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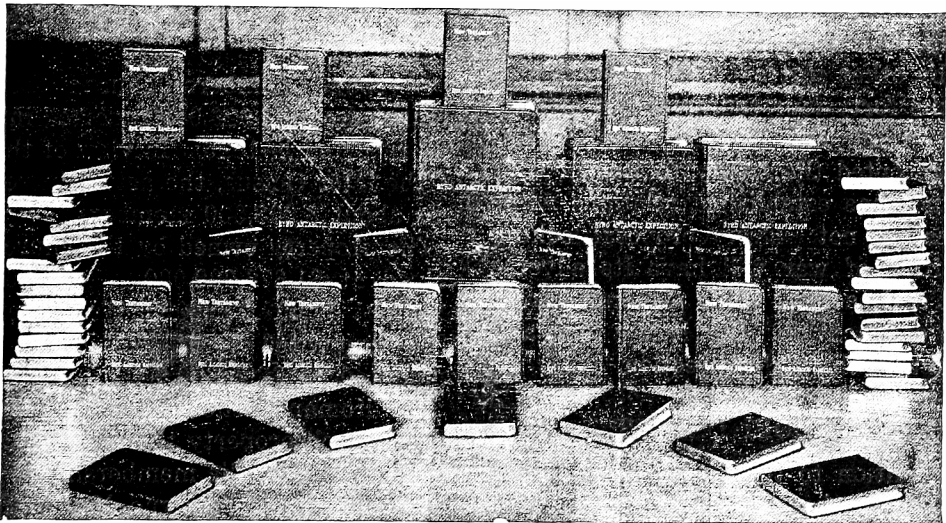
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Bibles for Antarctic Expedition



THE New York Bible Society has presented to Richard E. Byrd for the Antarctic Expedition, eleven Bibles and sixty copies of the New Testament. The Bibles are in good type and it is designed that a copy will be in each place in the Antarctic where a number of men may be located. The sixty New Testaments, one for each man of the Expedition, are a small vest pocket edition, India paper, and in clear, large type. All the books were lettered in gold on the outside, "Byrd Antarctic Expedition."

When the men are in the far South, far from all civilization, the only reading matter available will be that which has been taken from New York, and it is most appropriate that the New York Bible Society should have furnished copies of the Scriptures for the men who will be so long a time in isolation.

This presentation is but one of many presentations of Bibles made to prominent men and popular expeditions by the New York Bible Society or by the American Bible Society, which likewise has its headquarters in New York. These presentations serve to meet immediate needs and embrace present opportunities. They also, by their spectacular features, recall the Bible to the attention of many who, for a time, have neglected its perusal.

Large donations have been made to the Byrd Antarctic Expedition. The total expense of the expedition will be not less than \$855,000, and may easily reach \$1,000,000. Equipment worth \$435,000 and cash to the amount of \$237,543 have already been donated. Some single contributions have been of handsome proportions. Side by side with these and outranking them all in possibilities for good is this presentation of Bibles and Testaments.

tion of their heavenly Father's bounties. They recognized His open hand providing everything, and rejoiced in His loving care. As has been truly said of them, "The articles of their daily food were each one the gift of God, for which thanksgiving was prompt. Many times in the history of those days, the gift of Indian corn was gratefully acknowledged. It was a new succulent for them, of ready and abundant growth, and it often saved them from starvation. The pious chronicler of the early days of Concord writes, 'The Lord is pleased to provide a great store of fish this spring-time.' And again he records, 'Let no man make a jest of pumpkins; for, with this fruit, the Lord was pleased to feed His people till their corn and cattle were increased.'" The Israelites in the wilderness, dependent upon God for their daily food, did not more fully and gratefully feel this dependence than did they. If they needed rain, they prayed for it, and did not fail to thank Him when it came. Equally prayerful were they about their chastenings and trials. A dry summer, a short crop, unseasonable weather, or any public disaster, were part of God's dealings. Especially did they feel in the withholding of any spiritual blessing, a warning to seek God more earnestly. About all such things there were great searchings of heart, as they sought Him with repentance, prayer and fasting.

Is there any relation between America's increased prosperity and our decreased spirituality? As a nation, we are now enormously wealthy, having increased material resources of all kinds; and, like many another "newly-rich," we show our vulgarity, not only toward our less fortunate neighbors, but in the face of God. We know it is a poor compliment to human nature to say that gratitude and humility thrive best in poverty, and that we have not been able to bear the test of prosperity. The great scientific and intellectual advancement of our times, the discovery and utilization of great natural forces, and, as well, the marvelous achievements of men, have brought the temptation to rely on these natural agencies more than on the God who is over all. Here, as in pagan lands, men are worshipping the creature more than the Creator. Science is trusted to do everything. With the knowledge of how to eradicate diseases once thought incurable; with modern business efficiency; our scientific advancement; our facilities for travel by land, sea and air; and with the really triumphant victories of those whose deeds thrill the whole world, the tendency of all is to foster human pride. Desiring peace, we either rely upon the efficiency of our fighting forces, or talk of "outlawing war" as a mere matter of human detail. Our uniform success in so many of the minor things has made us forgetful of what we most lack.

A generation ago it was a much-discussed topic in some communities along the Ohio River whether

or not the American people would know how to observe a fast day if called thereto. The answer was given a little later when the yellow fever broke out a little farther up stream; for hearing of the ravages of this plague in other places, and knowing themselves in the direct line of its approach, as it moved nearer and nearer, they found no difficulty in seeking deliverance in this solemn way. So in our own times a false sense of security has lulled us into a neglect of fast days. Even during this past year, our country has been chastened by torrential rains and devastating floods in the East, by the ruin of bursting reservoirs in the West, by the overflowing of the Mississippi in the center, and by fire, frost and drought in various places. Our mine disasters, our submarine losses, and the appalling sacrifice of life on land, on sea, and in the air, are matters of daily report. It is thought old-fashioned to classify these among the providential dealings of God, or look beyond their natural causes. Should we not rather hear in them a call to repentance? God is calling the earth to judgment, and America's bloody record of 12,000 murders annually, our nation-wide desecration of the Sabbath, the perversion of justice in our courts, the cruelties of class and race hatreds, the unfairness of some of our immigration laws, the determination of certain classes to nullify the Eighteenth Amendment, the adulterous record of our divorce courts, the heart-breaking situation in so many homes, and the inexcusable iniquity of our enlarged war program—these are only a few of the ways in which our nation is surely heaping up to itself wrath against the day of wrath, and concerning which only a false sense of security has made us skeptical of the benefits which a day of fasting might secure.

Nor should we feel that the general omission of fast days preceding our communion services is justified by our deliverance from the need of such preparation. No changed circumstances can ever put us beyond the need of things which this service may bring. Our present course calls for heart-searching, if this change has come through a gradual growth of self-righteousness and of superiority to methods which God still requires. Whatever our advancement, we have no ground for self-security. May not this problem of our fast days lie close to the heart of all problems afflicting us as a Church, and in a universal return to their observance lie the path to the favor we so much desire?

ARE COVENANTERS TO HAVE OVERSEERS— BISHOPS?

By Rev. F. M. Foster, Ph.D.

All who have even a slight acquaintance with Rev. J. D. Edgar know him as a brother beloved. Not many have such kind heart, such sympathetic nature. Not many, if any, excell him in love for Christ

and devotion to His cause. It will therefore be accepted by readers, most of all by Brother Edgar himself, that what is put down here is discussion of an office, not of the person who fills it.

I. **The election to the office of "Secretary of Young People's Work and Home Resources" was not unanimous.** The office includes not only what was formerly called "Secretary of Young People's Work," but there was added "and Home Resources," with seat (without voting power) on Church Boards. Thus the office takes on wider scope and enlarged "sphere of influence." There is little difference between the office created by Synod and the office of Bishop. A Bishop is an "Overseer"—"epi," upon, "skopeo," to view—an "Inspector," without voting power: but with many things put into his hands. Episcopacy did not at once jump into its present position. Centralization was gradual. The Covenanter Church has probably taken as large a step, if not larger, than was taken by any Protestant Church at the outset.

Speaking of the Reformation, Buck's Bible Dictionary says: "Protestant churches, such as follow the doctrine of Calvin, have for the most part thrown off the order of Bishops as one of the corruptions of Popery." This is especially and emphatically true of the Covenanters. But already, not yet two hundred and fifty years after James Renwick was beheaded on the martyr's scaffold, we Covenanters have elected an "Overseer," an "Inspector," with implied authority to take charge of part of the pastor's work and "oversee" him, or his people, or part of his people, or all three.

II. **We are opposed to the office because it is believed to be contrary to our Terms of Communion.** All who unite with the Church are required to declare their belief in "one unalterable form of church government," which is Presbyterian. Members are under the care of sessions. Congregations are under the care of presbyteries. It can be said with due respect that Synod cannot send a man to a congregation to perform a work without overriding Presbyterian form of church government. Indeed, Presbyterian church law would appear to interdict Synod from taking charge of congregational work, for congregations are under the care of presbyteries. Nor can Synod appoint an officer to take any part of a pastor's work. To do so would be episcopacy with scarce discernible adulteration.

The tendency of unscriptural office is to enlarge its scope and increase its powers. At the first a brother was elected to take charge of Young People's Societies. Already the office has been enlarged to include "Home Resources" (whatever the latter means; for it is practically *carte blanche*) with seat on Church Boards, which would seem to mean that he is expected to influence Boards. He is to be the chairman, next Synod, when pastors are to be called upon to make reports. He will prepare a report to

Synod, just as Bishops in the Methodist Church do to Conferences. Those who have read Episcopal Addresses will see marked similarity to those found in our minutes of recent years. Attempts may be made to take charge of itinerating ministers and congregations without pastors. But itinerating ministers are, by Synod, assigned to presbyteries, and vacant congregations are under the care of presbyteries. We have "one unalterable form of church government," and it does not include the appointment by Synod of an "Overseer" to take charge of vacancies, or itinerating ministers, or any part of a pastor's congregation.

III. **Such office is an expense the Church can ill afford.** A brother was appointed to an office at a salary of \$2,500 and expenses. The "Overseer" was appointed at a salary of \$3,000 and expenses. Also, an additional \$500 for moving. If an office is hired and stenographer (what could be done in an office is not divined), more expense will be added. (A pastor has to provide his own study. In New York the additional room costs from twelve to twenty dollars per month.) The two offices mentioned will probably require seven or eight thousand dollars. Five thousand dollars have been appropriated for the church paper. All these expenses may run between twelve and fourteen thousand dollars, almost one-sixth of the \$83,000 raised last year. It is time to stop and think. It is said that in a great battle of the Civil War, the brave boys had charged twice and failed—with great slaughter. A third order, "Charge!!" rang down the line. It was quietly disregarded.

IV. **Such office in a Church of 7,000 is superlatively unnecessary.** One congregation in the Presbyterian Church is said to number about 6,000. It has one pastor, with probably two or three assisting ministers. Our denomination numbers about 7,000—just one thousand more than the one congregation mentioned. But our little Church of 7,000 has seventy pastors, with a number of ministers and licentiates travelling among vacant congregations. The seventy pastors and itinerating ministers are faithful men, just as faithful as an "Overseer." They are college-bred, educated in the Theological Seminary, examined by Presbytery when licensed, examined again by Presbytery when ordained. The pastor is placed in charge of the congregation by the Head of the Church. It is supposed he knows his work—and he does. He knows his field as no other can. He knows the children, the young people, the middle-aged, and those who have travelled long on the glorious road to the Heavenly Land. To suppose that one who knows little if anything of conditions, can step over and, by the authority of Synod, tell the people what to do, when to do, and how to do, is a situation for which Presbyterian form of church government does not provide.

In fine:—the office carries unfair discrimination.

A number of unsettled ministers and licentiates are earnestly wanting to preach the gospel, and are praying, almost in tears, for the opportunity. So far as the "Overseer" enters vacant congregations, he is so much the more limiting the opportunity of these servants of Christ.

But look at this feature also: The minister, or licentiate, has an "appointment," say one thousand miles away. His "appointment" is for three Sabbaths. His railroad fare, at three cents per mile, would be \$60, not counting anything for food. His remuneration might be \$75; probably \$60. What has he left? He is followed by the brother who is supposed to hold some office higher than the "supply." He has the same expense, \$60. But he is to send his bill to Synod's Treasurer. And he has steady employment, or is supposed to have, with salary guaranteed; while the "supply" has but part time, very small remuneration, and has to pay all his expenses. This adds to discouragement of unsettled ministers, licentiates, and prospective students.

The office of "Secretary of Young People's Work and Home Resources," with "seat on Church Boards," is believed to be contrary to our Terms of Communion. It is an expense the Church can ill afford. Our little Church of 7,000 members has seventy pastors who are trained as well as the "Overseer." The office, superimposed upon Presbyterian form of church government, carries unfair discrimination. So far as the "Overseer" supplies vacant congregations, the itinerating minister, sent by the Head of the Church to preach the Gospel, and seeking settlement, would seem to be hindered in opportunity.

THE PSALMS IN WORSHIP.

Why Use the Psalms Exclusively in the Worship of God?

By Rev. Frank D. Frazer.

(Continued from last week)

IV. The exclusive use of the Psalms in worship is necessary for maintaining the church as a divine institution.

The church, and all its ordinances exist, not for the sake of man, but for the sake of God; for the glory of God. We are so prone to forget this that no reminder of it is out of place. Of His whole work of salvation God says, "I do not this for your sakes, but for mine holy name's sake." And with regard to the ordinances of worship He says, "I will be sanctified in them that come nigh me, and before all the people I will be glorified."

But looking at the church at large today, we see that what was originally the praise service has been well nigh crowded out of existence by what is called the "song service." The avowed purpose of the

song service is not praise to God, but to attract, entertain, and, supposedly, to benefit men. If God is considered at all it is on the assumption that if only the people come to church He will be satisfied with anything. Sometimes the song service is called "praise," but no distinction is even attempted between what is offered to God and what is offered to men. The result is that the idea of praise to God is confused, and nearly, if not altogether, lost in the modern congregation.

Sometimes the song service is called "singing the gospel." But singing the gospel is not praise. The gospel is good news for men. If we sing the gospel at all we must sing it to men. No one who stops to think what he is doing would offer it to God. But singing the gospel is not an appointed means of evangelization. We are commanded to preach the gospel, with every possible aid of distinctness and simplicity. An emotional and unsubstantial type of evangelism, characteristic of the present time, sings a gospel that is not a gospel, but a lullaby for dying souls. This has been one of the principal steps in the process of "humanizing religion." Man-made hymns have directed the worship manward, and what was intended to be the church of the Living God has become, in many cases, a mere "community institute."

The worship of the church shows which way its face is turned; indicates the purpose of its activity, and the direction of its movement. No church can serve two masters. As long as the church sings unto God, for His glory, it will use the Psalms exclusively. There is nothing else suitable. But just as soon as the church begins to sing for some other purpose, with some other object in view, it begins to feel the need of other songs. Just as soon as it begins to sing to men, for men, it begins to find man-made songs better adapted to its purpose. Then the Psalms, and God's purpose, are abandoned. But let the dread fact be known that they who change the truth of God into a lie, and worship and serve the creature rather than the Creator, are themselves in danger of God's judicial abandonment. (Rom. 1:18-32.)

As for the doctrine of the church, hymns are responsible for much of the error that now corrupts it. History informs us that the first hymns introduced into the Christian Church had been prepared for the purpose of teaching error. Satan well knows the power of song, and can use it effectively. The modern hymn book, made up as it is from authors of all kinds of heretical opinion, belittles the importance of truth, and fosters the idea that creeds are of no importance. Believers sing the songs of unbelievers, and the practical inference is that, no matter what we believe, we are all good fellows together on the road to heaven. By its heterogeneous composition it promotes the modern idea of church union about a center that is anywhere, and on a