

# The Presbyterian Guardian

April 10, 1941

VOLUME 9, NO. 7

J. Gresham Machen  
Editor 1936-1937

One Year—\$1.50

Published Twice Each Month—Ten Cents a Copy

Eight Months—\$1.00

1505 Race Street  
Philadelphia, Penna.

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## Risen With Christ!

By the REV. GLENN R. COIE

Pastor of Westminster Orthodox Presbyterian Church, Bend, Oregon

**T**HE true significance of the resurrection of Jesus Christ from Joseph's rock-hewn tomb has been lost in large measure by the professing Christian church of our modern world. Materialism, unbelief, doubt and worldliness have swept in like a flood upon the visible church and have made devastating inroads upon it, undermining its faith in the absolute trustworthiness of the holy Scriptures, emasculating its gospel, vitiating its witness, robbing it of its once triumphant message and leaving it helpless and powerless before a crumbling civilization, threatened with destruction by its own inherent wickedness. The dawn of Easter in the year 1941 reveals a world that in the past generation sowed the wind of unbelief and denial of supernatural Christianity, and is today reaping the whirlwind of rebellion, lust, greed and cruel hate. In the light of such world conditions, the true child of God would do well to give earnest thought to the greatest miracle of the Bible and the very keystone of our Christian faith—the resurrection of Jesus Christ.

In his letter to the Colossian Christians, chapter three, verse one, the apostle Paul says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." We shall consider the apostle's words, "Risen with Christ," as they apply to "the saints and faithful brethren in Christ." We propose first to treat of the fact of Christ's resurrection; then we shall inquire as to its meaning for the believer; and finally we shall observe the benefits which

flow from it to the Christian.

### The Fact of Christ's Resurrection

It should be obvious that the resurrection of Jesus Christ can have no real meaning unless that resurrection be grounded in actual historical fact. That our Lord rose from the tomb with the same physical (though glorified) body which was tenderly placed there by His faithful disciples, Joseph of Arimathæa and Nicodemus, is not only asserted in Scripture but is also declared to be the fundamental truth of the gospel. For "If Christ be not risen," declares the apostle, "then is our preaching vain, and your faith is also vain" (I Cor. 15: 14). And again, "If Christ be not raised, your faith is vain; ye are yet in your sins" (v. 17).

Moreover, evidence substantiating the bodily resurrection of our Lord is at once overwhelming and convincing even to the most incredulous. It was predicted in the Old Testament, for David by inspiration wrote of the Messiah, "Thou wilt not leave my soul in Sheol; neither wilt thou suffer thine Holy One to see corruption." It was foretold by Christ Himself when He said, "Destroy this temple, and in three days I will raise it up." Repeatedly He foretold His approaching death and resurrection in such unmistakable declarations as this: "Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and

to crucify him: and the *third day he shall rise again*" (Matt. 20:18, 19; cf. Matt. 12:38-40; 16:21; 17:9, 23; 26:31, 32; Mark 8:31; Luke 9:22; 18:33).

Christ's perfect life is a testimony to the fact of His resurrection. These numerous declarations by Him, if untrue, must of necessity make Him a liar and a fraud. Yet His spotless life was, and is, universally conceded by both friend and foe. But after the event occurred, our Lord was quick to affirm to Cleopas and his companion on the road to Emmaus, "... O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:25, 26; cf. Luke 24:44.)

Even His enemies remembered what the disciples had forgotten—His promised resurrection. We read, "... the chief priests and the Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again" (Matt. 27:63), and so they sought of Pilate the safeguard of the sealed tomb and the watch of Roman soldiers.

The facts of the empty tomb and the disappearance of the body remain stubborn proofs of the resurrection. No satisfactory explanation of these has ever been given. The so-called "vision hypothesis"—that the disciples simply *thought* they saw the risen Christ but that this was actually the result of hallucinations—has no objective support. A hallucination involving five hundred people at one time, and repeated several times during forty days, is unthinkable. Further, the appearances of the risen Lord were not momentary, but involved extended interviews such as the conversation with the Emmaus disciples and the companionship at the table when Christ was known to the disciples in the breaking of bread. His bodily appearance is referred to again and again. He walked with them, conversed with them and ate food with them. As Dr. Machen declared, the supernaturalism of the accounts of the resurrection is not to be found alone in the details, but at the very heart of the story. To deny these facts is to do violence to the entire New Testament record,

and to destroy its meaning. The fact of the resurrection is woven into the very warp and woof of the Gospel records.

How, too, can one account for the failure of the Jews to disprove the resurrection? Only seven short weeks afterwards, Peter in that very city proclaimed the fact that Jesus had been raised. If they *could* have done so, what would have been more conclusive than for the Jews to have produced the body of Jesus, and thereby silenced forever Peter and the other apostles?

Furthermore, the repeated and specific mention of the occurrence of the resurrection on the third day is destructive of the vision hypothesis. The Gospel records reveal that Christ repeatedly declared he would rise on the *third day*. The significance of this plain emphasis on the date of the resurrection lies in the fact that the apostle Paul in his first Corinthian letter, which is accepted even by the critics as an early, genuine and well-authenticated record, specifically declares that Christ "rose again the third day according to the scriptures" (15:3). Thus, only about a score of years after the resurrection, Paul affirms that the Jerusalem story which he "received" within some five years

of the crucifixion, concerning that notable event of the resurrection, was believed by him. This means that Paul believed the story of the empty tomb at a date "when the recollection was fresh, when he could examine it for himself, when he could make the fullest possible inquiry of others, and when the fears and oppositions of enemies would have made it impossible for the adherents of Jesus Christ to make any statement that was not absolutely true" (Thomas).

A further incontrovertible proof of the fact of the resurrection is to be found in the remarkable transformation of the disciples which it caused. At the crucifixion the disciples were discouraged, disheartened, hopeless. Their cause seemed lost. But suddenly on the first day of the week their hearts became imbued with a new hope, a new power, a new joy. From incredulous doubters they were transformed into bold, fearless witnesses to the truth of their resurrection hope. This marvelous change in the lives of the disciples, which so gripped their souls as to make them willing gladly to suffer martyrdom for their belief in this fact, is one of the most striking confirmations of the truth of the resurrection.

The very existence of the Christian church is a proof of the resurrection of Jesus. The church of Christ came into being as the result of a belief in the resurrection of Christ, and the heart of apostolic preaching was the resurrection of Christ. Faith in mere visions or phantoms might produce a sporadic and effervescent effort, but only the actual resurrection of Christ could produce such a phenomenon as the Christian church, the greatest fact and the mightiest institution in the history of the world.

Certainly the great theologian, Charles Hodge, was justified in saying, "It may be safely asserted that the resurrection of Christ is at once the most important, and the best authenticated fact in the history of the world."

### The Meaning of the Resurrection

Since, then, the resurrection of our Lord from the grave has a true factual basis, we may now consider its meaning for the believer. The

(Please Turn to Page 104)

## TABLE OF CONTENTS

April 10, 1941

Risen With Christ! .....	97
Glenn R. Coie	
Scholars and Saints .....	99
John C. Hills, Jr., and William E. Welmers	
Mr. Valiant-For-Truth .....	101
G. N. M. Collins	
Mediator Church of Philadelphia .....	103
Editorial .....	105
Missionary Heroes of the Past .....	106
Robert S. Marsden	
The Inspiration of Scripture .....	108
John Murray	
God Deals With Disobedience .....	110
Burton L. Goddard	
Today in the Religious World .....	111
Thomas R. Birch	

# Scholars and Saints

The Third in a Series of Articles on the Crisis in Evangelism

By JOHN C. HILLS, JR., and WILLIAM E. WELMERS

**W**E SHOULD like to take you on a tour of inspection through the little red school house and the little brown church in the vale. To modern Americans, these two unpretentious little buildings are symbols of American education and religion. We are interested in American education and religion because they show us, just as sovereigns and sinners did last month, that the Christian church is facing today a new type of unbeliever—an unbeliever who is more firmly entrenched in his unbelief, more consistent in his antichristian thinking, than he has ever been before.

There is an old nursery rhyme from Mother Goose which begins, "A diller, a dollar, a ten o'clock scholar." The point of this little bit of doggerel, as nearly as we can remember, is that the scholar in question was not so greatly interested in truth as he should have been. When it comes to interest in truth, the modern unchristian scholar is a chip off the ten o'clock block. In fairness to the ten o'clock scholar, however, it should be noted that his lack of interest in truth expressed itself in laziness, whereas the modern unbelieving scholar refuses to concern himself about truth simply because he considers it to be beneath his notice. The modern unbeliever's attitude toward truth is one of amused tolerance.

Of course, the modern unchristian scholar will protest, with sound and fury, that he is greatly interested in truth. He will say, "Your accusation is extremely unfair; and, moreover, it shows that you are wilfully blind to the facts. How can you say that modern scholars are indifferent to truth when we have developed the greatest educational system the world has ever seen? More people are trying to acquire learning today than ever before. Thousands of young men and women are even working long hours at menial tasks in order to finance a college education. Modern education is in high gear, turning out scholars by mass production. If anything can be said of American scholars today, it is that they are putting forth a tremendous and energetic effort to

know truth." Having said this, the modern unchristian scholar sits back in his chair, confident that he has said the last word on the subject.

However, we are not so sure that the last word has been said. We would not deny for a moment that modern unchristian scholars, in ever-increasing numbers, are busily engaged in some sort of a search. That is not the point. The point is simply this: although they claim to be searching for truth, *they have wilfully disregarded the only source of truth—the God of the Bible.* It is the business of the scholar to learn *everything* about the things which are in this universe. It is not enough for him simply to discover *that* these things are in the universe; he must also know *how* these things came into the universe and *why* they are here. Since God has created all things in the universe, there is only one true explanation of how they came to be and why they are here, and that is the explanation which God Himself gives. If the scholar is not interested in that explanation, then he is manifestly not interested in truth. He is then not interested in the one true explanation of the meaning of the universe; he is interested only in his own explanation. This is why we say that modern antichristian scholars are not interested in truth—because they are not interested in what God has to say about truth, and hence they fly in the face of the Bible when it says, "The fear of the Lord is the beginning of wisdom."

A university professor was recently discussing the origin of a certain race of men. At the beginning of his lecture, he said that a century or so ago almost everyone believed that the race in question must have descended from one of the sons of Noah. Of course, he added, we need not discuss this

idea further, because it is obviously ridiculous, and no one would seriously set forth such an outmoded theory today.

Such a disregard for truth is characteristic of the little red schoolhouse today, from kindergarten to university—scholars today are simply not interested in the God who is Truth and who has created all truth. In answer to this charge, it is not enough to reply, with no matter how great an emphasis, that our schools are crowded with eager students. We recall, for example, that there once was a village named Hamlin. This village was crowded with eager children. One day, these children followed the Pied Piper into a mountain and were never seen again. The mere fact that the children followed the Pied Piper eagerly is no reason to say that they were going in the right direction. Nor can we say that, just because thousands of students today are eagerly following Pied Piper professors, they are therefore following after *truth*. As a matter of fact, modern scholars not only *do not* follow after truth, but also they are not even *interested* in truth.

It is because of this that we vigorously maintain that modern unbelievers are more firmly entrenched in their unbelief than ever before. When George Whitefield preached in New England two hundred years ago, unbelievers beat on drums, cracked whips, and made all manner of noise, in order to silence this great preacher of God's Word. Whenever Whitefield preached to unbelievers, violent opposition was manifested against the truth of God; riots broke out, reminding us of the riots that stormed about the apostle Paul and his preaching nineteen hundred years ago. It was only a generation ago that Bob Ingersoll raged on many a platform against God and His Word. All of this, however, is a thing of the past in this country. The situation which evangelism faces today is far, far worse. The modern unbeliever contemptuously refuses to do battle with orthodox Christianity. For him, the battle is over. For him, Christianity has been ex-

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ploded by science and philosophy. Orthodox Christianity passed away with the end of the gas-light era. It is not only fashionable to be an unbeliever today, but it is downright medieval to be an orthodox Christian. For the modern unbeliever, the case is closed.

This pat-on-the-head and "You'll grow up, sonny" attitude toward orthodox Christianity permeates our entire educational system, from bottom to top. The average student in our schools today, whether he be in college, high school, or grade school, can show you pictures in his textbooks, and exhibits in the local museum, of fossils which are purported to prove that man has evolved from the lower animals, and the lower animals from reptiles, and so on *ad infinitum*. In the same class with these fossils he puts another ancient relic; it too, he has been taught, has played its role in evolving man from the slime of the earth, but it, too, has been relegated to the limbo of discarded devices. That relic is orthodox Christianity. The evolutionary process, which moves ever onward, ever upward, has liberated man from this ancient belief in the authority of the Bible; it has freed him for a belief in a new scientific "Christianity." This is the typical attitude of the modern scholar.

In other words, orthodox Christianity is facing today a new type of pagan. We no longer fight against pagans who violently oppose Christianity. We fight against pagans who are so firmly entrenched in their unbelief that they are convinced that orthodox Christianity offers them nothing to oppose.

Strangely enough, however, we find the most convincing proof of our contention—that the Christian church is facing pagans such as it has never faced before—where we would least expect to find it: within the Christian church itself. It is difficult to express in mere words the tremendousness of a crisis in which we fight against pagans who *think* that orthodox Christianity has been completely routed; but it is infinitely more difficult to describe the overwhelming gravity of that crisis when an extremely large part of the visible Christian church itself *admits* that orthodox Christianity has been completely routed, and does not care whether it has or not. That is precisely the situation in our country today. Were it not for the

fact that we have a sovereign God, we would say that the situation is absolutely hopeless.

Paganism is so strong today, so firmly entrenched in its position, so consistent in its antichristian thinking, that it has succeeded in convincing an extremely large part of the Christian church that the faith of our fathers is ridiculous. The saints of today—the ministers and members of the visible Christian church—are to a large extent wallowing in the dank and murky mire of unbelief. If any part of a church should be orthodox, its theological seminaries should be; and yet, how many theological seminaries can you think of in this country that believe and teach consistent Biblical Christianity? In one denomination alone, to the best of our knowledge, thirteen seminaries out of thirteen have fallen before the onslaughts of rationalistic criticism—and that denomination is generally considered to be the most orthodox of the large denominations.

We shall make no attempt to describe the many heads which the pagan Hydra has reared within the Christian church. We could, for example, tell you about the modernist-dominated Federal Council of Churches and the high-handed way in which it has succeeded in excluding orthodox preaching from the airplanes of America's two major broadcasting systems; about the antichristian actions and decisions of the governing councils of our large denominations; about the unscriptural publications and activities of their boards and agencies; about many colleges which masquerade as Christian institutions, but which can hardly be distinguished from our most pagan universities; or about the constant stream of unmitigated naturalism which flows from thousands of pulpits. These evidences of rampant unbelief within the church have already been catalogued in detail by others. Our purpose has rather been to set forth the revelation which the sum total of these facts gives as to the *fortified position* of modern paganism. A proper interpretation of these facts will show unmistakably the unprecedented consistency of modern antichristian thinking, and its consequent strength.

We freely admit that it has always been possible to find paganism in various shapes and forms within the pale of the Christian church. However, the

heresies of the past and the paganism of today are poles apart in their significance for evangelism. It must be noted precisely that the errors in the past were founded upon faulty interpretations of the words of Scripture, and that consequently these errors could be uprooted by setting against them the *proper* interpretations of those same words of Scripture. It must be noted further and just as precisely that the proponents of these errors did not intend to deny the authority of the Scriptures, even in those cases in which attempts were made to reconcile the words of Scripture with contemporary pagan philosophies. On the other hand, the church today to a great extent deliberately rejects the authority of the Scriptures, and has adopted a new man-made "Christianity" which is but an expression of pagan philosophy. Modern unbelievers have constructed a pagan philosophy which is so consistent and so powerful that by means of it they have succeeded in winning over to their way of thinking a large part of the Christian church. We are confronted today with the amazing and astounding spectacle of the Christian church not only capitulating before the onslaughts of paganism, but actually seizing upon and teaching the tenets of that same paganism with great zeal and fervor. The primary significance of all this for evangelism today is that the Christian church is confronted, both within and without, by pagans such as the world has never before seen.

Whether we look at sovereigns or sinners, scholars or saints, we cannot escape the conclusion that, in the matter of its opponents, the Christian church in its evangelism faces the most terrifying crisis in all of its history, simply because unbelievers are more firmly entrenched in their unbelief—more consistent in their antichristian thinking—than ever before. However, before we can analyze the second aspect of this crisis—that the Christian church, with its present methods of evangelism, has failed to blast the unbeliever out of his new entrenchment—and before we can propose the method of evangelism which the Christian church should be using, we must understand just what it is that we are opposing. We have shown that the unbeliever is firmly entrenched; we must turn now to see of *what* that entrenchment consists.

# Mr. Valiant-For-Truth

The Sixth 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

IN 1679, New Monkland sent a detachment of men to the Battle of Bothwell Brig. A gallant elder of the persecuted church was the standard-bearer, and his banner bore the brave legend, FOR CHURCH AND STATE ACCORDING TO THE WORD OF GOD AND THE COVENANT. A century and a half later, New Monkland made another contribution to the cause for which the Covenanters had striven and suffered. It gave James Begg to the ministry of the gospel. And throughout his long ministry, the motto on that doughty warrior's escutcheon was indubitably that of his Covenanting forebears, FOR CHURCH AND STATE ACCORDING TO THE WORD OF GOD AND THE COVENANT.

James Begg, a son of the manse, was born on October 31, 1808. His father, the parish minister of New Monkland and a native of the shire in which his charge was situated, was a son of Cameronian parents. He himself, indeed, was said to have a "Bothwell Brig face," but he departed from the Cameronian tradition to the extent of entering the ministry of the national church and espousing a lady of that communion. The lady in question—Mary Mathie by name—was a native of Greenock, and her son describes her in the following terms: "She was a woman of great amiability and considerable humour, a person of excellent sense and devoted Christian principle, an excellent manager of domestic affairs, but very quiet and retiring," which surely forms a pen-portrait of the ideal Mistress of the Manse!

The members of the New Monkland congregation were definitely of evangelical strain, and in Dr. James Begg, they had a pastor after their own heart.

By what means, or at what stage, the saving change took place in him, James Begg does not tell us; for reticence in regard to matters of personal spiritual experience was characteristic of the school to which he belonged. His unbounded admiration of his father, however, puts it beyond question that the example and teach-

ing of the minister of New Monkland told powerfully upon him. The preaching of certain of the ministers who assisted his father during the communion seasons impressed him also. He recalls, for instance, a searching sermon preached by Dr. Scott of Greenock on one of those occasions. The text was, "How shall we escape if we neglect so great salvation?" He dwelt, "with peculiar power and emphasis on the word 'neglect,'" says Dr. Begg, recalling the occasion, "showing that men required simply to do nothing, only to let the matter alone, to secure their final destruction. Being condemned already, they had merely to let the day of grace pass away unimproved, and their ruin was certain. Simple as these truths are, they came with peculiar force from the lips of Dr. Scott." Of Dr. Love of Anderston, and Dr. MacKinlay of Kilmarnock, too, he cherishes grateful recollection. The minister of New Monkland was in close contact with these giants of the evangelical pulpit and saw to it that their services were made available to his people as frequently as opportunity offered. And their fireside conversation in the manse did much to direct the interest and sympathies of young James. "I heard," he recalls in after years, "the doctrine of the spiritual independence of the church, the struggles of Knox, Henderson and others, the atrocities of the violent settlements, discussed in my father's manse by eminent men long since gone to their rest."

Is it any wonder that this child of Cameronian forebears, in whom was reproduced the "Bothwell Brig face" of his father, and who found his heroes among the spiritual descendants of the "men of the moss-hags," should himself become a Mr. Valiant-for-Truth? "He had something of the old heroic strain, a kinship with those who loved not their lives to the death." So runs Sir William Robertson Nicoll's tribute to him. "His hearers would be still smiling at a racy story when or ever they were aware their souls were like chariots, and they were out on the moor 'wi' Richie,

signing Testimonies and Covenants in blood."

After a period of educational training in New Monkland, James Begg proceeded to Glasgow and lodged in High Street where, like many another student before and since his day, he attained to great proficiency in domestic economy! Having taken his Arts degree and a theological course in Glasgow, he proceeded to Edinburgh for a session to enjoy the privilege of sitting at the feet of Dr. Thomas Chalmers, who was then at the height of his usefulness as Professor of Divinity in Edinburgh University. For Dr. Chalmers, as also for Dr. Andrew Thomson and Dr. T. M'Crie, he had the greatest admiration. They were men after his own heart, men of the "true Presbyterian spirit" who "manifested an utter scorn for time-serving and vacillation."

Those were great days in Edinburgh. Every profession had its own galaxy of celebrities, and Begg and his contemporaries spent a good deal of their spare time in "star-gazing"! The law courts were irresistible, for they afforded opportunity of hearing such eminent jurists as Cranston, Jeffrey, Moncrieff and Cockburn. And at the clerk's table in the Court of Session sat a tall, spare man, of "dreamy eye and conical head," who was suspected of being the author of an amazingly popular series of novels which was then appearing. The great secret of the authorship was leaking out, and Sir Walter Scott—for the clerk in question was he—proved an unflinching attraction to the students of the time.

James Begg was licensed in 1829 and, after a few months' service in North Leith as assistant to Dr. James Buchanan, he became the first minister of the new extension charge of Maxwelltown, Dumfries. There his hearers included the grandchildren of Robert Burns. "Rantin' rovin' Robin" himself had died thirty-four years earlier, but his widow, "Bonnie Jean," still survived, and Begg, who often visited her, regarded her as an "excellent Christian woman." The poet's

"Big ha'-Bible" with the names of his children written in his own hand, was seldom beyond her reach, and Begg cherished pleasant memories of his friendship with her.

Begg's ministry in Maxwelltown, and his subsequent ministry in Lady Glenorchy's Chapel, Edinburgh, were both of very short duration, for by November, 1831, he was inducted to his third charge, which was the Middle Church of Paisley. In his former charges, he had been precluded from taking any share in the government of the church, but now, as a regular parish-minister, he had his full presbyterial rights, and was not slow to exercise them. In Paisley he spent three stirring years, furthering to the utmost of his power the work of church extension, and contending for the spiritual independence of the church.

His translation to Newington—which took place in 1835—was brought about by a curious concatenation of circumstances. He had gone to Liberton to visit Dr. Jones, his former colleague in the pastorate of Lady Glenorchy's Chapel, and while there, the minister of the parish took suddenly ill, and Begg was called upon at short notice to occupy the pulpit. He did so with such acceptance that when the minister of the church died shortly afterwards, the heart of the people was set on securing Begg as his successor. But those were the days of patronage. The people might propose, but the patron disposed; and in many cases the relations between patron and people were such that the minister of the people's choice would, for that very reason, be passed over for one who was known to be unacceptable.

The fact that a parliamentary election was due at the time Liberton parish became vacant gave the parishioners a controlling influence in the matter of Begg's appointment over them which otherwise they would not have had. They sent representatives to Sir John Clerk, who was depending on their suffrages for his return to Parliament and said, "Get this man appointed for us as our minister; if not, we'll not vote for you." Such were the expedients to which congregations were driven when patrons who had no regard for their spiritual welfare had the power to set aside their wish as an electing body, and appoint to the oversight of congregations ministers who were wholly unacceptable to the people.

In Liberton, as elsewhere, James Begg entered wholeheartedly upon his pastoral duties. "We ne'er kened what preachin' was, till he cam' amang us," said one of his congregation, and the comment gives more than a merely personal estimate of his preaching gifts. And so thoroughly did his people place themselves under his leadership that when, eight years after his settlement, the Disruption took place, by an overwhelming majority they followed him into the Free Church of Scotland.

The period of the Ten Years' Conflict had already opened, and by the time it ended Begg had acquired a nation-wide reputation as a gladiator of unusual skill, a doughty defender of the constitution of Scotland's national church. A saying that he quotes from his father's friend, Dr. Hodgson of Blantyre, expresses exactly his own view: "Principles are never small, although deviations from them often seem of little importance." He was shrewd enough to know that by-paths which appear to run parallel with the way to the Celestial City and to lead thither, lead instead to the gloomy dungeons of Giant Despair, and to other equally insalubrious quarters. And that was why he resisted with all his might the departures from the historic doctrine and practice and worship of the Scottish Church which were all too common in his day. He has been described as a "champion of lost causes"; but it is an oft-proved fact that so-called lost causes have a way of becoming in the end triumphant. The cross itself, the emblem of the church's triumph, was once regarded as the symbol of failure. And the church, commissioned by its divine Head to carry the message of the cross into all the world, has been described as "a perpetually defeated thing which survives its conquerors." When one thinks therefore of the causes for which James Begg contended—Scriptural purity in doctrine and worship; the spiritual liberty of the church; the sole Headship of Christ in the church; Christian education; Sabbath observance; in short, the supreme authority of the Word of God in every department of life—it becomes impossible to doubt that such causes shall in the end prevail, be the present appearances what they may. It was this confidence that enabled James Begg to champion unpopular causes and to sustain defeats without resentment. In one of his

most notable speeches he is reported to have said that "he had generally occupied unpopular ground all his days; but he comforted himself with this, that minorities had been as frequently right as wrong since the days of Noah."

When, after the Disruption, Begg and his ousted congregation built themselves a new church, it was in Newington and not in Liberton that the structure arose. This step was taken because two ministers had left the Establishment in Liberton and none in Newington. But although he continued to minister in Newington for the remainder of his life, his influence was by no means a local one. He traveled throughout Scotland and England in the service of his church, and on different occasions served as her ambassador abroad. And he suited the part excellently. "That," said Lord Beaconsfield, after being introduced to him, "that is *the Scotsman*." He was the prime mover in forming the Scottish Reformation Society and the Protestant Institute of Scotland, and his literary labors included the editorship of *The Bulwark* and *The Watchword*.

As might be expected, Dr. Begg had numerous critics and opponents. Indeed, at one time he facetiously remarked that he thought "he was becoming what Daniel O'Connell said of himself—about the best-abused man in the country." But the admiration of his friends was no less intense than the dislike of his opponents. Honors of various kinds descended upon him, including his election, in 1865, to the Moderatorship of the Free Church General Assembly. It is also on record that when it was proposed to present him with his passage-money for a six-months' tour of Australasia, the generosity of his admirers was so intolerant of restraint that when the presentation was eventually made, it was found to amount to a sum of almost £5,000! "He had such qualifications for the leadership of the people"—again to quote Robertson Nicoll—"that he might easily have been the first man in Scotland; in Parliament the Balfours and Churchills could not have held a candle to him; he liked power and popularity, and knew their value as well as any man. Yet he fought to the last, the leader of a small minority content to be called a bigot and an obstructive. When experience teaches how hard it is to fight against the stream,

how easy it is to abandon all war for the right and stick to what is easy and profitable, and how earnestness of principle is the only saving thing, one understands better the grandeur of a life like that."

Dr. Begg died in 1883. His passing was noticed by the press, at home and abroad, in articles both eulogistic and critical. One notice of the latter description written some time after his death for an American periodical, was from the pen of Dr. W. G. Blaikie, and was so unfair to Begg that the editor of a leading Scottish newspaper, who had himself on occasions been a friendly critic, felt constrained to retort that Dr. Blaikie's article reminded him of the fable of the ass which kicked the lion, and added that the ass had sufficient sense to make sure that the lion was dead before it administered the kick!

A much truer estimate of the fallen warrior was voiced by his comrade-in-arms, Dr. Kennedy of Dingwall, in the funeral sermon which he preached in Newington Free Church on the Sabbath after Dr. Begg's funeral. "To him," said Dr. Kennedy, "it seemed to be inconceivable how men, who staked their eternal interests on the perfectness of the Word of God, as all profess to do to whom it is the warrant of their hope of salvation, could regard and treat it with disrespect; and to him no calamity seemed more fearful than the spread of rationalism within the church. With those who, at the cost of degrading the Word of God, desire to secure liberty to indulge in speculative escapades in their religious thinking, he could have no sympathy whatever. It was to him no confinement to keep in 'the old path,' and, so far as he was concerned, he was quite disposed to allow the novelty-hunters to walk in their new paths alone."

Referring to his death in a letter to a correspondent, Dr. Kennedy writes in prophetic strain. "His loss to our church and to Scotland cannot at present be estimated; but time, I fear, will gradually disclose it."

Time *did* disclose it. Without any doubt, his removal facilitated the passage of rationalistic criticism into the teaching of the church whose constitution he had so zealously upheld. And if it be indeed the case that the swing back to the Reformed theology has at last begun, such a development provides conclusive proof that it was not for "lost causes" he contended.

## Mediator Church of Philadelphia

Of The Orthodox Presbyterian Church

**T**HE congregation of the Susquehanna Avenue Presbyterian Church, whose pastor was the Rev. James W. Price, faced the issues of Modernism in the Presbyterian

of the congregation and the Sunday school. After having chosen a section in the northeastern part of the city, known as Castor Center, it was discovered that it was impossible to rent



Mediator Orthodox Presbyterian Chapel

Church in the U.S.A. and withdrew from that denomination in January, 1937. It was a little over a year later that the property was awarded to the former denomination and the congregation forced to look for a new meeting place. One was found in a hall nearby, which has continued to be the place of worship ever since. The congregation was reorganized, taking for its name the Mediator Presbyterian Church and applying to the then Presbyterian Church of America for admission as a particular church of that denomination.

The problem of building a new church was somewhat different from that which has confronted most of the churches of the denomination. The church was located in an old section of the city that was rapidly changing its character, and for that reason the congregation voted informally, just prior to vacating the old premises, to seek out a new and growing community and to begin a work in such a neighborhood; the work in the old community would be continued for the benefit of the majority

a place for meeting, although an abundance of new homes could be purchased. However, with the financial assistance of members, friends and the Committee on Home Missions and Church Extension, gifts and loans were made enabling the congregation to purchase, at Rutland and Knorr Streets, a piece of ground with a 100-foot frontage, making possible future expansion. Ground-breaking services were held in August of last year, when there was not a house on the entire block. By the time of the dedication of the chapel on February 23rd of this year, the entire block had filled with houses—about forty in number. This typifies the growth of the neighborhood and gives a little suggestion of the opportunity that offers itself to the church. Since the dedication regular services have been held with a substantial number of people from the community in regular attendance. A Sunday school has been started with a promising attendance also.

Meanwhile, the regular work at the hall in the old community has con-

tinued with the help of Mr. Alan Tichenor, a senior at Westminster Theological Seminary. In addition to the usual work of a church, it is the purpose of the congregation to be as helpful as possible in every phase of a wholesome Christian life. For example, children of the Sunday school are now enabled to take piano lessons at a nominal sum under the supervision of the Sunday school, using the pianos at the church for lessons and practice. Piano lessons would be an impossibility for most of the children if this opportunity were not offered. As it is possible to do so, this work will continue to expand, so that eventually out of one congregation will have come two effective pieces of work, one carrying on its program in the old neighborhood and the other seeking to meet the opportunities that present themselves in a new community, largely peopled with young people and their families.

### Risen With Christ!

(Concluded From Page 98)

world of our day glorifies Easter to the sad neglect of Good Friday, but in God's Word there is to be found no such gulf of separation. For there we find that the Christ of the cross and the Christ of the empty tomb are one and the same Christ, with but one purpose—the redemption of God's elect. The resurrection of Christ is inseparably linked with His death. The whole message of the New Testament bears out this fact. Our Lord Himself associated these two great events closely together. We have already cited illustrations of how He foretold His approaching death and resurrection. And after He arose, He said to His disciples, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations . . ." (Luke 24:46, 47).

The preaching of the apostles reveals that they, too, linked these facts together in the closest way. In defining the gospel, Paul declared it was the message that "Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day . . ." (I Cor. 15:1-4). The Book of Romans is an

exposition of the gospel of Christ "who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). The Book of Acts and the epistles of Paul and Peter abound in confirmation of this truth. In his sermon on the day of Pentecost, Peter said to the Jews, "Him [Christ] . . . ye . . . by wicked hands have crucified and slain: whom God hath raised up . . ." (Acts 2:23, 24; cf. Acts 3:15; 10:39, 40; 13:32, 33; I Pet. 1:18; I Thess. 1:10; 4:14).

Why are these two great acts united so intimately? Simply because they together constitute the gospel. As Calvin so beautifully expresses it, "Although our salvation is perfectly accomplished by his death, because by that we are reconciled to God, a satisfaction is given to his righteous judgment, the curse is removed, and the punishment sustained, yet we are said to have been 'begotten again to a living hope,' not by his death but 'by his resurrection from the dead.' For as at his resurrection he appeared the conqueror of death, so it is on his resurrection that our faith principally rests . . . Christ 'was delivered for our offences, and was raised again for our justification,' as though he had said that sin was removed by his death, and righteousness renewed and restored by his resurrection" (*Institutes*, II:16:13).

In other words, the believer is united to Christ in His death and in His resurrection. Paul teaches this in his Roman epistle: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). "To me to live is Christ." "I live, yet not I, but Christ liveth in me."

The resurrection then becomes the token or proof that our sins are gone. By it God signified that He was satisfied with Christ's atoning work in our behalf.

### The Benefits of the Resurrection

Finally, we must note briefly the gracious benefits which flow from the fact of Christ's resurrection. They are summarized succinctly by the writer to the Hebrews. By virtue of our union with the living, risen Lord "we are made partakers of Christ" (Heb. 3:14). What a wondrous heritage is that of the Christian! Because

our Saviour rose from the grave, we are partakers of all the benefits which our risen, living Lord has secured for us. We are now "risen with Christ!" Paul gives us the secret of our new life when he speaks those precious words, "For ye are dead, and your life is hid with Christ in God" (Col. 3:3). We are now dead to the old life of sin, dead to evil thoughts, unkind words, fleshly appetites. By the grace and power of the Holy Spirit, we are to put off the old man with his deeds. We are to put on the new man and walk now in newness of life.

What a gracious benefit is ours in the intercessory work of Christ! Of this, Paul declares, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34). What a comfort to know that our ascended Lord daily, hourly, intercedes for us!

But the crowning benefit secured to the child of God by virtue of the Saviour's triumph over the tomb is the guarantee of his own resurrection. Paul comforts the Corinthian believers with this promise, "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus" (II Cor. 4:14). Because Christ vanquished death, the last great stronghold of Satan, He has obtained the victory for us, and to us is His promise, "I will raise him up at the last day."

I would address a most earnest question to each reader: Do you, my friend, know Him who is the resurrection and the life? Have you faced the great "if" of our text—"If ye then be risen with Christ?" Has your faith been placed in the risen, reigning Lord, the glorified Son of God, who shall one day come again to receive us unto Himself? Will you not believe on Him now, that you may say with Job, "I know that my Redeemer liveth"?

Let us who have this resurrection gospel, and who serve a risen, victorious Christ, point this perplexed, despairing world to our Christ who alone can forgive sins, regenerate man's sinful heart, and impart His resurrection life to all who put their trust in His atoning work on Calvary. This is the church's task in our day. May the true glory of the Easter morn be yours. "If ye then be risen with Christ, seek those things which are above!"



# The Presbyterian Guardian

## EDITORIAL

### NEWS

**J**ERUSALEM, 30 A.D.:—It is now definitely established that the crucified Nazarene is alive. Reports to this effect have been circulating among his followers since early yesterday morning. They were started by certain women who claimed to have found his tomb empty, and who said they had actually seen and talked with him. Their story was not generally believed, although investigation revealed that the tomb where he had been buried was empty.

However, during the day the accumulation of evidence rendered further disbelief impossible. Mary Magdalene actually saw him and talked with him in the garden early in the morning. Peter the fisherman says—and no one watching him can doubt he tells the truth—that he and Jesus had a long conversation together during the afternoon. Cleopas and a friend started on their way home late yesterday, but are back and report that he met them and walked with them much of the way to Emmaus. He went in to have supper with them, and while there took up the bread and blessed and broke it as he had always done. Last night ten of the disciples were in the upper room and he came to them there, spoke with them, and ate some food.

Your reporter talked this morning with members of the guard who were on watch at the tomb. They all say that they fell asleep and that the disciples stole the body. But if they were asleep how did they know what happened? One of them, who was not willing to be quoted, admitted privately that something strange had happened. He would not go into detail, but confessed that they had already talked with the Sanhedrin about it.

It is now being remembered that in addition to his miracles, which everyone admits, he himself said that he would rise from the dead on the third day. It was what he had said

along this line that moved the Sanhedrin to have a watch placed at the tomb.

One cannot tell what this will lead to. Certainly many of those who would have little to do with him before will have a definite change of heart. Probably the disciples will soon be telling everybody what has happened. One can even see the possibility of a great new movement developing. In fact, it is also being recalled that he declared he would himself build a church that nothing would destroy. And just a few days ago he said that if he were to be lifted up, he would draw all men unto himself.

Perhaps this is true. Perhaps we have the privilege of living in one of the greatest days the world has ever known. At least that is the conviction of your reporter. He believes that Jesus is the Messiah promised of old by Moses and the fathers, and that he has now done what they said he would come to do.

Hallelujah!

—L. W. S.

### The Catechism

**O**N SEVERAL occasions, when we have been asked to recommend a good tract, we have suggested the use of the Westminster Shorter Catechism. The question and answer method of telling a message is excellently adapted to driving that message home. For people who want to have a brief summary of Christian teaching, there is no better material available.

But, of course, the Catechism can also be misused and abused. It can be twisted around and made to teach almost anything, just as easily as the Bible can. Such abuse is, however, generally rather obvious. An example is the studies in the Catechism which are appearing currently in *The Presbyterian Tribune*.

In the March issue there is a discussion of Catechism question 14, "What is sin?" The answer given in the Catechism itself is well known: "Sin is any want of conformity unto, or transgression of, the law of God." But we are told by the writer in the *Tribune* that "Christ living in me" is the only judge of conduct. The Ten Commandments are described as a "codification . . . in which men of outstanding spiritual sensitivity have

expressed their clearest insights into the law of God." And we are told that "the substitution of a law code for conscience is . . . reprehensible, for it enables one to get away from the spirit of the code." Not even Jesus considered objectively, but only Christ "living in me"—which, for the Modernist, amounts to nothing more than conscience—is the rule and standard. Anything outside of ourselves is liable to promote legalism.

We shall await with interest the exposition of questions 39 and following, where we are told in the Catechism that the moral law which God first revealed to man to be the rule of his obedience is summarily comprehended in the Ten Commandments.

Frankly, though, it seems to us that there are more ethical ways for the Modernist to gain an audience for his views than by misusing a document that even he must admit does not teach his views. Why cannot the leaders of churches, who are today calling for a more intensive application of the Christian ethic to the life of the world, use a little of that ethic in their own approach to the subject of religion? They would be more respected and more respectable if they did.

All of this leads us to remark, of course, that in our own efforts for the furtherance of the Kingdom of Christ we must see that our methods and our conduct are in accord with the highest, which is the Biblical, standard of right and wrong. We must not cut moral corners for the sake of expediting results, when the moral principles of Scripture are involved. To do so is sin, since it is a want of conformity unto, or a transgression of, the law of God.

—L. W. S.

### Christian Giving

**O**NE of the fruits of Christian faith in the heart of an individual is a desire to give for the furtherance of the work of our Lord. To give of our money, our time and our talents, even though it may seem a hard thing, yet becomes also a desirable thing.

It is true that we do not always look upon giving from this point of view. Often it seems a burden. Often we give only to "pay the minister's salary." Often we give what we happen to have left over, a coin which we

accidentally find in our pockets. We are very ready to quote those Scriptures which say that "my God shall supply all your need . . ." and we lift our hearts in prayer to the One who owns the gold and the silver and "the cattle upon a thousand hills." But when it comes down to a realization that we are the channel through which the Lord supplies the need of others, and when we look at that portion of the Lord's gold and silver and cattle which has our name on it, we are very hesitant to part with it.

This should not be, if our hearts are dedicated to God. Scripture declares that it is more blessed to give than to receive. Every man is called upon to give "according as he purposed in his heart." Paul describes spontaneous Christian giving as "fruit" which abounds to the account of the giver. Jesus declared that the widow woman who cast in the treasury "all the living she had" had given

more than all those who gave of their abundance.

In fact, according to the Bible, giving is just one aspect of our participation in the work of the kingdom, which kingdom we are to seek as our first and primary duty. It is from this point of view that we should consider it. Our giving is giving to the Lord, and should be looked upon as that, rather than as giving unto men.

The question of whether tithing is required in the New Testament is debatable, and it does not concern us greatly. For if we give regularly, as unto the Lord, according as the Lord hath prospered us, not letting our left hand know what our right hand does, and not in order that we may be seen of men, the chances are fairly good that we shall give at least a tenth. We may discover that we are giving more than a tenth. That will not be so terrible, either.

—L. W. S.

## Missionary Heroes of the Past

By the REV. ROBERT S. MARSDEN

### XXI. Count Zinzendorf

ONE of the most important figures in eighteenth century missions was Nicholas Lewis, Count Zinzendorf. A Saxon nobleman of great means and vast estates, he became a patron of missions and is largely responsible for the inauguration of one of the most important missionary endeavors of modern times—the mission of the Moravians. The genesis of a mission which now numbers three times as many communicants in missions lands as in the home lands, and that stemmed in no less than a dozen widely separated regions throughout the world during Zinzendorf's lifetime, cannot but interest every student of missions.

Count Zinzendorf was born in 1700 and received the education of a nobleman, first at Halle and later at Wittenburg. From his earliest years he displayed an earnest love of the Lord, the manifestations of which at least bordered upon an unbiblical mysticism. He early wished to dedicate his life to full-time Christian service, but his guardians resisted this desire, having what they considered higher ambition for him in the service of

the state. He obeyed their wishes, on reaching his majority, and took up his office in the government at Dresden, the capital. His person was in the governmental service, but his heart was in the Christian ministry.

Zinzendorf lived close to God as few men have done, and desired above all to be pleasing to his Saviour, who was very real to him. When a group of refugees from Moravia, forced to abandon their homes by renewed religious persecution, requested his aid, he built for them, in a section of his estates, Herrnhut as an asylum. He became intensely interested in them and in their religious convictions, and through his patronage the colony flourished. By 1730 it numbered about six hundred souls.

It was in 1728 that the first impulse toward missions seems to have reached Count Zinzendorf. A negro from the Danish West Indies revealed to the count the terrible plight of the negro slaves serving the Danish traders. He told how the slaves were regarded as something less than men, and of how the traders regarded them as being beneath the grace of God. He stated that anyone sent to minister to those poor crea-

tures would himself be compelled to live as a slave. Immediately there were a number of volunteers, and two were chosen for this mission. They set out for St. Thomas and established a work there, later expanding it, with the aid of a large group of volunteers, to the islands of St. Croix and St. John. They found the negroes imported from Africa living in the most abject suffering and despair. The Danish settlers regarded the missionaries with grave suspicion, and did all in their power to discourage their work, fearing that the negroes, hearing the call of divine grace in Christ, would no longer be in complete subjection. The hardships undergone by these early pioneers were almost unspeakable, and shortly tropical disease killed a full three-quarters of the volunteers. Zinzendorf himself visited this mission and, when he arrived, he found all the remaining missionaries in prison on false charges. He used his great influence to have them released and they continued their work, later being strengthened by other volunteers.

In a short time a mission to Greenland followed that in the West Indies. This also enjoyed the patronage of Zinzendorf. For six years it labored without one convert in the forbidding climate of Greenland, but slowly the first fruits of a successful mission were seen in that desolate land.

A mission to the Hottentots in South Africa followed in 1736, and again the opposition of the traders almost made missionary work among these unfortunate people impossible. It was the Dutch there who placed restrictions upon the work of the missionaries, which was carried on under severe handicaps and great suffering.

One of the most important missions which Zinzendorf sponsored and in which he was personally engaged was that to the negro slaves and to the Indians of North America. The work was started among the negro slaves in South Carolina. Soon Moravian settlements were founded, particularly in Bethlehem and Nazareth, Pennsylvania, and Zinzendorf spent some time in Pennsylvania himself. Coming to Philadelphia he ministered for awhile to the Lutherans there. He always regarded himself as a Lutheran, although he had been ordained a bishop in the Moravian Church, in what he considered the ancient apostolic succession which that church had main-

tained for almost four centuries. The Moravians at Herrnhut were connected with the state Lutheran Church, and he discouraged converts from ever leaving the established church of their district. From Philadelphia, Zinzendorf went to Bethlehem, and did much to establish that colony firmly, engaging in a number of hazardous missions to the Indians along the Delaware, the Lehigh and the Susquehanna rivers. He was a firm believer in education and, in those days when free education was unknown, he did much to encourage the establishment of schools.

Zinzendorf's life following his return to Europe was a stormy one. Grievous charges had been brought against him falsely in his native land; he first voluntarily sought exile and later he was compelled involuntarily to be exiled. Undoubtedly most of the opprobrium heaped upon him was traceable to his deep spirituality which offended the worldly clergy and the even more worldly court of his day.

Space does not permit even short mention of the other missions which Zinzendorf sponsored. We read of a mission to Lesser Tibet, to the north shores of Russia, to Abyssinia, to Nicaragua, to Labrador, to the Mohammedans, to the Dutch East Indies and to Ceylon.

How did so small a group of Christians support this vast missionary enterprise? An interesting commentary on this feature of the work is found in the account of the mission to Ceylon. A cash subscription, representative of great sacrifice in Herrnhut, was taken to undertake the mission, and volunteers were sought. Some fourteen single men volunteered to undertake the work. They set sail for Ceylon, two of their number being trained for the ministry, the rest being artisans. There they set up a colony which soon became self-supporting and almost self-sufficient, the artisans working with their hands to support themselves and their missionary brethren. Hence this particular mission received aid from the home church sufficient only to give it its first impetus.

It cannot be denied that contempt for details, both in the natural sphere and in the sphere of theology, was a source of great weakness to Zinzendorf's missions. Adequate creeds were discouraged, and consequently it was impossible for the brethren

who were sent out all to "speak the same thing" (I Cor. 1:10). Inadequate preparations were made for the physical well-being of the missionaries, and the missionaries were inadequately prepared for the hardships that were expected of them. Consequently many of them perished, even before their work had fairly begun. The death-rate among those gallant volunteers was tremendous, yet they died willingly as in the service of Him who alone can give life eternal.

### News From the Orient

*(Excerpts from a letter sent December 31, 1940, by Mr. Richard B. Gaffin, Orthodox Presbyterian missionary to Tsingtao, China.)*

**W**E ARE happy to report that we have four regular preaching points where there are two or more believers and where regular services are held. Mr. Yu, Polly and I are concentrating on these places with special Bible study so that the believers may be built up and the inquirers may be led into a fuller knowledge of what they are to believe concerning God and His plan of salvation. Sunday, Monday and Thursday are the days when we go to these places. This year we have made eighty-three trips to the country which means eighty-three days spent in itinerating. We have sold 657 Gospels and Acts, five Bibles and one New Testament.

We realize that our time here is five months at the most, so we want to leave our groups as strong as possible and able to continue "on their own." We hope that by the end of May three of these groups will be able to unite in calling an evangelist whom they can support and who will minister to their needs and carry the gospel to the many villages around. These three groups are located in three different villages. Shih Lao Ren (Old Stone Man) village, the farthest point up the coast to which we go, has a population of about 1500. There are now four believers in this village—four men, and the oldest is 83 years old; the youngest, who is 24 years old, is the leader. They have rented a room and last Sunday ten adults and twenty children came. These came for various reasons—some to hear the accordion, some to see the foreigner, some because they had nothing else to

do at the time, and some to hear more about Christ. They came and they heard the gospel in song and word. We sing Scripture verses and choruses. There are five serious inquirers whom we hope soon to bring to faith in Christ.

Hsiao Pu Tung (Small East Port) is a village about three miles nearer Tsingtao, with about 400 inhabitants; there are now five believers and ten others who are consistent attendants at our church service. We have had regular services here since last May. Here four old women and two men are learning the Phonetic Script to the end that they may read the Scriptures. It is wonderful to see the eagerness with which they have taken to learning that which they once thought to be impossible. Fou Shan Hou (Behind Floating Mountain) is the last of the three villages, to which we have gone many times; there three elderly women have now taken the lead and have provided a regular place for preaching. One of the women has been wonderfully released from her slavery to opium and she is making good progress in her understanding of the facts of redemption. She has her mother and father and her son's family living with her, and we rejoice at her testimony in her home.

For Christmas we prepared sixty little packages of candy and oranges to give to the children in the homes of believers and inquirers and to those who attended our Sunday school regularly. Polly wrapped the packages in attractive Christmas paper and we used the Christmas cards collected and sent by friends last year to give with the packages, and to those who could read we gave cards with appropriate Scripture verses attached. We gave out these packages at special Christmas services where we told the story of the birth of our Saviour who came to die in our place.

Polly has made use of the Bible pictures, sent in times past, by arranging them in order and pasting them in little books which she has given out to the children, young people and mothers who are interested or who are believers. Some of these are using them to tell the Bible story to their friends. We can use all good Bible pictures which may be left over from Sunday school. Be sure that they are real Bible pictures, and not pictures of little Mary helping her mother sew.

## The Inspiration of Scripture

By the REV. JOHN MURRAY

Professor of Systematic Theology at Westminster Theological Seminary

**W**HEN we speak of the inspiration of Scripture, we are not thinking of any effect that is produced in us by Scripture. Sometimes, no doubt, in common speech we use the word "inspiration" to express the intellectual, moral or spiritual stimulus which we derive from our reading of the masterpieces of literature or even from the example of great and good men. In such cases the inspiration is something that is effected in us by the quality or character of that by which we have been inspired.

At other times in common speech we do speak, in literary fashion, of the inspiration of works of human genius. For example, men speak of the inspiration of Shakespeare. This may mean several things. Sometimes it may refer to the genius of Shakespeare by reason of which he was able to write such masterpieces of literature. Or it may refer to the peculiar quality residing in the works of Shakespeare because they are the products of his master genius.

But this is not what we mean by the inspiration of Scripture. It is true that we derive from Scripture the very highest kind of stimulus. It is also true that some of the writers of holy Scripture were men of great natural genius, and this very genius was used by God so that the mark of it is left on what they wrote. The inspiration of Scripture is, however, something very different and something absolutely unique. Scripture is unique. It does not belong to a class of writings, all of which are characterized by inspiration. Scripture stands alone, or, as we often say, it stands in a class by itself. And it occupies this unique position just because of its inspiration.

The word "inspiration" when applied to Scripture refers to one of two things: (1) It may refer to the supernatural influence of the Holy Spirit exerted upon the writers of Scripture, or (2) it may refer to the quality residing in Scripture as a result of that supernatural influence exerted by the Holy Spirit. In the first case we are thinking of the divine activity by which Scripture was produced—in a word, of its divine origin and authorship. In the second case we are thinking of the result of this

divine authorship—in a word, of its divine character and authority. In either case we are led to the conclusion that Scripture is the Word of God and, therefore, infallible and inerrant. It is in the supreme sense God's Word, not man's.

An objection may very readily be urged against this latter conclusion. For have we not said that there were human writers? And if human writers, how can Scripture escape the fallibility that attaches to infirm and erring men? It is this objection that has led many to make a distinction between the human elements and the divine elements in Scripture, or, as sometimes stated, the distinction between the human element and the divine element in inspiration. And so it is held that, attaching to the human element, there is error and fallibility, while to the divine element there is attached inerrancy and infallibility.

It must, of course, be granted that there were human writers, and that is just saying that the Scripture has come to us through human instrumentality. But if that fact argues for the fallibility of Scripture, then we shall have to conclude that fallibility attaches to the whole of Scripture. For let it be remembered that there is not one word from Genesis to Revelation that has come to us apart from human instrumentality. So far as Scripture is concerned, and it is with Scripture we are now dealing, every part has come to us through some human writer. The distinction,

then, between the human element and the divine element will not give us any basis for the discovery of the divine and infallible element as distinguished from the human and fallible element. We must face the issue squarely. If the human instrumentality renders inerrancy or infallibility impossible, then we do not have an infallible word from Genesis to Revelation.

We must fully recognize the fact that Scripture came through human writers. But what we must also recognize is that the Holy Spirit used human writers in such a way that what they wrote they wrote under an all-pervasive supernatural influence, so that Scripture is wholly the Word of God. There are, therefore, no exceptions to, or degrees of, that influence we call inspiration.

Whence do we derive this notion of inspiration? The answer to that question is just the asking of another. Whence do we derive our notion of, or authority for, any doctrine? The answer is plain. From the Scripture itself. And so we derive our doctrine of inspiration from the Scripture. We might quite properly say that we derive our doctrine of inspiration from Christ and His apostles. The attitude exemplified and inculcated by our Lord and His apostles must be our attitude. No one may dare to deviate one whit from what Christ, who is the truth, the brightness of the Father's glory and the express image of His person, taught and commended. But our knowledge of what Christ and His apostles taught comes to us through Scripture, and so ultimately we must say that we derive our doctrine of inspiration from Scripture.

We shall have to limit ourselves to one or two of the high points of Bible teaching on this question. We shall take up, first of all, II Peter 1:16-21. In this passage Peter says that "no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but as borne by the Holy Spirit men spake from God" (20, 21). Here Peter fully acknowledges the human authorship. Speaking of Scripture he does say "men spake." This fact makes all the more significant what he says in addition. We may be inclined to argue that human authorship impairs the stability of Scripture and that it detracts from the divine authorship and character. It

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### Young People's Topics

**T**HE article on this page will be an aid in studying the young people's lessons published by the Committee on Christian Education of The Orthodox Presbyterian Church, which may be secured from the Rev. Burton L. Goddard, Box 73, Carlisle, Massachusetts. Topics now being studied are:

April 6th—THE IMPORTANCE OF A CORRECT VIEW OF SCRIPTURE.

April 13th—THE SCRIPTURE'S CLAIM FOR ITS OWN INSPIRATION.

April 20th—THE NECESSITY OF SCRIPTURE.

April 27th—WHAT IS INSPIRATION?

was not so with this apostle, who learned of Him who said to His disciples, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). For while, on the one hand, Peter says "men spake," he on the other hand makes three very astounding statements—"no prophecy of scripture is of private interpretation," "no prophecy ever came by the will of man," "as borne by the Holy Spirit men spake from God."

When Peter says that Scripture is not of private interpretation, he does not refer to our interpretation of Scripture but rather to Scripture as a product. It is not the mere product of human reflection or imagination. Again, when he says that it was not brought by the will of man, he excludes mere human volition and determination. And finally, when he says "borne by the Holy Spirit," he becomes quite positive in affirming, in Dr. B. B. Warfield's words, that "the men who spake from God are here declared, therefore, to have been taken up by the Holy Spirit and brought by His power to the goal of His choosing. The things which they spoke under this operation of the Spirit were therefore His things, not theirs. And that is the reason which is assigned why the 'prophetic word' is so sure."

Perhaps the most amazing feature of this passage in II Peter is what he says in verse 19, "We have also a more sure word of prophecy." The more sure word of prophecy is the Scripture with which he deals in the succeeding verses, and that with which it is compared as more sure or steadfast is the word that Peter, together with James and John, heard spoken from heaven on the Mount of Transfiguration when the Father gave witness to the Son, saying, "This is my beloved Son, in whom I am well pleased." There could not possibly be any question in Peter's mind as to the stability and infallibility of that word that Peter with the others received on the holy mount. It was the voice of the eternal Father. And Peter was profoundly aware of all the solemn implications of the privilege and responsibility that was his. In virtue of all this he introduces the subject by telling his readers, "We did not follow cunningly devised fables."

But the astounding fact is that Peter also says, "We have a more

steadfast word of prophecy." The written Word gives ground for stronger and more stable assurance than the very word spoken on that occasion. He is affirming the absolute trustworthiness of Scripture. In Scripture, Peter and his readers have not simply a word spoken on a particular occasion, but the Word of God that has received, because it is Scripture, permanent form and authentication. Could anything more emphatically express the security, trustworthiness and infallibility of Scripture? May anyone question the infallibility of the Father's witness to His well-beloved Son? Scripture possesses similar infallibility, and only on such a basis could Peter say, "And we have the word of prophecy made more sure."

The next passage we shall study is II Timothy 3:16, where Paul says, "All scripture is given by inspiration of God." Our English phrase, "given by inspiration of God," quite properly conveys the thought of the Greek word, namely, that Scripture owes its existence to a *divine* activity. That is the main emphasis and it is borne out by our English phrase. But there is also something in the Greek word that is not fully expressed in our English version. The Greek word means, literally, "God-breathed." "All Scripture is God-breathed"—it is breathed out by God. Paul is not speaking of an inbreathing on the part of God into Scripture. Nor is he speaking of any influence which is breathed into us through the medium of holy Scripture. Indeed, Paul is not even speaking of an inbreathing on the part of God into the human writers of Scripture. But what he is saying, in the most emphatic and terse way, is that Scripture is breathed by God. It is God's mouth, God's breath, God's oracle. Paul could not have adopted a word that more simply and directly affirms that Scripture is spoken by God, that it is the speech or word of God.

In speaking thus of Scripture he makes no reservations and no qualifications. He does not say that Scripture merely contains such words of God. He does not say that Scripture is the vehicle by which such words of God are conveyed to us. He does not speak of degrees of inspiration. No, what he affirms is that all Scripture is God-breathed. It may very well be that we should translate it thus, "Every scripture is God-

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breathed." But this rendering makes no difference in the effect. For if every particular part of Scripture is thus inspired, then the sum-total of Scripture partakes of the same character. The whole will not have less of this character of inspiration than do the individual parts that compose that whole.

We must not fail to grasp the force of this testimony of the apostle. Breath is a very direct expression of the life that is in us. Scripture stands in as close a relation to the truth and will of God as does breath to us.

It might be asked, What is the scope of that Scripture of which Paul says that it is God-breathed? In the preceding context Paul speaks of the holy scriptures which Timothy knew from a child. These must, of course, be the Old Testament scriptures. We know the scope of the canon of Scripture accepted and approved by our Lord and the apostles. It was the Jewish canon, coextensive with our Old Testament. Of nothing less than that does Paul say that it is given by inspiration of God. But Paul may also be thinking of all that could properly be embraced in the category of Scripture, even though all of the New Testament scriptures were not yet written. In any case, he speaks thus of the Old Testament. And that establishes a principle; it fixes a doctrine, namely, the doctrine of Scripture. If the Old Testament could be thus characterized by an apostle, can we believe that the scriptures of the New Testament, which are the embodiment of the revelation God gave to men through the incarnation of the eternal Son and the pentecostal outpouring of the Holy Spirit, belong to a lower category? Can we believe that the New Testament economy, characterized as it is by the more

abundant effusion and operation of the Holy Spirit, does not possess what the older economy had, namely, an influence of the Spirit that provides us with a God-breathed and infallible Scripture? The questions carry their own answer. We can surely say of

the whole Bible that it is "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

## God Deals With Disobedience

A Meditation in the Book of Jeremiah  
By the REV. BURTON L. GODDARD

For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not (Jer. 11:7, 8).

**T**HE duty of obedience is a subject to which children and adults alike commonly listen with distaste, even with rebellion. As long as it harbors sin, the human heart never will love obedience to God. Just as in the case of our first parents, sin and disobedience always go hand in hand. Only a miracle of grace can cause a reversal of attitude and bring about a love for obedience. Thus, when the negro preacher said to his congregation, "Brethren, what eber de good God tell me to do in dis blessed book, dat I'm gwine to do," we can be quite certain that God's grace had transformed his heart.

### His Instructions

In that same "blessed book," God has specifically directed men what to do and what not to do. There is nothing vague about His requirements. Some things He commands; other things He forbids. Indeed, it would be a herculean task to attempt the tabulation of all the things either allowed or prohibited in the Word. Each separate command is of importance, and we do well to search the Scriptures that we may know just what God requires of us.

Occasionally, however, God's instructions to us are brought within the compass of a single statement and, for the moment, the individual requirements are lost to sight. The burden of the message entrusted by God to the prophets was often such an one. In Jeremiah 11:7 the text of the message is found. No words are

wasted. It is comprehensive, brief, to the point. This is what God says: "Obey my voice."

After all, the important thing is a heart-attitude of obedience, for if the heart's resolve is to obey God's voice, the individual will be ready for any specific command or request God may address to him. Like a pure fountain which sends forth only clear, sweet waters, a heart which is tuned to obedience will produce obedience at every point tested. Or, like the regenerate nature which cannot but issue in good works, its fruit will always be conformity to each expression of the divine will.

If only we might learn to obey God! That is what God wants. As revealed by Samuel's denunciation of Saul's disobedience, to obey is better in the Lord's sight than sacrifice. Nor is it only what God *wants*; it is also

His *due*. Moral responsibility was emphasized in Paul's statement, "We *ought* to obey God." "Ought" is today a neglected word, but it is neglected only because of the general apostasy of our age. It should be revived, and it should be applied to the filial obedience due unto our Heavenly Father, for He is indeed the great Sovereign of the universe. We belong to Him. All we have has come from Him. He gives us life and sustains that life. He sent His Son to purchase our salvation. He directs us by His Spirit. *We ought to obey Him!*

The command was not a new one in Jeremiah's day. No, he was one of the last of the prophets. Perhaps he preached from that text, "Obey my voice," but so had the many prophets before him. What we read in his memoirs is that God had communicated the same instructions to Israel ever since they had found deliverance from Egyptian bondage. Every prophet had preached obedience to God. The message had been emphasized and reemphasized. God's servants had diligently proclaimed His desire for an obedient people. He Himself had been greatly concerned in the matter, for we read that He "earnestly protested . . . rising early and protesting."

### His Protest

The tragedy was that the prophetic command, "Obey my voice," did not seem to have borne much fruit. When a God-fearing sovereign came to the throne, most of his time was occupied in trying to undo the works of disobedience on the part of his predecessors. Pagan altars had to be broken down; pagan images had to be destroyed. There was little time left for a program of implanting the desire for obedience in the individual heart. As a result, obeying God had never become entirely habitual with Israel. Once in a great while the lesson of obedience would appear to have been learned, only to have the succeeding generation become more sinful in this respect than ever. And so God said to Jeremiah, "They obeyed not, nor inclined their ear."

Like so many today, they were interested in other things. They much preferred a religion in which they could make their own choices, an easier religion, more ceremonial, less moral in character. They liked gods who did not point out their sins, who did not issue commands, who did not

### Westminster Commencement

**T**HE eleventh annual commencement exercises of Westminster Theological Seminary will be held on the afternoon of Tuesday, May 6th, at the campus in Laverock, Chestnut Hill, Philadelphia. The commencement address will be delivered by Dr. Gordon H. Clark of the Department of Philosophy, Wheaton College, Wheaton, Illinois. A most cordial invitation is extended to all friends of the seminary to be present at this important gathering.

require obedience, gods who could neither see, nor hear, nor punish them for disobedience.

God's charge against Israel, however, was more severe than a mere charge of negligence or of following the easy path. He declared the chosen people to be *stubborn of heart!* In your Bibles you read, "They . . . walked every one in the imagination of their evil heart." But what the expression really means, *every time* it occurs in the Bible, is that those to whom it applied were stubborn and rebellious toward God. They had hardened their hearts. They actually hated God, loving wickedness instead.

Therefore God says that Israel had knowingly, willingly, actively, stubbornly disobeyed His voice, preferring sin and disobedience to righteousness and obedience. It seems a serious charge to declare that people about us who refuse to obey God are like this, but we live in an age when culture and courtesy cover up the real attitudes of men's hearts. It is only in unguarded moments or in times of great stress that they betray their real feelings. Perhaps even in Jeremiah's day the neighbors of idolaters and sinners would not have done so, but the God who knows the human heart made that very charge.

### His Judgment

Israel was to learn that God executes judgment against those who refuse to obey His voice. Because she turned a deaf ear to the instructions laid before her by the Lord, God informed Jeremiah that she would bring upon herself the curses of a broken covenant. Her kingdom would be despoiled. The people would be taken captive and pressed into slavery. They would be scattered over the earth. And Jeremiah lived to witness the truth of God's words!

We are prone to hope that God will be like the modern indulgent parent and that there will be no reckoning if we, also, disobey His voice. It is a *vain* hope. Judgment is sure to come. As God punished Israel, so will He punish *our* disobedience. Let us never think otherwise. "Whatsoever a man soweth, that shall he also reap."

Dear friends, I could admonish you not to steal, not to kill, not to lie. I would *rather* write upon the "fleshy tables" of your hearts that all-inclusive command of God: "Obey my voice!" I beseech you to obey for the

sake of your own happiness, but also for the sake of Him who loved you and gave Himself for you. Won't you

obey God? He wants you to obey. Why not start the day—every day—with the promise that you will!

## Today in the Religious World

By THOMAS R. BIRCH

### Church Press Convention

**WE** HAVE little enthusiasm for the American religious press. We believe that a long-range view of its work would fail to disclose much justification for its existence; in the main it is a propaganda organ for antichristian Modernism, and its contribution to the advancement of the Kingdom of God is negligible. From a journalistic standpoint, it is patently inferior even to second-rate secular journalism. With few exceptions, the church press of the nation serves no very valuable purpose.

When the editors of nearly thirty such journals, however, met in Boston last month for the annual convention of the Associated Church Press, they unanimously adopted a statement to which, in principle at least, we give hearty assent. "While millions of dollars are given annually," they declared, "to the support of all other church institutions, parishes, hospitals, settlements or schools, the religious press, giving vital support to all of these organizations, suffers neglect. The meagre financial aid advanced is designated as money to make up 'losses' or 'deficits'—seldom as 'investment' in an institution vital to the advancement of the Kingdom of God. . . ."

Religious journalism, both in the secular and church press, was discussed by the editors at a round table held in connection with the annual Founders' Day convocation of Boston University. The discussion was one of four on the freedom of the press. Participating were Dr. Guy Emery Shipler of *The Churchman*; Dr. Lewis O. Hartman of *Zion's Herald*; Dr. Albert C. Dieffenbach, religion editor of the *Boston Transcript*; and Alexander Brin of the *Jewish Advocate*. All the speakers deplored the suppression of press freedom throughout the world and gloried in the freedom of the American press, both religious and secular. None of them seemed to resent the domination of the Federal Council or to feel that its regimentation was in itself a viola-

tion of the very freedom they extolled. Said Dr. Shipler, "In spite of the poverty under which the religious press of the United States battles, it will be a long time before a Hitlerian authority, or anything resembling it, will control its freedom." Dr. Dief-

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fenbach praised the contributions of the secular press to religion. He declared that the daily newspaper "does as much for the unity of religion as all the church journals combined." If you turn that statement inside out, there's a lot of truth in it.

#### Promotion Campaign

The methods of big business and the mechanics of Barnum and Bailey seem to be the fashion in organized Modernism today. Gigantic programs, billing headline performers of international fame, are taken on tour to every important center of population, and enthusiasm is whipped frothy by a series of mammoth public meetings, then solidified by a score of intimate study groups and round table discussions, conducted by the experts. The planned result is that the humble layman, awed speechless by the drama and magnitude of the spectacle, swallows hook, line and sinker and forevermore believes that the cavalcade

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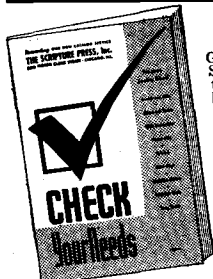
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and its message represent the ultimate in Christian spiritual values.

Such was the National Christian Mission. Such also will be the now projected "United Christian Education Advance," outlined in a two-day conference at Cincinnati last month. The movement is interpreted by its sponsors as Protestantism uniting to carry out the slogan, "Reach every person with Christian teaching." The program will emphasize and promote regular Bible readings and prayer in the home, and "living as Christians" in the family; also to be emphasized are increased attendance at church services and "improved teaching for Christian discipleship." In its relation to the community, the "Advance" program will promote the bringing of every person into the fellowship of a church (presumably any church will do), and the united effort of the churches toward the creation of more Christian communities.

The twenty-three representatives of the twenty leading denominations in the United States, and the United Church of Canada, who attended the organizational meeting, said it was conceivable that every denomination could take and use all of the ideals outlined in the general program. (For the moment, apparently, The Orthodox Presbyterian Church had slipped their minds.) The project will be given impetus through publicity next fall, but the program will not begin functioning until early in 1942, when a series of one-day conventions will be held in strategic centers from coast to coast. The movement is being fathered by the International Council of Religious Education in Chicago.

#### Malvern Comes to New Haven

In a warm glow over the Malvern Conference of the Church of England (see THE PRESBYTERIAN GUARDIAN, March 25, 1941, p. 89), members of the Episcopal Church League for Industrial Democracy, a liberal and social-action group, met at New Haven, Connecticut, to spend the entire session in discussing the Malvern resolutions in the light of American needs. The 450 delegates resolved that: "We subscribe to the Malvern Resolutions in spirit, also in letter except insofar as local circumstances require modification." As at Malvern, the only gospel under consideration was the social gospel so dear to the hearts of liberal theologians. A sad travesty on a creed, presented by a

retired coffee importer, was much applauded, for it contained an adequate expression of the social evangel keynoting the gathering. Significant excerpts were:

I believe that we are all the children of God the Father, Almighty Maker of Heaven and Earth.

I believe that, as God loves us, so should we love our fellow men, everywhere.

I believe that, as Jesus sacrificed Himself for us, so should we be willing to sacrifice ourselves and what we possess to help needy men, women and children, everywhere on this earth.

I believe that it is God's divine purpose that His bountiful and all-sufficient gifts to us should be shared by all mankind, and that no nation or government should usurp or withhold from others a fair possession of His gifts.

Above all, I believe that I should do no injustice to or take any unfair advantage of any man, woman or child, either directly or indirectly, and that I should discourage others from so doing by obeying God's commandment not to kill, steal, defraud or deceive, and not to covet what rightfully belongs to others.

All this I believe to be my bounden duty in helping to stop all warfare and help to promote peace on earth and goodwill to all men in order to help build the Kingdom of God on earth (*sic*).

When Dr. Machen once remarked that this was not a creed-making age, he was apparently understating the facts.

#### Japanese and American Churchmen to Confer

Dr. Walter W. Van Kirk of the Federal Council of the Churches of Christ in America has announced that a joint conference of American and Japanese church leaders will be held in Los Angeles from April 20th to 25th, in an effort to seek ways and means of improving relations between the two countries. The meeting will climax many weeks of negotiation between churchmen of the United States and Japan. It is expected that the American delegation will include high church officials, missionary leaders and laymen representing various communions; it is also expected that all of them will be Federal Council members. The conference, according to Dr. Van Kirk, will be "strictly religious in character" and will not in any sense be a political gathering.

"I have received information from Tokyo to the effect that the Japanese deputation has no commission from government sources," said Dr. Van Kirk, "nor has it any authority to make proposals bearing upon the political situation."