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A PLEA FOR PEACE

"Pray for the peace of Jerusalem:

They shall prosper that love thee.

Peace be within thy walls,

And prosperity within thy palaces.

For my brethren and companions' sakes,

I will now say, Peace be within thee.

For the sake of the house of Jehovah our God

I will seek thy good" (Psalm 122: 6-9).

HOW proper a Psalm for any church to sing—also for The Presbyterian Church of America.

When our church was organized on June 11th of last year, that Valiant-for-Truth, Dr. J. Gresham Machen, heaved a sigh of relief and expressed his great joy at now at last being privileged to breathe in an atmosphere of ecclesiastical peace.

Alas, disappointment was in store for him. Even before the Second General Assembly convened, it became evident that perfect harmony was not found in The Presbyterian Church of America. At the Assembly Dr. Machen's strength was taxed to keep the ecclesiastical ship balanced. And, sad to relate, during the last months of his life he was greatly disturbed and deeply grieved by growing evidence of differences, not to say strife, within the church.

The first day of this year his Lord came to him and said: "Well done, thou good and faithful servant, thou hast fought long enough; now mayest thou join the church triumphant and enter upon the rest that remaineth for the people of God."

Few things are more needful for The Presbyterian Church of America at this time than that we who remain give "diligence to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3). Failing to do

that, we shall break down the work of our great deceased leader, endanger the very existence of our church, offend Christ's little ones, give comfort to the modernist enemy, and, worst of all, bring dishonor upon the Name of our blessed Lord.

Then may I not in all meekness and humility make a plea for the peace of Jerusalem?

SOME DIVISIVE INFLUENCES

Merely naming a few divisive forces that are more or less operative in every church, our own included, should serve as sufficient warning against them.

In a Church of Jesus Christ no artificial distinctions among the members may be tolerated. For instance, to play up in our midst the differences between East and West, charter-members and later arrivals, Scotch and Dutch, is not only uncalled for, but is sure to prove divisive because un-Christian. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus" (Galatians 3:28).

That misrepresentation of brother by brother is perhaps Satan's most effective method of destroying the peace of a church need hardly be said. It is self-evident. But perhaps the remark is not altogether superfluous that such misrepresentation frequently results from the evil practice of impugning one another's motives. Is it not perfectly clear that the judging of motives should be left to the Lord God, who alone knows the hearts of men and tries their reins? The Saviour's warning, "Judge not that ye be not judged" (Matthew 7:1), is plainly applicable here. For one Christian to ascribe unworthy and evil motives to another is heinous sin. And yet, who has never done this? Does it not behoove each of us to hang his head in shame and to plead guilty on this score?

within the system of doctrine taught in the Confession. There is no good reason why such discussion should do injury to the cause of peace. On the other hand, lack of such discussion is sure to do untold injury to the cause of progress in the truth.

However,—and this I deem worthy of much emphasis at this time—may those who engage in debate with their brethren never lose sight of the apostolic admonition to speak truth in love (Ephesians 4:15). How noble an ex-

ample of that our highly esteemed Dr. Machen has left us. Even in debate with enemies of the gospel he invariably showed himself a Christian gentleman. Then how respectfully it behooves us to comport ourselves in argumentation with brethren beloved in the Lord.

Conclusion

"So then, let us follow after things which make for peace and things whereby we may edify one another" (Romans 14:19).

Failing to do this, we shall "be found even to be fighting against God" (Acts 5:39). Doing this, we shall be "laborers together with God" (I Corinthians 3:9) in the building up of The Presbyterian Church of America, which we trust to be His work.

And then we may expect the Lord to add to our number daily such as shall be saved (Acts 2:47).

—R. B. KUIPER.

The Propagation of the Reformed Faith in New England

By JOHN MURRAY



Mr. Murray

THE harvest truly is plenteous but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." How fitting are these words of our Lord to the situation that has now for long existed in New England. The currents of unbelief and indifference have left in their wake spiritual devastation. The multitudes are scattered abroad as sheep not having a shepherd. They are destitute of the ministry of that gospel which is the only power of God unto salvation.

It is the burden of this great need in the field that was once the home of the godly pilgrim fathers who there sought refuge from hierarchical tyranny, that constrained a small group of men to form, less than a year ago, "The Committee for the Propagation of the Reformed Faith in New England." The purpose was to launch humbly, yet in confident reliance upon divine grace, upon the task of sending men imbued with intelligent devotion to the gospel into these needy fields.

The result was that during the course of last summer and early fall nine men were sent to this work. The number of weeks for each man ranged from sixteen to four. The average number of weeks for each was eleven. And in addition, during the course of the winter to the date of writing, two men have labored

continuously on the field.

As regards personnel, all of the men who worked either in the course of the summer and fall or throughout the winter have been graduates or students of Westminster Theological Seminary in Philadelphia.

The fruits of these endeavors have been in a signal sense gratifying. To the committee one of the most gratifying features was the self-sacrificing devotion and enthusiasm of the men and, to the men themselves as well as to the committee, the evidence given of the Lord's hand and blessing upon their labors.

Now, as our session at Westminster Seminary is drawing to a close, we are making plans for summer work to begin not later than May 15th, and to continue to the end of September. We are hoping that, in addition to the two men who are already on the field, we shall be able to place at least ten men from among our graduates and students. Various circuits are being arranged so that with the aid of automobile or bicycle each man may be able to cover a fairly wide area and thus have as many as four or five preaching stations at which services and Bible classes may be conducted either on the Lord's day or on week days. Much attention will also be devoted to house visitation. By the arrangement of these circuits and by the provision on the part of the committee or of the men themselves with adequate means of transportation, one man will be able to cover four or five times the territory

that one man covered last year, and that without any necessary diminishing of attention to each particular town or village.

It will have been noticed that the phrase, "Reformed Faith," appears in the title of this committee. There is nothing for which the committee exists other than that which is comprehended in that phrase. It is for the propagation of the Reformed Faith, and that means simply the propagation of the whole counsel of God as revealed in His holy Word, the whole counsel of God as it respects faith and life. Its purpose is the evangelism which is not only consistent with the Reformed Faith but the necessary expression of it wherever it really exists as the controlling thought of the mind and passion of the heart. It is evangelism in pursuance of the Lord's command, "Go ye, therefore, and disciple all the nations."

In these times there is much evangelism that is clap-trap, much so-called evangelism that does not have the gospel, and much also of evangelism that, though evangelical in its general spirit and result, is not true to the whole counsel of God. It is the aim of this committee to foster and further evangelism that will not be dependent upon the sensational for its appeal or success, but evangelism grounded in the conviction of the absolute sovereignty and efficacy of the grace of God, evangelism among the degraded and ignorant, the indifferent and hostile, that does not fear to declare the whole counsel of

God and to proffer to men lost and dead in sin the full and free salvation that is in Jesus Christ our Lord. It is confident evangelism because, though not given in the persuasive words of human wisdom, it depends for its efficacy upon the demonstration of the Spirit and of power. And thus the faith of men will come to rest not upon the wisdom of men but in the power of God.

We are conscious of weakness. We know something of the infirmities of others because we are conscious of our own. But grace overcomes infirmity. And most gladly, therefore, will we rather glory in our infirmities that the power of Christ may rest upon us.

We are hoping this summer to send ten, perhaps fifteen, men. We trust that the needs of these men will be met, for "the earth is the Lord's and the fulness thereof." We wish we had sufficient funds and men so that we could send a hundred. Even then we should only be touching the fringe of the need in this greatly unevangelized field. A great door and effectual is opened unto us. We pray for consecration in ourselves. We pray for the same in the men who will be sent, and for the baptism of the Spirit upon them. May they in true apostolic fashion turn that world upside down. But we also with deep earnestness solicit your prayers and interest. Precious seed has already been sown and, we believe, will be sown. And may we not remind you as well as ourselves that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him" (Ps. 126:6).

The members of the committee are the Rev. W. P. Green, 1626 Columbia Road, South Boston, Mass., *Treasurer*; the Rev. John Skilton, 371 Congress Street, Portland, Maine, *Secretary*; the Rev. David Freeman, 429 Wellesley Road, Philadelphia, Pennsylvania, *Vice-Chairman*; and the present writer, of Westminster Theological Seminary, Philadelphia, Pennsylvania, *Chairman*. Such gifts as have been received for the work have gone in their entirety to the support of the missionaries. Committee members have themselves borne all the incidental expenses, and have given their services without charge. This same policy and method will continue to be pursued.

God's Call to Separation

By JAMES C. CURNOW

Westminster Seminary, Class of 1937

ONE of the most, definite and pointed passages in the whole of God's Word on the great doctrine of sanctification is Paul's earnest appeal in II Cor. 6:14-18. Even though the passage may be one of the best known of the whole New Testament, we believe that it has been too often neglected and even denied by those who name the name of Christ! Yet it

is probably more needed today than at any other time in history! It must be proclaimed! It must be heeded! It must be obeyed by everyone who believes and loves the eternal Word of God!

We have often heard this passage referred to as if it dealt exclusively with the marriage of believers and unbelievers. But the truth is that neither the verses themselves nor the context, both immediate and distant, refer even in the slightest to the question of marriage. The same is to be said regarding secular business associations of believers and infidels. We do not mean to say that the passage cannot be applied to these two subjects, but we do deny that the reference is directly and exclusively to either one or both of them.

Further, it is to be noted that the message is very definitely to and for believers. Verse 14 says, "Be ye not unequally yoked together with unbelievers." And one need go no further than to verse 15a, "What part hath he that believeth with an infidel," to see that the "ye" of verse 14 refers to believers. They must of necessity heed and obey its commands!

We come now to a point which we wish to emphasize with all the power we can command. We have reference to the combined force of the phrases in verses 14-16, "For what fellowship . . . and what communion . . . and what concord . . . or what part . . . and what agreement . . . hath the temple of God with idols?" that is, believers with unbelievers? The full force of the intended meaning is more clearly shown by inserting the word "possible" in each phrase. For then it is, "For what possible fellowship . . . and what possible communion . . . and what possible agreement . . . hath a believer with an unbeliever?" Therefore, because it is impossible—absolutely and completely impossible—for any conceivable common meeting point to be established, believers are admonished to be not unequally yoked together with unbelievers.

But, one is immediately led to ask, in what respects are believers admonished to cut themselves absolutely off from unbelievers? A cursory examina-

Radio Contest Prize Winners

THE Presbyterian Guardian takes great pleasure in announcing the winners in the Prize Letter Contest conducted in connection with its recent radio broadcasts of religious news. The judges wish to thank all the contestants for their enthusiasm and interest, and for the uniformly high quality of the letters submitted.

FIRST PRIZE

Clifford S. Smith,
Bridgeton, N. J.

SECOND PRIZE

Robert H. Graham,
Middletown, Del.

THIRD PRIZE

Harvey K. McArthur,
Phila., Pa.

FOURTH PRIZES

David S. Clark,
Phila., Pa.

Miss Louise Conrad,
Phila., Pa.

Mrs. M. V. Harmon,
Jamison, Pa.

Miss Agnes Irwin,
Kennett Square, Pa.

John H. Raymond,
Phila., Pa.