrest the missionary? With shame and sorrow we confess that many professed Calvinists have not a spark of Calvin's zeal for the gospel. The Reformation was itself a missionary movement, on a grand, international scale; and for more than a century it had to fight for its life. In some lands it suffered losses which have never been regained. Our foreign missions, so glorious in results, are expensive; and it is a strange ignorance or forgetfulness which imagines that the Reformers, generally poor in purse, could commandeer the funds needed for such an enterprise.

It ought to be an edifying stimulus to all missionaries and their supporters to gather from Calvin's writings some revelations of his missionary zeal. In his exposition of the Lord's Prayer (*Institutes*, Book III, Chap. XX, 41, 42) he says, "As the name of God is not duly hallowed on earth, it is at least our duty to make it the subject of our prayers." "God sets up his kingdom, by humbling the

whole world, though in different ways, taming the wantonness of some, and breaking the ungovernable pride of others. We should desire this to be done every day, in order that God may gather churches to himself from all quarters of the world, may extend and increase their numbers, enrich them with his gifts, establish due order among them." Also, note some comments: Of Isa. 12:4, "declare his doings among the people," Calvin says, "He means that the work of this deliverance will be so excellent, that it ought to be proclaimed, not in one corner only, but throughout the whole world." Of Mic. 4:3 he says, "A law shall go forth from Zion, that is, it shall be proclaimed far and wide; the

Lord will show, not only in one corner, what true religion is, and how he seeks to be worshipped, but he will send forth his voice to the extreme limits of the earth." And concerning the last verses of Romans, Calvin comments, "He again refers to the end, mentioned in the beginning of the first chapter, for which the gospel is to be preached—that God may lead all nations to the obedience of faith."

Calvin's lectures on Jeremiah, Ezekiel, Daniel and the minor prophets were followed by appropriate prayers. Here follows a portion of his prayer after commenting upon Mic. 7:10-14: "May we daily solicit thee in our prayers, and never doubt, but that under the government of thy Christ, thou canst again gather together the whole world, though it be miserably dispersed, so that we may persevere in this warfare to the end, until we shall at length know that we have not in vain hoped in thee, and that our prayers have not been in vain, when Christ evidently shall exercise the power given to him for our salvation and for that of the whole world." After the last verses of Malachi 1, his prayer, in part, was: "O grant, that we may seek true purity and labor to render our services approved by thee by a real sincerity of heart, and so reverently profess and call upon thy name that it may be truly acknowledged as fulfilled in us, which thou hast declared by thy prophet—that undoubtedly thy name shall be magnified and celebrated throughout the whole world, as it was truly made known to us in the very person of thine only-begotten Son."

In the volume of Dr. B. B. Warfield's articles, "Calvin and Calvinism" (p. 14) we read, "Calvin was the great letter-writer of the Reformation age. About four thousand of his letters have come down to us, some of them of almost the dimensions of treatises, many of them also of the most intimate character in which he pours out his heart. In these letters we see the real Calvin, the man

### Those Renewal Cards

**E**VERY subscriber to The Presbyterian Guardian will by now have received three renewal cards. They were inserted in every copy of both September numbers and, in addition, a letter containing a similar card was mailed to all subscribers. If you have already renewed your subscription, please disregard these three renewal cards. It is impossible for us to single out from the entire list the names of those who have already sent in their renewals.

But if you have not yet mailed your renewal, remember that it must be postmarked before October 1st if it is to be entered at the present rate of \$1 a year; after October 1st the rate will be \$1.50 a year, or eight months for \$1.

of profound religious convictions and rich religious life, of high purpose and noble strenuousness, of full and freely flowing human affections and sympathies. Had he written these letters alone, Calvin would take his place among the great Christians and the great Christian leaders of the world."

Calvin's letters reached representatives of the three great families of Christendom: Latin, Slav, and Teutonic. Being a Frenchman, of the Latin race, we need give no illustrations in proof of his profound missionary influence upon France. We may mention, however, his noble messages to heroic men, women and young students of France, upon the eve of their martyrdom. Nor shall we quote his letters to Italian co-workers. Turning to the Slavs, of whom the Poles were and still are an important branch of that European family, we learn that in 1549 King Sigismund Augustus of Poland accepted from Calvin the dedication of his commentary on Hebrews. In this dedication Calvin declared, "Your kingdom is extensive and renowned, and abounds in many excellences; but its happiness will then only be solid when it adopts Christ as its chief ruler and governor, so that it may be defended by his safeguard and protection; for to submit your scepter to him is not inconsistent with that elevation in which you are placed, but it would be far more glorious than all the triumphs of the world." In 1555 Calvin wrote to Nicholas Radziwill, one of the most distinguished of the Protestant nobles of Poland: "It is my wish," he said, "that the kingdom of Christ should flourish everywhere, yet at the present moment Poland deservedly

occupies my thoughts with a very special anxiety. For from the time that the light of a purer doctrine began to shine upon it, this happy beginning has at the same time inflamed my desire with the hopes of a better progress. Unquestionably you see that it is a work of immense difficulty to establish the heavenly reign of God upon earth. You see with what indifference that cause is treated, which ought not only to occupy the chief place among our cares, but even absorb all our thoughts." In closing a letter to the Waldenses of Bohemia, Calvin said, "We pray our Heavenly Father to govern you continually by his Spirit, to shield you with his protection, to enrich you with his gifts, and to bless all your holy labors."

Calvin was interested in the Teutonic peoples, and had most friendly relations with the Germans. But so large a proportion of his followers today speak English that it is appropriate to quote from his missionary messages to them. To John Knox he writes: "It was a source of pleasure, not to me only, but to all the pious persons to whom I communicated the agreeable tidings, to hear of the very great success which has crowned your labors. But as we are astonished at such incredible progress in so brief a space of time, so we likewise give thanks to God whose extraordinary blessing is signally displayed herein."

His letter to the precocious boy-king, Edward the Sixth, deserves remembrance: "It is indeed a great thing to be a king, and yet more over such a country; nevertheless, I have no doubt that you reckon it beyond comparison better to be a Christian. It is therefore an invaluable privilege that God has vouchsafed you, sire, to be a Christian king, to serve as his lieutenant in ordering and maintaining the kingdom of Jesus Christ in England."

In dedicating a new edition of his commentary on Isaiah to Queen Elizabeth, he wrote, "It is not so much my object to be favored with your countenance in my personal labors as humbly to entreat, and by the sacred name of Jesus Christ to implore, not only that through your kindness all orthodox books may again be welcomed and freely circulated in England, but that your chief care may be to promote religion, which has fallen into shameful neglect. And if this is justly demanded from all kings of the

earth by the only begotten Son of God, by a still more sacred tie does he hold you bound, most noble Queen, to perform this duty, for when even you, though a King's daughter, were not exempted from that dreadful storm which fell with severity on the heads of all the godly, by the wonderful manner in which he brought you out safe, though not unmoved by the fear of danger, he has laid you under obligation to devote yourself and all your exertions to his service. So far are you from having any reason to be ashamed of this deliverance that God has given you large and abundant grounds of boasting by conforming you to the image of his Son, on whom the prophet Isaiah bestows this among other commendations, that from prison and from judgment he was raised to the loftiest height of heavenly dominion." And to Bucer he wrote, "I pray that the English may make a stand for the genuine purity of Christianity, until everything in that country is seen to be regulated according to the rule which Christ himself has laid down."

All the works of Calvin show his genius, but the *Institutes* was his masterpiece. The first editions appeared some four centuries ago, and celebrations have recently taken place. But should there not be some good and permanent results from these celebrations? Look again at the vast field of foreign missions. Why should not plans be formed to obtain funds for the translation of the *Institutes* into perhaps a score of missionary languages? Our missions will be infantile, immature, unless they are furnished with adequate Christian literature. And here we have a work that has been commended by a great chorus of critics in each of these centuries. Do we wish to see something like the Reformation in a score of modern peoples? By the blessing of God such a republication may be a powerful assistance, supplying the native preachers with the Scriptural teachings that they need. Calvin was the first to give a systematic form to the ideas of the Reformation. Enemies called the *Institutes* "the Koran of the heretics." But Reyburn says, "What Newton's 'Principia' is to science, that Calvin's 'Institutes' is to theology." And millions, even hundreds of millions, may yet be won to Christ through the gospel Calvin preached.

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# Orthodox Presbyterian Church News

## Presbytery of Philadelphia

**B**ETHANY CHURCH, *Nottingham*: The annual fellowship supper, held on August 29th, was attended by 150 persons; the occasion is solely for Christian fellowship and the impromptu program was thoroughly enjoyed. . . . A junior choir is now being organized, and plans are being made for a week of special evangelistic services in October.

*Calvary Church, Willow Grove*: The pastor, Dr. Robert Strong, returned to his pulpit on September 8th. During his vacation the following ministers had visited the Willow Grove congregation: Adrian DeYoung, William T. Strong, Robert S. Marsden and Edwin H. Rian. Dr. Strong's preaching program for the next few months will, on Sunday mornings, be based on the Larger Catechism, and in the evening he is planning a series of expository sermons on the best-known chapters of Scripture. . . . On Saturday evening, September 7th, the Machen Leagues of the church held their annual fellowship dinner. The Rev. R. Heber McIlwaine, Orthodox Presbyterian missionary to Japan, addressed about 130 persons.

*Calvary Church, Middletown*: The congregation is now engaged in the work of placing the roof on its new church building, and expects that the structure will be ready for use early in November. During the summer months services have been held in a local theatre and weekly prayer meetings have been conducted in the homes of members. The attendance has been encouraging.

*Covenant Church, Pittsburgh*: The congregation and its pastor, the Rev. Calvin K. Cummings, have been cheered by the success of the first Sunday services held in Schenley Park. Four children of one family now attend the Sunday school regularly as a result of these services.

*Gethsemane Church, Philadelphia*: Guest preachers during the vacation of the pastor were the Rev. A. Culver Gordon, the Rev. Edwin H. Rian, the Rev. Richard W. Gray and Mr. John F. Gray. . . . The men of the church are busy painting the outside of the building, thus completing the changes, both inside and outside, that were begun last spring.

*Kirkwood Church, Kirkwood*: The

pastor, the Rev. E. Lynne Wade, with his family attended the Third Annual Reformed Conference for Ministers at Westminster Seminary. During his absence on August 25th, the congregation welcomed the Rev. R. Heber McIlwaine as guest preacher.

*Knox Church, Philadelphia*: Cottage prayer meetings which were begun in August have been well attended. Evangelistic meetings are being planned for the week of October 21st, with the Rev. J. Marcellus Kik of Montreal, Canada, as the evangelist.

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*Mediator Church, Philadelphia:* It is hoped that the new chapel in north-east Philadelphia, ground for which was broken on August 25th, will be ready for regular services during the latter part of October. A canvass of the church membership took place the first week in September, with encouraging results.

### Presbytery of New York and New England

**S**ECOND PARISH CHURCH, *Portland, Maine:* The fall rally supper will be held on October 10th and the following Sunday has been set aside as Rally Day, with special exercises in the Sunday school. Guest preachers during the vacation of the pastor, the Rev. Arthur O. Olsen, were the Rev. H. Hoeksema, Editor of *The Standard Bearer*, the Rev. William T. Strong, the Rev. John J. DeWaard and the Rev. Marvin L. Derby. The fall communion service will be held on Sunday, October 6th.

### Presbytery of the Dakotas

**T**HE Orthodox Presbyterian Church is again being heard on the airwaves in a new locality. The Rev. Jack Zandstra and the Rev. Robert B. Brown, both of Omaha, Nebraska, are conducting a radio broadcast over Station KORN, Fremont, Nebraska, from 9:05 to 9:30 each Sunday morning. The time has been donated and, although the guaranteed range of the station is only about one hundred miles, it operates on an open waveband and has been heard in New Jersey and Rhode Island. At the present time Mr. Zandstra is preaching and Mr. Brown is the soloist.

On Sunday, August 18th, the churches of Carson and Lark, North Dakota, combined to hold a meeting at a grove about five miles northeast of Carson. Over one hundred persons were present. One week later the Rev. Samuel J. Allen, pastor of the churches, preached on the subject: "Why Are There Two Presbyterian Churches in Carson?" Six persons from the local church of the Presbyterian Church in the U. S. A. attended.

Bible Schools conducted by churches of the presbytery, together with the enrollment of each, were as follows: Volga, S. D., 80; Rutland, S. D., 27; Hamill, S. D., 43; Bancroft, Manchester and Yak, S. D., 63; Bridgewater, S. D., 30; Lincoln, Neb., 17;

Jennings Memorial Church, Omaha, Neb., 45; Logan Fontenelle Church, Omaha, Neb., 24; Carson, N. D., 37; Leith, N. D., 20; Lark, N. D., 17.

## CALVIN INSTITUTE OPENS THIRD YEAR OF TRAINING

**O**N SEPTEMBER 16th the Calvin Institute of the Bible began its third year of study. Classes are held in the Young Men's Hebrew Association, Broad and Pine Streets, Philadelphia, Pa., each Monday and Tuesday evening from 7:30 to 9:30. The courses offered this year are those for the third year of the four-year curriculum, and include the following subjects: The Prophecy of Isaiah, The Epistle to the Hebrews, Bible Doctrine, Introduction to the Books of the Bible, Church History, Apologetics, and Biblical Interpretation.

"The Calvin Institute of the Bible is not just another Bible school," declares a prospectus just issued. "Rather, it is a wholly unique institution. Its distinctive position appears when we consider its purpose and teaching, its witness and faculty.

"The school exists to propagate the historic Christian faith. It is not concerned to stress peculiar interpretations, one-sided or partial views, or the particular fancies of any one man or group of men. Rather, it would take its place in the stream of historic Christianity. Since the days of the Apostles, God has raised up great defenders and exponents of the Christian religion, such men as Athanasius, Augustine, Anselm, Luther, Calvin, Knox, Bavinck, Kuyper, Hodge, Warfield, Machen. In this line of orthodoxy the Calvin Institute of the Bible would stand.

"The institute believes that the Scriptures contain a system of doctrine. They are 'not manifold, but one.' This great system of doctrine has been well summarized and expounded in the Westminster Confession of Faith and Catechisms, as these have been adopted by The Orthodox Presbyterian Church. Hence, all instruction will be in harmony with these standards. It is the Bible, however, which is the one and only infallible rule of faith and practice. In the classrooms

the Bible will be seriously studied as the inspired, infallible Word of God.

"The school is also unique as to its witness and faculty. Students will discover that the Calvin Institute is set for a militant defense of the faith. It will not cooperate with Modernism or unbelief in any manner. The members of its faculty are all men who have made a vigorous stand in defense of the Christian religion as opposed to Modernism. Ministers of churches which are tainted with Modernism will not be permitted to teach in the Calvin Institute. Every member of the faculty is a college and seminary graduate, capable in the use of the original languages of Scripture and thoroughly devoted to the propagation and defense of our holy faith.

"Calvin Institute is not to be regarded as a training school for ministers of the gospel. Believing, as it does, in a thoroughly educated ministry, the school is wholeheartedly opposed to any shortcut thereto. Nor does it promise any kind of position or employment to its graduates. To the faithful student it promises only one thing, a knowledge of the Bible. The school seeks especially to aid those who desire to become better workers in their Sunday schools and churches. Although its teaching is thoroughly Presbyterian in character, nevertheless the institute gladly welcomes to its classrooms all students, regardless of church or denomination, who desire a better knowledge of the Bible.

"The purpose of the Calvin Institute of the Bible shall be to acquaint such laymen as may enroll with God's self-revelation in Holy Scripture, to the end that they may know Him and serve Him intelligently and faithfully. In no way, however, is this institute to be understood as a substitute for a regular theological seminary course in preparation for the gospel ministry.

"Inasmuch as this school is to be founded and conducted by the Presbytery of Philadelphia of The Orthodox Presbyterian Church, all the instruction shall be in harmony with the system of doctrine contained in the Bible and expounded in the secondary standards of the church, the Westminster Confession of Faith and Catechisms.

"The school is under the direct supervision of a Standing Committee of the Presbytery of Philadelphia. This committee consists of six mem-

bers, and is charged by the presbytery with the appointment of faculty members, promotion and general oversight of the institute.

"Each student must be at least sixteen years of age or a high school graduate. He must present a character recommendation from his pastor or other responsible person. . . .

"The course is four years in length, amounting to forty-eight hours of work. A diploma will be awarded to those who have completed these forty-eight hours of work. Only those will receive credit for a course who have completed all the work and passed an examination at its conclusion."

Among those serving on the faculty this year will be the following ministers: John P. Clelland, James W. Price, John P. Galbraith, and George W. Marston. Copies of the prospectus and additional information may be had by addressing the Rev. Edward J. Young, 120 Krewson Terrace, Willow Grove, Pa.

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## MISSION SITUATION IN JAPAN STILL UNSETTLED

Kagawa Arrested and Later Released

**C**ONFLICTING reports have been received concerning the gravity of the missions situation in the Far East, and it is likely that no accurate picture of the problem will be available for some time.

According to a dispatch from Tokyo, it has been decided to call a conference on September 17th of all Japanese Christian churches for the purpose of establishing a national church. It is now suggested that the new church be called the Imperial Christian Church or the Japan Christian Church. The meeting that agreed to convene this conference was held under the auspices of the modernist Federation of Christian Churches. Ninety persons attended, representing 33 churches, 20 mission schools and such affiliated organizations as the Women's Christian Temperance Union. The discussion was continued along three lines: First, the merging of all denominations and sects; second, the discontinuance of foreign financial assistance; and third, the withdrawal of foreign missionaries.

The home offices of mission boards in this country have, for the most part, refused to become alarmed over the Japanese situation. The Committee on East Asia of the Foreign Missions Conference, which includes in its membership the vast majority of liberal boards and agencies, has issued the following statement:

1. The new Religious Bill evidently will forbid any foreign administration in the churches growing out of the foreign missionary enterprise.

2. So far there is no evidence that missionaries will not be allowed to remain in Japan and continue their work under the relationships established by the Religious Bill. It would seem that no changes need to be made in the sailing plans of missionaries going to Japan, unless later advices to the contrary are received direct from the missions in Japan.

3. It is difficult to believe that funds from abroad in aid of the program of the Christian Church in Japan administered by Japanese executives will not be permitted to be received. The dispatches in the newspapers seem to suggest that our Japanese friends fear that foreign financial aid will be decreased when administrative control is ended, and they are hoping that the appeal to patriotic motives may result in a larger measure of Japanese financial support to make up for this loss.

4. The missionary work of the church is not based upon invitations from any people, but is the fulfillment of a Christian duty. Missionaries will continue to go where duty calls—in so far as that is possible.

5. This is a time to ask our American Christians to "Keep cool" and to continue their loyal support of our Christian brethren in Japan. These dispatches remind some of us of the situation in China in 1927.

Despite the uncertainty of the immediate future, the Rev. and Mrs. Henry W. Coray and their children, accompanied by Miss Mary Carson Kuschke, sailed for their mission field in Manchoukuo on August 31st.

\* \* \* \*

According to an Associated Press dispatch from Toyko, Toyohiko Kagawa, Japan's well-known modernist religious leader, has been arrested on a charge of violating the military code. Articles submitted to various religious periodicals by Mr. Kagawa were being examined in a rigorous preliminary investigation, according to Japanese authorities. He was arrested on August 25th, but the news was kept secret until September 4th. On September 17th it was reported that he had been released because of insufficient evidence to support the charge against him.

Midnight, September 30th, is

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