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The Epistle to the Ephesians

A New Series of Expository Studies

By the REV. FLOYD E. HAMILTON

A Minister of The Orthodox Presbyterian Church and Author of "The Basis of Christian Faith"
and "The Basis of Evolutionary Faith"

Introduction

WE ARE now commencing one of the richest of the epistles—one in which the Holy Spirit unfolds much of the purpose and love of God to the children of men", said William Graham, in his *Lectures on the Epistle to the Ephesians*. "We are here permitted to drink from the fountain-head and refresh our souls from the waters of life. The author is God; the writer is a servant and an apostle of God; the subject is salvation; the persons interested are the whole human race; and, as to utterance and lofty eloquence, there is no composition known to man, in the Bible or out of it, containing more ennobling doctrines and moralities, more earnestness, variety and sublimity, than the Epistle to the Ephesians". These words by a great Irish missionary to Germany, at a time when Higher Criticism in its most destructive form had reduced the church in Germany to a deadly formalism, give us a fitting tribute to this great letter of Paul to the Ephesians. When men and women depart from the belief in the great truths of the Word of God embodied in this epistle, the step downward to the Hitler of today is one of the myriad paths to error into which the unbridled mind of man can lead him.

Today, when the foundations of our country are attacked both by the enemies across the sea and by the far more dangerous, because generally unrecognized, foes within who reject the Bible as the Word of God,

and as a consequence reject the Christian standards of morality taught in the Bible, we need to get back to the Word of God whose teachings alone offer any hope for mankind. We need to regain that tenacity of purpose and unwavering faith which the Apostle Paul had through the contemplation of such high themes as characterize this epistle. It is with the hope that our minds may be enlightened and our faith strengthened to stand the terrible tests which we must all undergo in these trying times, that we take up the study of this, in many respects, the most marvelous of Paul's epistles. This is not milk for babes: this is strong meat for full-grown men! It deals with the deepest themes in the Christian religion. It takes us into the Holy of Holies, into the very presence of the Father Himself, and gives us a partial revelation of God's eternal purpose regarding us, His adopted children, especially in the church—not of course in the visible church, but in that invisible church, which consists of all true believers in every denomination, or in no denomination, who in very truth trust their crucified and risen Saviour and Lord as the only way of salvation in this world or the world to come.

The epistle was written by the Apostle Paul during His first imprisonment in Rome, mentioned in Acts 28:30, probably toward the end of that imprisonment, about 61 or 62 A. D. During those two years in his own hired dwelling in Rome, he had ample time and

leisure for the contemplation of the deep things of the Spirit of God. It is out of that rich experience that this Epistle to the Ephesians was written. As Hodge says, "In no portion of the Sacred Scripture are the self-evidencing light and power of divine truth more concentrated than they are here". The apostle has been given a great blinding revelation of the mysteries hidden from the foundation of the world, and as a result gives us a glimpse of the marvelous plan of God for the salvation of men—a plan that has done away with the barrier between Jews and Gentiles, once and for all, and united them in the one true and indivisible body of Christ, the church of the living God.

There has never been any real reason to doubt the fact that Paul was the human author, or that the saints in Ephesus were the readers for whom the epistle was primarily intended. These points have been all but universally admitted, and there is no real reason to enter into any detailed discussion of them. The fact that in Colossians 4:16 the church there is exhorted to read the letter from Laodicea has led a few scholars to think that the letter to the Ephesians is really the letter to Laodicea there mentioned. But there is no internal evidence in Ephesians to support such a claim, nor is there any trustworthy external evidence in its support. The universal character of the Epistle to the Ephesians and the absence of any personal messages to Paul's Ephesian friends has led some scholars to think that the epistle was really intended as a circular letter; but the fact that it was sent by the hand of Tychicus (6:21), with oral greetings and news of Paul himself, is sufficient explanation of the absence of such messages in the epistle, while the absence of any specific instructions to use it as a circular letter, such as he gave in I Cor. 1:2, II Cor. 1:1, and Gal. 1:1, is directly against any such claim that the letter was primarily written to other churches as well as to the church at Ephesus. Doubtless it was actually read at an early date by the Christians in other churches, but it seems to have been a personal letter to his beloved friends in Ephesus in particular, as it came from his hand.

The church in Ephesus occupied a peculiar place in Paul's affections. For two years (Acts 19:10) he had made Ephesus his headquarters for missionary work. There he had greater success than in any other place. Even the magicians and their followers believed and destroyed books on magic valued at fifty thousand pieces of silver. Indeed, "so mightily grew the word of the Lord and prevailed" (Acts 19:20). The Ephesian Christians seem never to have caused Paul any serious anxiety or problems, though he anticipated such trouble after he had left them (Acts 20:29, 30). His affection for them was wholeheartedly returned by the Ephesian Christians (Acts 20:37, 38), and this bond between them was never broken so far as we know.

There is just a hint in Eph. 4:2, 3, and in Eph. 4:31, that perhaps some disunity and quarreling had crept into the Ephesian church, but certainly it could not have been very serious or Paul would have dwelt upon it at more length, as he did in his letter to the church at Corinth (I Cor. 1:12). Nor is there any evidence that false doctrines had entered the Ephesian church. Perhaps the fact that Paul had declared unto them "the whole counsel of God" (Acts 20:27) explains why they were as a church too well grounded in the faith to be shaken by "every wind of doctrine" (Eph. 4:14). As a result, in this epistle Paul is not compelled to go back over the rudiments of doctrine,

as he had to do in some of his other epistles (e.g., Galatians), nor was he forced to explain in detail the whole plan of salvation, as he did to churches less well grounded in the faith (e.g., Romans). He is therefore able to treat them to a post-graduate course in Christian mysteries! In this epistle, then, as in no other, do we seem to be introduced into the deepest doctrines of the Christian faith.

The fundamental theme of the epistle is the *Unity of the Church in Christ*. This was the great mystery hid through the ages, and revealed to Paul and to the other apostles and prophets, namely, that the "Gentiles are fellow-heirs, fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel" (Eph. 3:6). The church of God is in reality one, through all ages and among all nations. However much we may seem to be divided in different denominations, this fundamental unity extends among all true children of God. There are other great themes discussed in this epistle, but only as they center around this one monumental thought of Christian unity in Christ.

The Salutation (1:1, 2)

"Paul, an Apostle of Christ Jesus". Paul never hesitates to set forth, at the very beginning of his epistles, his claim to apostolic authority. In Galatians he declared that he did not derive his apostolic office "from men nor through man, but through Jesus Christ". It is most important that we should recognize this fact at the outset. Paul, though a man, was not an ordinary man. His writings, though written in his own style, with his own vocabulary, literary training and educational background, differ from all other books in the world outside the Bible in the fact that they were written under the guidance of the Holy Spirit in such a way that they were free from all error, and became the truth that God wanted His people to have. They were written under his apostolic authority, and it is important that we should recognize what that apostolic authority included. An apostle, first of all, was an official witness of the resurrection of Jesus Christ (Acts 1:22). Second, he

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The Day of the Lord Jesus Christ

Amillennialism in the New Testament: Part V

By the REV. ROBERT STRONG, S.T.D.

Pastor of Calvary Orthodox Presbyterian Church, Willow Grove, Pa.

OUR study of the terms used in the New Testament to refer to the second coming of Christ has introduced to us these expressions: *parousia* or coming, *apokalupsis* or revelation, *epiphaneia* or appearing, to *telos* or the end. Now let us consider the phrase *sunteleia tou aionos* or consummation of the age, and the word *hemera* (day) in the various combinations in which it bears an eschatological significance.

Jesus uses the expression *sunteleia tou aionos* twice in the parable of the wheat and the tares (Matt. 13:36-43) and once in the related parable of the drag-net (Matt. 13:49). Each time it is translated "the end of the world [the age]". The term clearly denotes the final harvesting of the world, when the wicked are to be separated from the good and destroyed. The phrase comes again from the lips of Jesus in Matthew 28:20, where the Saviour gives that great promise to His disciples: "Lo, I am with you alway, even unto the end of the world". Here the suggestion is plain that the Lord will maintain fellowship with His followers so long as time runs on, that is, until the very end of time—"the end of the world". All agree that the end of the period to which Jesus was referring in the promise that accompanied the Great Commission is marked by the personal return of the Son of God. The conclusion that is therefore reached for the significance of the expression *sunteleia tou aionos* is the same as that for the terms already studied. The consummation of the age has associated with it the return of Christ, the blessing of the righteous, and the judgment of the wicked.

The word *hemera* appears in a variety of combinations. Sometimes standing alone as "the day" or "that day", it more often is joined with modifying phrases, as "day of judgment", "the last day", "the day of Christ", "the day of the Lord", "the day of God".

Matthew 10:15; 11:22, 24; 12:36; and Luke 10:12 speak of "the day

of judgment" when it will be "more tolerable" for Sodom and Gomorrah than for the cities that have rejected the ministry of Christ, and when men shall give an account even for the idle words that they have spoken. II Peter 2:9 says that the ungodly will be reserved for punishment until "the day of judgment". In the next chapter Peter indicates (3:7) that "the day of judgment and perdition of ungodly men" will be a day of fiery destruction for the earth and the heavens. This day he also calls the "day of the Lord", which, he goes on to say, will come as unexpectedly as a thief in the night. This is the same way in which, in other places in Scripture, it is said that the coming of Christ will occur. And indeed the subject under discussion in the third chapter of II Peter is the *parousia*. The inference seems an entirely legitimate and even inescapable one that the day of judgment is at the coming of the Lord.

Romans 2:5, Jude 6, and I John 4:17 are general references to the day of judgment.

It is in the Gospel of John that the expression "the last day" appears. John 6:39-54 has four instances of its occurrence. In each case Jesus is teaching that He will at the last day raise up those who believe on Him. Martha shows that she has grasped this truth when, in John 11:24, she says that she knows her dead brother Lazarus will rise at the resurrection in the last day. Very significant is John 12:48, for it shows that not only will the righteous be raised at the last day, but the wicked will then be judged: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day".

Related to these passages dealing with the last day is the section, John 5:22-29, in which Jesus expounds His authority as judge and life-giver. The Saviour thus concludes: "Marvel not at this; for the hour is coming, in the which all that are in the graves

shall hear his voice [the voice of the Son of God], and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation". Here "the hour" is evidently used as the equivalent of "the last day". According to the pre-millennial scheme, "the hour" and "the last day" of which Jesus speaks refer to a period of at least a thousand years' duration, for that length of time is supposed to intervene between the resurrection of the righteous and the resurrection of the wicked. It is difficult to accept this interpretation in view of the way our Lord places the two resurrections in closest connection with no slightest hint of any separation in time between them. It would rather seem that the terms "the hour" and "the last day" carry with them the same absolute finality found to be associated with the more usual designations of the coming of the Lord.

In the synoptic teaching of Jesus the expression "that day" is often used: Matthew 7:22, "that day" when Jesus judges and casts out the workers of iniquity who falsely claim to have served Him; 24:36, "that day" of His coming, of which no man knows, but only the Father; 26:29, "that day" of His kingdom when the Lord will again drink of the fruit of the vine with His disciples; Luke 21:34, 35, "that day" for which Jesus' disciples are to watch lest it come on them unawares, "for as a snare shall it come on all them that dwell on the face of the whole earth"; Luke 17:24-37, "that day" when the Lord's people are taken to be with Him and judgment fire falls on the rest of the world.

In Paul's teaching also "that day" has an aspect of reference to the wicked. Some attention has already been given to the eschatological section in II Thessalonians 1, so that now it is necessary but to mention that it is there taught that when the Lord comes to comfort and deliver His afflicted people, it will also be His

purpose to judge and punish the wicked "in that day". In II Timothy 4:8 Paul again uses "that day" in connection with the second coming of Christ.

We come finally to the consideration of the use of the word *hemera* in such phrases as "the day of the Lord", "the day of Christ", "the day of God". It is at this point that premillennialists who hold to the idea of a secret rapture assert that the distinction they make between "the rapture" and "the revelation" is marked out. In the *Scofield Reference Bible*, for example, is a footnote on page 1212 which says that the "day of Christ" relates wholly to the reward and blessing of saints at His coming, as "day of the Lord" is connected with judgment. In the course of the examination of the passages using these terms, it will be seen whether the distinction claimed by C. I. Scofield, Dr. Feinberg, and others is a valid one.

The *Scofield Reference Bible* lists only six occurrences of the phrase "the day of Christ". Properly to be included in such a list, however, are the verses in Luke 17 that speak of "the day of the Son of man"; a phrase that is exactly equivalent to "the day of Christ". Luke 17:24, for example, in comparing the second advent to the flash of lightning across the sky, says, "So shall also the Son of man be in his day". Verses 29 and 30 add: "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed". These texts would seem to make it very clear that the "day of Christ [or the day of the Son of man]" has by no means reference exclusively to the righteous. The passage referred to makes it unmistakable that in the day when Jesus comes again for His people, destruction is meted out to the wicked.

The remaining passages where the term "the day of Christ [day of Jesus Christ, day of the Lord Jesus]" appears are I Corinthians 1:8, 5:5; II Corinthians 1:14; Philippians 1:6, 10; 2:16. In these the reference is exclusively to Christians; Paul's purpose is to impress on them the need of holiness and to comfort them with the promise of Christ's return.

The expression "the day of the Lord" appears in three passages: I Thessalonians 5:2-5; II Thessalon-

ians 2:2 (where the translation in the King James Version is "day of Christ" but should be, according to the best manuscripts, "day of the Lord"); II Peter 3:10. In Acts 2:20 Peter quotes from Joel concerning the coming of the "great and notable day of the Lord". With this we are not so much concerned, for in Old Testament prophecy the day of the Lord does not have a fixed reference. (Cf. Isa. 10:3; 13:6; Amos 5:18; Hos. 1:11; Joel 2:31; 3:14; Mal. 4:5.) It is, however, true that the most characteristic features of the Old Testament "day of Jehovah" have their consummate fulfilment in the New Testament "day of the Lord".

The expression "the day of the Lord" first appears in the New Testament (elsewhere than in a quotation) in I Thessalonians 5. Paul has dealt in the preceding chapter with the comforting hope of the coming of Christ to gather His people unto Himself. Paul goes on then to say:

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

It is difficult to see how in the face of this passage any distinction between the "day of Christ" and the "day of the Lord" can be maintained. It seems to be clearly taught here that the day of the Lord is to be looked for by Christians. It is the time when the righteous dead shall be raised and living believers transformed and translated with them. It is also the time when the wicked shall be overwhelmed; the day of the Lord will come unexpectedly upon them and they shall not escape from its vengeance.

Almost as great an obstacle in the way of the distinction some would make between the rapture and the revelation is imposed by II Thessalonians 2. Here Paul says in part:

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand. Let no man de-

ceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.

This passage seems to say plainly that Paul views the day of the Lord as the time when Christ shall come for His people. Here he seeks to enlarge on the thought given in I Thessalonians 5 that the day of the Lord will not overtake Christians "as a thief". They are to understand that certain events must occur before Christ appears. There will be a falling away, or an apostasy; and the man of sin, or Antichrist, will come forth to oppose God and His truth.

The force of this is evaded by C. I. Scofield, who advances the interpretation that verse 7 of II Thessalonians 2 indicates that the rapture of the church occurs before the appearance of Antichrist. The verse is as follows: "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way [more accurately: only until he who now hindereth be removed]. And then shall that wicked be revealed." Scofield says about this that the restrainer is a person—"he", and since a "mystery" always implies a supernatural element, this Person can be no other than the Holy Spirit in the church, to be "taken out of the way". In my judgment this is curious reasoning and may even be called a forced interpretation. The related passage, I Thessalonians 5, and the obvious connection of the day of the Lord as spoken of in II Thessalonians 2:2 with the earthly life of believers make it impossible to understand the phrase "the day of the Lord" as in any way different in meaning from the day of Christ's return for His people.

There remains to be considered the use of "day" in II Peter 3. The word appears here in two combinations: "the day of the Lord" and "the day of God". Peter says:

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up . . . [Ye ought to be] looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

"The day of the Lord" is at once seen to be the same in meaning as

"the day of God". But it is also the same in meaning as *parousia*. As was earlier pointed out, Peter's purpose in this chapter of his epistle is to assure believers that in spite of the skepticism of the scoffers the Lord will surely come again. For the scoffers His coming (*parousia*) will mean overwhelming destruction, like that of the earth. It is a dread day indeed for the unbeliever. But for the Christian it is a day for which he is to prepare by a holy manner of life, by true godliness; it is a day for which he is to look and toward which he is to hasten with eagerness, because for him it will mean the ushering in of eternal glory in a new heaven and a new earth.

I have often wondered why the Scofield Bible offers no explanation of this passage. Dr. Feinberg, who in so many ways follows the Scofield system and thus is also a representative of dispensational premillennialism, speaks passingly of II Peter 3, as follows:

It is objected further [to premillennialism] that a great conflagration takes place at the coming of Christ, according to the prophecy of Peter. The apostle speaks in his Second Epistle of the burning of the heavens and the earth and their displacement by the new heavens and new earth wherein dwelleth righteousness. It is impossible, so goes the objection, for all this to happen before the alleged millennium. Premillennialists do not place this before the millennium, but after it.

Now it is all very well for premillennialists to say that they place II Peter 3 after the millennium; there is of course nothing else to do and maintain any semblance of the chiliasitic scheme. It is another matter entirely for them to show that they have the right so to treat II Peter 3. Careful Bible study does not permit the arbitrary assignment of passages of Scripture to a place that will accommodate them to a particular system of interpretation. The only sound method is that of accurate exegesis; our system of belief must be drawn out of the Scripture, not imposed upon it. I do feel that the almost offhand manner in which II Peter 3 has been dealt with by some premillennialists has had an unfortunate effect upon the credit of the premillennial position. A more detailed examination of this passage will be undertaken later on in these studies. Enough has been said, however, to show that there is strong reason to

hold that the events Peter describes are to occur at the coming of the Lord. Another argument is therefore forged against the distinction some would make between the "day of Christ" and the "day of the Lord".

The study of the terms used to denote the second coming of Christ has served to disclose that they may be fairly held to be interchangeable. *Parousia*, *apokalupsis*, *epiphaeneta*, *telos*, *sunteleia tou aionos*, and *hemera* in its various combinations, all have reference to the coming of Christ in glory, to the resurrection and blessedness of the saints at His coming, to the judgment that will befall the wicked, to cosmical changes that will occur at Christ's return. No distinction may be made on the basis of the use of these terms between "the rapture" and "the revelation". The return of Christ, insofar as these New Testament designations permit us to describe it, is one unified event having final reference to all men and to creation itself.

It is evident, I think, that the study of the New Testament expressions for

the second coming of Christ has raised serious objections to the validity of the premillennial system. It may be asked whether any implications may be taken concerning the relative merits of postmillennialism and amillennialism. The answer would seem to be that amillennialism has received support. The world to which Christ comes is not, in the Scriptures passages considered, a world that has been converted. It is a world which has been hostile to the gospel of Christ and which has heaped tribulation upon His people. The postmillennialism with which we are most familiar has not been in the habit of so picturing the course of world history as it approaches the second advent. The picture is after the amillennial view of things rather than the postmillennial. Although a verdict can by no means yet be entered, those preliminary steps have now been taken which were necessary to prepare for the exegesis of the conclusive passages of Scripture which are to be studied in detail in the articles which shall follow in the course of the coming weeks.

With the New Books

Original Sin

ARE INFANTS GUILTY BEFORE GOD?, by R. B. Kuiper. Zondervan Publishing House, Grand Rapids, Michigan, 1942. 25c per copy, five for \$1.

A BRITISH theologian of note has recently written, "It cannot be stated too emphatically that 'Original Sin' neither implies nor means 'Original Guilt'. The latter expression carries with it forensic and penal implications which outrage the moral sense. No man may be judged guilty because of the misdeeds of his ancestor. Such a judgment would destroy the very meaning of morality". Here is an open disavowal. This is surely a question that concerns all of us most vitally. It is precisely with this question that Professor Kuiper deals in the booklet, *Are Infants Guilty Before God?* He answers the question emphatically in the affirmative and he supports his answer with the necessary evidence.

The particular occasion for Professor Kuiper's booklet is the express denial of the guilt of infants by Dr. E. F.

Romig, president of the 1940 General Synod of the Reformed Church in America, in an address delivered at the 1941 General Synod of the same denomination. Dr. Romig explained his position more fully in several issues of the denominational weekly, *The Intelligencer-Leader*, in which he denied that infants are guilty either by the imputation of the guilt of Adam's first sin or because of their own sinfulness. Dr. Winfield Burggraaff, a minister of the Reformed Church in America, came to the support of Dr. Romig's position in articles contributed later to *The Intelligencer-Leader*. Professor Kuiper devotes the greater part of his booklet to a refutation of positions taken by Dr. Burggraaff in these articles. Professor Kuiper shows, first, that Scripture teaches the guilt of infants and, second, that this doctrine is embodied in the Reformed confessions and taught by representative Reformed theologians. He also shows how serious for so cardinal a doctrine as vicarious atonement through Christ is the denial of the imputation of the

guilt of Adam's first sin. With simple and pointed cogency he does all this admirably.

Professor Kuiper has done great service to the cause of truth; he has done service to all churches; he has done particular service to the Reformed Church in America within which this truth has been so openly denied. We may well reiterate Professor Kuiper's closing words, "May the Reformed Church in America hew straight to the line of its doctrinal standards, and, above all else, of God's own Word. And if the brethren concerned should retrace their steps and return all the way to the historic Reformed faith, that would be cause for great rejoicing among all who love that faith, not only within the Reformed Church in America, but far beyond".

—JOHN MURRAY

Prophecy and the War

WAR IN THE LIGHT OF PROPHECY, Was It Foretold? A Reply to Modern Chiliasm, by Theodore Graebner. Concordia Publishing House, St. Louis, Mo., 1941. \$1.00.

WHAT does the Bible say about the present war? Is there to be found in the Bible some indication of the outcome of the conflict? Can we keep one step ahead of events by reading our Bibles instead of our newspapers? These are questions which are being asked by many thoughtful people who are perplexed by the chaos which appears upon all sides. Anyone who can discuss these and many similar questions in a sane and Scriptural manner is performing a genuine service.

Graebner does just this. In 1918 he wrote a treatise entitled *Prophecy and the War*, in which he discussed the efforts of the time to "connect World War I with Old and New Testament prophecy". His present book is a new and revised edition of this earlier work, and in it he endeavors to show (successfully, we think) "that World War II as little as its predecessor of twenty-five years ago has any specific relation to the prophecies whose fulfilment is so confidently asserted by most Fundamentalists of today".

The book makes refreshing reading. When the author compares the

assertions that were made during the period of the first World War with those which are being made today, we are amazed that such things can be. This book also discusses, in an interesting and competent manner, such themes as Gog and Magog, the Visions of Daniel, How to Read Prophecy?

Graebner writes as a devout Lutheran and, although we are Presbyterian, we admire him for his devotion to Lutheranism. Because he is a Lutheran, however, there are some statements and attitudes in the book with which we cannot agree. How-

ever, the total impact of the work is wholesome. The author is to be commended for his desire to be faithful to what he conceives to be the teaching of Scripture. We particularly like the following sentence, "Scripture demands assent to all her teachings, not only to the so-called fundamentals" (p. 129).

We wish this book success. If it can be used to win even one person from the many vagaries which are being proclaimed today under the heading of "prophecy", it will have proven to be well worthwhile.

—EDWARD J. YOUNG

Henry Martyn

Missionary Heroes of the Past: V
By the REV. ROBERT S. MARSDEN

THERE are a few great Christian saints whose greatness depends not so much upon what they did as upon what they were. Such was David Brainerd, missionary to the American Indians; such was Robert Murray McCheyne, Scottish divine and missionary; and such was Henry Martyn, East India Company chaplain and missionary. His *Journal and Letters* is one of the greatest spiritual biographies of catholic literature, and compares not unfavorably with McCheyne's *Life and Letters*. He was deeply influenced by Brainerd who lived in the preceding century. All three of these great saints died very young—Martyn lived the longest, dying in his thirty-second year. All manifested a rather unhealthy introspection and an unbiblical pietism, but all were great "saints" in the highest sense of the word. All three have had a tremendous influence on successive generations of ministers and missionaries, and he who reads the lives and work of these young men will be well repaid.

Henry Martyn was born on February 18, 1781, in Truro in Cornwall, in the extreme southwest of England, a region which was semi-barbarous until the coming of John Wesley and George Whitefield during the eighteenth century. His mother died, while he was an infant, of tuberculosis which Henry inherited and which invalidated him most of his brief life. Henry was a fine student, serious and introspective, but not lacking in humor. His career at Cambridge was

marked by scholarly achievement, and in 1805 he was ready to sail for India as a chaplain appointed by the East India Company. Anyone knowing Martyn would have known that he would not confine himself to ministering to the nominally Christian soldiers in his care, and the great William Carey is said to have remarked that where Martyn was there was no need for a missionary.

His sailing to India was during the Napoleonic wars, and he was eight and a half months en route; the convoy consisted of sixty-three vessels which first visited Brazil, then conquered the Cape of Good Hope for the British, before arriving at Calcutta. During the military engagement at the Cape, Martyn was under fire with the men to whom he ministered.

The situation which Martyn found among the British inhabitants of India was appalling. There were at that time over 600,000 Europeans in British India and but a handful gave any heed to the gospel. Martyn, arriving at Calcutta, immediately called upon Carey who was even then working at Serampore, near Calcutta. He associated himself with Carey and his party in the translation work in which they were engaged, and he formed an attachment with Joshua Marshman, a great missionary to whom too little recognition has been given.

"Now let me burn out for God", was Martyn's expression on arriving in India, and for the remaining six years of his life, during all of which he was

in most feeble health, he was literally on fire for the Lord. He was transferred by the company up the Ganges to Dinapore, where he received a cool reception from the troops. He became attracted not so much to the Hindus as to the large Mohammedan population, and he determined to minister primarily to them. To this end he began preparation of the New Testament in Hindustani, completing it in but a few months. He read dictionaries and grammars of Eastern languages the way most men read a novel, and more than once he completed the reading of a difficult grammar in less than a week. In India he learned to read, write and speak Arabic, Persian and Hindustani, as well as the Latin, Greek and Hebrew in which he had become proficient at home. His knowledge of Arabic was superior to that of any Englishman in all India.

His health gradually became worse in the difficult climate of the Ganges valley, and he determined to go to Persia and Arabia, the better to minister to the Mohammedans. His journey into Persia is one of the most heart-rending of stories. Journeying by night, wracked by alternate chills and fever, many times fainting, he traveled for weeks on horseback into Persia, with the thermometer standing 126° in the shade. All day long he lay with wet towels about him to combat the fever within and the heat without, and at night, after a sleepless day, he was again on his journey.

Arriving at the provisional capital he began the most fruitful two years of his labor. The dry climate aided his condition, and he worked incessantly on his Persian New Testament. He began it in June of 1811 and completed it in February 1812! He spent hours disputing with the Persian Mohammedans who were much less bigoted than the Arabians. All day long they came to visit him, and at night often into the morning hours he disputed with them. He writes—and this occasion is typical—"We talked incessantly for four hours upon the evidence of the two religions [Christianity and Mohammedanism], the Trinity, Incarnation, etc., until I was quite exhausted, and felt the pain in my breast which I used to have in India".

His disputations caused such a stir in the city that all kinds of champions went to the defense of Mohammed-

March-April Book List

MEMBERSHIP in the Christian Book-of-the-Month Club involves only your promise to do one of two things: Either purchase four of the club books during one year, or, if fewer than four are purchased, remit the difference between the club price and the retail list price upon receipt of our bill at the end of the year. You can join merely by sending in your first order and stating that you wish to become a member. Here are the five books offered during March and April:

THE CHRISTIAN FAITH IN THE MODERN WORLD, by Dr. J. Gresham Machen. A book that should be owned by every Bible-believing Christian. Offered at an amazingly low cost. Price to members, \$1.40 (retail list price, \$2; members save 30%).

HIS DECEASE AT JERUSALEM, by Abraham Kuyper. A collection of fifty meditations by one of the greatest theologians of the past century. Particularly suited to study during the Easter season. Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

WAR IN THE LIGHT OF PROPHECY, by Theodore Graebner. One of the best books we have read on the subject of Bible prophecies and the present war. Sane and Scriptural, and exceedingly well written. Price to members, 80c (retail list price, \$1; members save 20%).

THE PLAN OF SALVATION, by B. B. Warfield. Comprehensive and lucid discussions of the varying views of salvation, from the pen of a master theologian. These famous lectures by Dr. Warfield are a permanent contribution to the field of systematic theology. Price to members, 80c (retail list price, \$1; members save 20%).

THE LIFE AND TIMES OF JESUS THE MESSIAH, by Alfred Edersheim. This standard work on the life of Christ has now been reprinted, more than half a century after its first publication. Two volumes, over 1500 pages, complete references and index. Price to members, per set \$2.80 (retail list price, \$3.50; members save 20%).

danism in tracts and pamphlets, all of which he patiently answered. His tracts were eagerly read by the leading men of the community, and the arguments in them were found to be irrefutable. More than one of the important men of the city was converted, and for years afterward there would come to light those whom Martyn had influenced by his personal work and by his writings.

In the midst of this busy life, which took so much of his failing strength, he continued his translation work, completing the New Testament and Psalms in Persian and having a number of copies made by hand for the leading men of the country. His Hindustani, Arabic and Persian Testaments were not published until after his death, and it is interesting to notice that there was no Persian Old Testament published until more than half a century later.

When his Persian New Testament was completed he set out to present an embossed copy to the Shah. The journey, again in summer, was very hard on him, and he reached the capital almost completely exhausted. He remained there for several months, and then, two months before his death, set out on a journey of thirteen hundred miles across the desert, on horseback. His plan was to return to England by way of Constantinople and Syria. He was accompanied only by two servants and a heartless guide who insisted upon journeying sometimes forty-eight hours at a time in order to reach the destination. The last ten days of his life, during which there are no entries in his journal, must have been agonizing, for he continued to travel; he breathed his last on October 16, 1812. Death came in a small village in Armenia.

Martyn was the first of an all-too-small company of missionaries who have undertaken to convert the fanatical Mohammedans. This most unfruitful of mission fields has long been neglected; yet in Martyn's very brief ministry there were some notable conversions.

Martyn remained unmarried, although the story of his love for Lydia Grenfell has become a classic. He constantly felt that he could not permit marriage to interfere with his devotion to his labors for the Lord, for with him Christ was a consuming passion, for whose service every earthly desire must be subordinated!

The Scottish Covenanters

(EDITOR'S NOTE: IN THE PRESBYTERIAN GUARDIAN for December 25, 1940, there was published a review by W. Stanford Reid of the book, *The Scottish Covenanters*, by the Rev. Johannes G. Vos. Mr. Vos felt that the review did not at certain points fairly represent his position, and wrote the editors of THE PRESBYTERIAN GUARDIAN a letter explaining in detail the points to which he objected. Much as the editors would have liked to publish it, the length of the letter precluded any possibility of so doing. Accordingly, it was referred to Dr. Reid with the request that, if possible, he clear up any misconstructions which may have been placed upon his review. Dr. Reid's letter and Mr. Vos' supplement are published in the hope that accuracy and fairness will thereby be served.)

To the Editors of

THE PRESBYTERIAN GUARDIAN

Dear Sirs:

Some time ago I received a letter from Mr. Vos in regard to my review of his book entitled *The Scottish Covenanters* in the December 25th issue of your paper. He took objection to a number of my statements but owing to lack of space I do not wish to take them up in detail.

I would like to point out, however, that I cannot understand why Mr. Vos should think that I was referring to American Covenanters when I was reviewing a book on Scottish Covenanters. Such a thought never entered my mind.

Then too I would like to point out that it does not seem exactly fair for Mr. Vos to quote what I said were my views of the ultimate conclusions to which Covenanters should come, as though I said that they were actually views held by the Covenanters. He can deny the validity of my logic, but not my right to use it. I do not believe that I have misrepresented the Covenanters of Scotland in any way, although I did venture to criticize them and point out what I believe to be the essential weaknesses of their position.

Hoping that this will settle the accusations of misrepresentations, and thanking you for your valuable space,

I remain,

Sincerely yours,

W. STANFORD REID

November 5, 1941

To the Editors of

THE PRESBYTERIAN GUARDIAN
Gentlemen:

Dr. Reid holds that the Covenanters' doctrine of civil government involves something which "is the very heart of the popish doctrine of the authority of the Church". I do not question the validity of Dr. Reid's logic nor do I deny his right to use it, but I do challenge the accuracy of some of the premises from which his reasoning starts. There is a wide divergence between Dr. Reid's inferences and the principles actually professed by the Covenanters. In order that your readers may realize this, and not impute to the Covenanters positions which they do not maintain, I shall set forth the principles actually held by the Covenanters in contrast to Dr. Reid's inferences, with respect to four of his criticisms.

Dr. Reid maintains that the doctrines of the Covenanters necessarily lead to the following propositions:

1. That the Scottish Covenanters resulted from the nation's offer, not from God's command.
2. That civil government belongs to the sphere of special grace, not to that of common grace.
3. That the church must rule the state by deciding what persons are qualified to hold civil office.
4. That the decision of the church, enforceable in civil courts, is necessary for knowledge of the will of God concerning the state.

As a matter of fact, neither in Scotland nor anywhere else does the Reformed Presbyterian Church countenance such teachings as these. Any

The Armed Forces

ALL subscriptions for men in the armed forces of the United States may be entered at the rate of one dollar a year. The Presbyterian Guardian hopes that those who have friends now serving in the defense of the nation will order gift subscriptions in their names.

accurately informed Covenanter would instantly repudiate all of them. The real Covenanter position on these matters may be summarized as follows:

1. The Scottish Covenants were the nation's response to God's command, which command is derived by inference from the character of the state as a moral agent under the mediatorial government of Christ.

2. Civil government as a function belongs to the sphere of common grace, but the state as an institution is a moral agent under the mediatorial rule of Christ and therefore owes allegiance to Him as the Ruler of nations.

3. The church must proclaim the whole counsel of God, including what Scripture teaches about the qualifications for civil office, but the church may not invade the sphere of the state to see that this teaching is accepted and practiced, nor may the church presume to decide what persons possess Scriptural qualifications for civil office.

4. Just as every individual is bound to search the Scriptures and exercise private judgment in interpreting their contents, so the state as a moral agent must decide for itself what Scripture teaches about civil government, and is responsible to God for the practical execution of this teaching.

In his book, *Popular Lectures on Theological Themes*, Dr. A. A. Hodge wrote: "It is our duty, as far as lies in our power, immediately to organize human society and all its institutions and organs upon a distinctively Christian basis" (page 327). This is precisely what Covenanters are contending for. The difference between their position and that of Dr. Hodge consists in the fact that Covenanters claim the right to occupy the position of passive dissent and remain aloof from participation in a government which in their judgment is not organized "upon a distinctively Christian basis". The notion that the church should rule the state is utterly abhorrent to the Covenanter position, which recognizes that the state is an independent sovereignty directly responsible to God.

In closing I wish to express my hearty thanks for your courtesy in providing space so that the Covenanter position could be clarified for your readers.

Very sincerely yours,

JOHANNES G. VOS

January 19, 1942

The Presbyterian Guardian

EDITORIAL

War Hysteria and Religious Liberty

WE are happy to note that there has been little persecution of foreign or minority groups in America under the impulse of war hysteria. We are also thankful that thus far the churches have not given themselves to the hymns of hate to which they succumbed so lamentably in World War I. It would appear that as a people we are more cognizant of the deep-seated causes of war and of the need for balanced judgment than we were a quarter of a century ago. Yet the stress and strain of war threatens to arouse intolerant passions towards those individuals or groups which are conceived to be unpatriotic. Hence the peril to religious liberty is always more acute in wartime.

That this peril is not merely theoretical is seen in renewed reports of persecution of the sect known as Jehovah's Witnesses. School children belonging to this group have been expelled recently from schools in New Hampshire, New York and Oklahoma for refusal to salute the flag. Now we hold no brief for Jehovah's Witnesses. We consider them to be religious "crackpots" propagating a false religion. We recognize that they are intolerant, unreasonable and usually truculent. It is not the Witnesses in whom we are interested; it is the principle of religious liberty so dear and important to us. Let us then seek to define that principle, which we hold to be both American and Christian.

In the first place, our plea for toleration is not based, as are so many pleas, upon indifference to truth. We do not grant that all religions are equally true and are therefore to be equally tolerated. The historic Christian faith is the true faith and all others, including Jehovah's Witnesses, are false. We do not grant that men have the right to reject God and His truth. They shall answer to Him for their rejection on the day of judg-

ment. In this sense we are intolerant. But the judgment is God's—not man's! The Lord has not given to the state nor to the church nor to the individual the right to coerce heretics to embrace the truth.

Our Bill of Rights expressly provides for religious freedom. The United States government has never sought to repress religious groups on the ground that they teach error. But, someone may say, what if religious groups under the guise of religious freedom attack the government or obstruct its conduct of the war? Has the government no right to restrict them? We answer that the government, as an ordinance of God, has the right to repress those who would undermine or destroy its power provided that the government does not claim prerogatives that belong to God alone. Hitler has no right to imprison Niemoeller because he opposes the Nazi deification of the state. The United States government would have no right to order ministers to preach a holy crusade against Japan and imprison those who refused to do so. Any state which sets itself above God is an unlawful state. But, if the state does not assume unlawful power, it has the right to put down rebellion against it, though that rebellion be disguised in a cloak of religion.

However, the state, so far as is consistent with its own safety, should tolerate dissent. For example, we rejoice that the United States government deals gently with conscientious objectors. Most of us believe that the objectors are in error, but in a war for freedom it is better to allow this freedom than ruthlessly to suppress it. Jehovah's Witnesses consider it an act of idolatry to salute the flag and refuse to do so. Such an act is foolish and unscriptural, but it is not as such traitorous. The government has no right to force children to salute flags in schoolrooms. Loyalty to one's country does not depend upon such outward acts, and to expel children for refusal to obey is to deny religious liberty. If Jehovah's Witnesses can be proven to be traitors, let them be prosecuted—but not upon the basis of such an arbitrary command.

Modern war greatly increases the power and authority of the state. Under such conditions there is an ever-present peril that the state will seek to be lord of the conscience. For that reason, we must especially at this

time stress that God alone is Lord of the conscience. To Caesar his dues, but never at the expense of that which we owe to God. Even if the state were to suppress only false religions we could not give such suppression our support, for the only sword we may lawfully use in the propagation of the gospel is the Sword of the Spirit which is the Word of God. We are peculiarly blessed in living in a country where we are free to worship God according to His Word. God grant that the exigencies of war may not impair that freedom!

—J. P. C.

The Seven Day Week

REMEMBER the sabbath day, to keep it holy". This command of the Decalogue has not been abrogated by the war. We know that Jesus taught the validity of works of necessity on the Sabbath and we would not deny that war increases the number of these works. MacArthur's men cannot cease to fight upon the Lord's Day, and it may be that it is just as important that munitions plants operate on the holy day. But a Sabbath-desecrating America is using the war as an excuse to break down what little remains of the sanctity of the day. Let each Christian make sure that his Sunday work is a work of necessity, and let him, though weary from toil, refresh his spirit in the morning and evening worship of God's people in God's house.

—J. P. C.

Expositions in Ephesians

WE invite your attention to a new series of expositions in the book of Ephesians beginning in this issue. The author is the Rev. Floyd E. Hamilton, missionary to Korea who is now residing in California. THE PRESBYTERIAN GUARDIAN believes that the Bible is the very Word of God, that the living God speaks to us through its pages. Nothing, therefore, is more important for man than that he learn more of what God says to us in His Book. It is for this high purpose that we have undertaken these expositions. Perhaps no book in the Bible contains greater riches for the student than the book of Ephesians with its wondrous exaltation of

the grace of God in Jesus Christ. It is our prayer that through Mr. Hamilton's articles the readers of the

GUARDIAN may learn more of their "spiritual blessings in heavenly places in Christ" and may live more fully

"to the praise of the glory of his grace."

—J. P. C.

Christian Liberty and Man's Chief End

By the REV. EUGENE BRADFORD

Pastor of Faith Independent Church, Fawn Grove, Pa.

THE most evident thing in all the Scriptures is that God is infinite in His being and perfections. Since this is so, He added nothing to His essential glory either in creation or in redemption; He is no greater for having performed these deeds. But the Bible speaks of God's glory as also declarative, for the Psalmist sings that the heavens declare the glory of God, and the firmament showeth His handiwork (Psalm 19:1), and the Apostle Paul predicts that the Lord shall come to be glorified in His saints, and to be admired in them that believe in that day (II Thess. 1:10). So, although nothing can be added to God's glory, we may understand that He created the heavens and the earth to manifest His glory, and that He redeemed fallen man for the same purpose. Especially does man, the highest earthly creature of God, manifest the perfections of the divine Being. He is the only creature made in the image of God, the only one which possessed knowledge, righteousness, and holiness. Greater privilege carries greater obligation, so man should actively seek to reflect God's purpose in creation and redemption. "Man's chief end is to glorify God, and to enjoy him for ever" (Shorter Catechism, 1). He was created to be God's prophet, priest, and king. As prophet, man was to think God's thoughts after Him; as priest, he was to dedicate himself and all creation to God; as king, he was to have dominion over the world as God's vicegerent. This is man in the image of God; this is man living to the glory of God.

When God put Adam and Eve on probation in the Garden of Eden it was a just probation. Man was not subject to any outward coercion stronger than his own will which was inherently bent to glorify God. If he had endured the probation successfully, the result would have been

man's eternal ability to live to the glory of God as His prophet, priest, and king, without sin. His enjoyment of God would have been unceasing. But our first parents, acting for all their natural descendants, forfeited this blessed privilege "because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of an incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things (Rom. 1:21-23). At the behest of Satan man chose to become as God, knowing good and evil. At the moment he submitted to this temptation of the devil, he ceased glorifying God and began to glorify himself. Likewise at that moment the true liberty which he possessed as the image-bearer of God vanished. He exchanged it for Satan's slave-chains. Setting himself up against God, he could enjoy only the fruit of his own evil works, and we are told that the wages of sin is death (Rom. 6:23). Having forsaken the glory of God, his enjoyment of God must be at an end. The cumulative force of the sinful purposes which now controlled his heart was soon so great that "every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

Young People's Topics

THE 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. Richard W. Gray, 7 Franklin Avenue, Montclair, N. J. "Applied Christianity" is the subject being studied during March and April.

God's purpose in creation, however, is inseparable from His purpose in redemption. Not only did He purpose to create man who should glorify Him but also, in view of man's apostasy, He predestinated a portion of humanity "unto the adoption of children by Christ Jesus to himself, according to the good pleasure of his will, to the praise of the glory of his grace" (Eph. 1:5, 6). Thus the purpose of God in creation is accomplished through His purpose in redemption. Redemption is God's master-strategy to thwart the efforts of Satan. Now again, through the redemption purchased by Christ, man is able to glorify God and to enjoy Him forever. Again he can say: "Thou hast made us for Thyself, O Lord: and our heart is restless till it finds its rest in Thee" (Confessions of St. Augustine). As in creation man was meant to reflect the glory of his Maker, so in redemption he is enabled to attain this great end. Every aim must be subordinated to this, because "God hath made all things for himself".

Focusing attention on the experience of the individual, the question arises, When and how does man experience the change from the glorifying of self to the glorifying of God? The question may well be answered in terms of liberty. The corruption of fallen man is deep-seated and comprehensive. It is rooted in his heart of hearts, and pervades every thought, desire, and act. He thinks selfishly and knows only the evil god of this world; he revels in the vainglory of self-love; he wallows in the mire of worldly stagnation and disobedience to the divine will. He may think he is a free creature and talk boastingly of his strength of character, but the fact remains that he has changed the truth of God into a lie, and worships and serves the creature rather than the Creator. Living the malignant lie

of Satan, and being ravaged by his own evil deeds and selfish desires, he cannot change his selfish purpose in life. The change cannot come from within, nor can it come from any power in the world. He must be born again. Only the supernatural power of the Holy Spirit can deliver the sinner from the power of darkness and translate him into the kingdom of God's dear Son. And not until a man has experienced this new birth is he set free from his well-formed habit of self-glorification. Then, and only then, can he begin to pursue the chief end for which he was created—the glory of God.

The first exercises of the regenerated man are repentance and faith. Consequently, we may say that the Christian first glorifies God when, with grief and hatred for his sin, he turns from it, and flees to Christ for refuge and deliverance. This is the point where Biblical ethics differs most radically from its arch-foe, Modernism. Bible-denying Modernists do not believe sin to be an offense against God; neither do they accept the necessity of the atoning work of Christ, since man, they say, is not really lost. In other words, the only essentials to so-called Christian living are good works designed for the good of man. The glory of God is lost sight of entirely. Against this soul-destroying philosophy we must hold to the distinctiveness of the Biblical teaching that "without faith it is impossible to please God" (Heb. 11:6). In no greater way can man praise God than by believing His word of grace, and trusting Christ for his eternal welfare. This is necessary before God can be pleased by other good works.

The desire to glorify God must not stop, however, with initial faith. "Herein is my Father glorified," said Jesus, "that ye bear much fruit" (John 15:8). The Christian must seek at all times and in ever-increasing love to manifest the holiness and love of God by righteous living and merciful deeds. All other ends, no matter how worthy they may appear to be, must give way to magnifying His name. Personal prestige, the good of the community, and even the salvation of souls must never supplant our chief end.

The answer to the first question of the Westminster Shorter Catechism is not one-sided. Though it gives pre-

eminent place to the glory of God, it does not lose sight of man's eternal welfare. Man's chief end is not only to glorify God, but also to enjoy Him for ever. How beautifully it preserves the balance between man's duty to give undisputed glory to God and man's own everlasting happiness! Man cannot possibly enjoy God unless he glorifies Him; but if he does glorify God, there can be no question that he will be eternally blessed. The glorifying and enjoying of God "are connected by rich and sovereign grace, persuading and enabling the sinner to embrace Jesus Christ as the only way to God and glory" (Fisher's Catechism, p. 9).

Man's enjoyment of God rests upon the liberty which Christ has purchased for all believers. This liberty consists not only in freedom from sin, guilt, condemnation, and everlasting death, but also in the believer's free access to God, his ability to obey the divine will out of a child-like love and a ready mind, boldness to approach the throne of grace, and the free gift of the Holy Spirit (Westminster Confession, XX:1). Does not this freedom, with all its accompanying blessings, enable the Christian to find his entire enjoyment in God? Yes, in God's presence there

is "fulness of joy", and at His right hand there are "pleasures for evermore" (Psalm 16:11). Though the believer's joy is only partial in this life, he must realize that his present happiness is a pledge and foretaste of the immediate and immeasurable bliss that will be his through all eternity.

Release from the sinful motives that once characterized the believer enables him again to be God's representative on the earth. The Christian is God's prophet. He realizes that God's thoughts must be his thoughts, so he thinks God's thoughts after Him, seeking to bring into captivity "every thought to the obedience of Christ" (II Cor. 5:10). The Christian is God's priest. He knows he is bought with a price, therefore he would glorify God and dedicate himself and all the world to God. The Christian is God's king over the earth. All things are his, and he is Christ's, and Christ is God's, so he would seek to win the world for Christ (I Cor. 3:21, 23). Whether he eats, or whether he drinks, or whatsoever he does, he would do all to the glory of God (I Cor. 10:31), "for of him, and through him, and unto him, are all things, to whom be glory for ever" (Rom. 11:36). This, and this alone, is "man's chief end".

Insincere Promises

A Meditation on Jeremiah 42:1—43:7

By the REV. BURTON L. GODDARD

IF THERE is one man living whose very name is to millions a symbol of contempt, that man is Germany's dictator, Adolf Hitler. He is little deserving of respect. His pledged word cannot be trusted. He promises one thing and does another. Months ago he assured the world that a certain movement of territorial expansion was the last his country would seek. Not long afterward, the nations of the world awoke to the realization that his promise had been entirely void of sincerity, and had been given only to aid him in achieving certain desired ends. Since that time he has shown himself to merit the title, Prince of Liars.

Stoutly Affirmed

That Adolf Hitler was not the first giver of insincere promises is attested

by the history of the Jews after Nebuchadnezzar of Babylon had put an end to the rule of the line of David and left Gedaliah as governor in Jerusalem.

It was a time of confusion, conflict and bloodshed. Gedaliah was murdered. The assassin found his own position insecure and fled in the face of popular opposition. New leaders were recognized by the people, men proud in their own conceit.

For some reason—perhaps because they hoped for some favorable word from the prophet which would strengthen their hold over the people—they sought out Jeremiah, urged him to pray for them unto the Lord, and stoutly affirmed that they would walk in whatever way God should direct.

Admitting the folly of their nation

in disregarding God's prophetic warnings, they were emphatic in asserting that they had learned their lesson and would henceforth obey God in all things. It sounded as though they meant it. Jeremiah evidently thought so. Although it seemed too good to be true, it actually appeared as though they were sincere in their vows and had a heart-desire to follow the ways of their covenant God.

How Jeremiah must have rejoiced! How many a pastor rejoices when some wayward soul unexpectedly confesses his wrong and declares that henceforth he is going to do the will of God! Such instances are of common occurrence. A storekeeper with a guilty conscience rises in church, makes a confession of sin, and promises to live a new life. A man who has been untrue to his wife assures the minister that he will mend his ways. Someone known for spiritual indifference wants to join the church, puts on a garb of piety, makes a bold Christian profession, and is received into the church. Surely, we feel, there must be rejoicing in heaven!

Severely Tested

Whether or not the people of Judah and their new leaders were in earnest in making a vow of obedience to God was shortly to be determined. The Babylonians had despoiled both the nation and its substance. Egypt was friendly, since it, too, was an object of conquest for Nebuchadnezzar. If there was a haven of rest for the harassed Jews, it seemed to be Egypt. In Egypt one might hope for safety, comfort and material abundance. Moreover, the band of Jews which had so staunchly affirmed their intention to follow out God's instructions had their minds made up to flee down into this land of refuge.

But God had constantly warned Judah against courting the friendship and help of the pagan people who dwelt in the land of the Nile. Nor had He changed one iota in that respect. Egypt was still as idolatrous as ever. Would the Jews obey God? Then let them stay out of this godless land! That was the word God had for Jeremiah to give the people.

Like the words of God's Son in later times, it seemed like a "hard saying". It ran directly contrary to any hope they may have had. The testing came at the sorest spot possible. If they really meant business,

this test would tell.

God has a way of searching our motives and sincerity by testing us in like manner. The storekeeper is tested in regard to his particular sin, the unfaithful husband in regard to his, the once-indifferent aspirant to church membership in regard to his. God is not satisfied with a general outward appearance of reformation. He confronts us directly with our past besetting sin and bids us choose between it and Himself. Only such a testing will definitely establish our sincerity.

Contemptuously Broken

The dissembling of the Jews was immediately apparent. They had no intention whatever of altering their plans so that they would coincide with the revealed will of God. If God's directions had not crossed their own purposes, they undoubtedly would have advertised widely that they were nobly carrying out His desire. But when the prophetic word proved contrary to their design, they built higher the bars of deceit and claimed that Jeremiah was falsely representing God's word. Thus they revealed their contempt for promises made before God.

Their actions offered swift and convincing proof of their insincerity. Taking Jeremiah and others with them, they hastened down into Egypt in direct disobedience to God's command. Promises to the contrary? Who could be simple enough to believe that they really meant them?

The storekeeper doubtless had a similar thought when he drifted back into a dishonest life, though I am sure he was not quite so insincere when he made his vows. The inconstant husband probably smiled to himself at the naïveté of the minister as he continued his life of infidelity. The new church member soon lost his cloak of piety, but was ever arrogant and unashamed. Their promises were insincere. They were contemptuously broken!

Did you ever, before God, take a vow concerning spiritual things? How have you kept that vow? Has it withstood severe testing and remained unbroken? Or did it amount only to so many words and nothing more?

It need not have been a promise made before men. Perhaps it was upon a sickbed, and you told God you would serve Him and live to His glory

if you were healed. Were you uttering mere words, words which you have made no serious attempt to fulfill?

God hates all insincerity, all deceit. His moral law reads, "Thou shalt not bear false witness". That concerns what you have to say about your neighbor; it also condemns any false pronouncement which you frame in your heart or let fall from your lips. You may deceive others by pretenses of piety and earnestness, but not God!

It is good to repent of sin and pledge yourself, with Christ's help, to a new life of obedience to Him who is Lord of heaven and earth. It is an abominable thing, a thing severely condemned by God, to make false vows of any kind in the hope of achieving some kind of gain. It were far better for you if such insincere promises had never been made!

Fear God! He is a God of honesty and truth. Let your speech be straightforward and devoid of even the suggestion of deceit. You cannot deceive God, but you can reap His wrath!

MISSION COMMITTEE UNABLE TO REACH FOREIGN WORKERS

THE Committee on Foreign Missions of The Orthodox Presbyterian Church met in regular session on February 13th, and was pleased to receive the reports of the treasurer indicating that again there has been an increase in the contributions for its work. The increase is attributable to the fact that almost every church in the denomination is making a strenuous effort to have each member contribute at least a little something regularly to the cause of missions.

The committee granted a leave of absence for one year to the Rev. R. Heber McIlwaine, who has been unable to return to his field in Japan because of the war.

The committee heard the reports of the Rev. Robert S. Marsden, general secretary, concerning the situation of the missionaries who are now in the Far East. He reported that nothing had been heard from the Rev. and Mrs. Bruce F. Hunt and their five children, the Rev. Egbert W. Andrews, and the Rev. and Mrs. Malcolm C. Frehn and their daughter, since before the outbreak of hos-

ilities. All attempts to communicate with them have failed, and the committee considered making a new attempt through the Swiss government which is handling diplomatic affairs in Japan and Manchukuo for the United States. The treasurer's statements showed that the amounts owing to these missionaries with whom the committee has been out of contact are being held in a carefully segregated fund, for payment to them when they are again able to receive their salaries and allowances. The committee is also trying to build up a small reserve fund to be used for the opening of a new field as soon as that be-

comes possible.

Reports of the progress of an attempt to open a new field of service in Latin America were heard. The committee has been in communication with two possible fields, and it determined also to investigate a third which was brought to its attention. The committee requests the prayers of the GUARDIAN readers, that it may be led to a field where there will be a minimum of the governmental restrictions which surround missionary endeavor in most parts of the world, and where the Lord has many people who should be called out of heathen darkness into His marvelous light.

Today in the Religious World

By THOMAS R. BIRCH

The Duty of the Church

TWENTY ecclesiastical big-wigs of the Presbyterian Church in the U.S.A., among them twelve ex-moderators and assorted board secretaries and college presidents, have attempted to tell their denomination "The Duty of the Church in the Present Crisis", in the January issue of *The Presbyterian Tribune*. Only one of the twenty, Dr. Clarence Edward Macartney, sounds a truly Christian note. Says Dr. Macartney: "The duty of the Presbyterian Church . . . is to do what our Lord commanded her to do—to preach the Everlasting Gospel of Redemption through a crucified Son of God, and to call men to repentance toward God and faith in the Lord Jesus Christ. The Church that does that does its highest duty".

The other nineteen spokesmen, representing the highest offices in the Presbyterian Church in the U.S.A., spoke piously of patriotism, of the brotherhood of man and the fatherhood of God, of the unity of mankind despite seeming disunity, of the need for Red Cross work, of the Christianity of America, and of the ministry of consolation. Among those whose trumpets gave forth this uncertain sound were two whose words we read with a great deal of interest, for one of them had led the opposition against Dr. Machen at Princeton Seminary and the other had fought him vigorously when he exposed the unbelief in the Board of Foreign Missions. Dr. Charles R. Erdman and Dr.

Robert E. Speer, who as ecclesiastical Quislings have so repeatedly posed as the champions of orthodoxy while giving aid and comfort to the enemies of the gospel, had something to say about "the duty of the church in the present crisis". At the risk of cluttering up this column with trivia, we quote their declarations in full and challenge any reader to discover in either of them the true essence of Biblical Christianity:

DR. ERDMAN: At this time of world tragedy the task of the Christian minister is one of increased difficulty but one of enlarged opportunity. He must not affect such a detachment from current catastrophe as to appear lacking in sympathy and intelligence; on the other hand, he is not to rehearse the reports of military and political movements which are filling the minds of his hearers.

First of all he is to be a minister of consolation. He is to inspire calm and confidence in hours of panic and fear; to give courage and cheer to those who are fainting and distressed; to comfort those who mourn and are crushed and are in despair. It must be done by no expressions of mere superficial optimism nor by pious platitudes, but by assurances which spring from a deep conviction of the power and purposes of God, who for those that trust in him can bring good out of evil and light out of darkness and life out of death.

Furthermore, the minister must instruct his people in the Scriptural principles of Christian citizenship. He must distinguish between the provinces of the church and of the state, between individual action and national defense, between the dictates of conscience and the decrees of rulers. He

must insist that devotion to Christ will only increase loyal support of the government and willing submission to its demands.

Above all, he must enable his hearers to retain their vision of the universal mission of the church. He must foster a spirit of brotherhood which transcends all barriers of race and blood. He must further a world-wide proclamation of the Gospel of redeeming grace, and encourage the hope that men who are transformed by the Spirit of Christ will hasten the coming of the Kingdom of God.

DR. SPEER: What is the duty of the Church in the present crisis?

1. To proclaim the law of righteousness and justice as binding on nations as well as individuals.

2. To discountenance all compromise with evil and all appeasement of wrong doers.

3. To discourage all vain boasting and foolish predictions.

4. To continue to proclaim human unity and to denounce all denial of it, by false nationalism and racialism.

5. To bind our own people together in unity and concord, to condemn all selfish exploitation in the interest of any class or group, to continue to call for the substi-

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tution of cooperation for conflict in industry and all of life.

6. To foster indomitable resolution in the nation to find an end to the evil forces which are destroying peace and brotherhood and to secure and guarantee a just and enduring settlement of the present issue for all mankind.

7. To keep the spirit of our people clean and true, free of all vindictiveness and hate except against falsehood and cruelty.

8. To lead the nation to put its trust in God, to seek to know and to do right as His will, and to preach Christ faithfully as first the King of Righteousness and after that King of Peace.

If that is the entire message of "conservatives" in the Presbyterian Church in the U.S.A., to what depths must its Modernists have sunk?

Axis Propaganda and Religion

Recent short-wave broadcasts recorded by the monitoring system of the Federal Communications Commission give unmistakable evidence that Axis propaganda departments are attempting to create ill-feeling and

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distrust among religious groups. A Tokyo broadcast announced that a resolution pledging cooperation with Japanese forces was adopted at the first general meeting of Philippine Protestants held in Manila "through the good offices of Japanese authorities". More than fifty "leading figures of Protestant churches" were declared to be present. It was also said that Roman Catholic missionaries in Hong Kong had approved the Japanese occupation of Manila, and that Manila's Archbishop O'Daugherty had asked his colleagues to cooperate with the Japanese "for the public good". The official Rome radio announced that the landing of United States troops in Ireland was proof that the Protestant "tyrant", Roosevelt, wanted to exterminate Roman Catholics in Ireland. And a Tokyo broadcast to South America reported that the Protestants and Jews of North America were banded together against the Romanists in South America.

Russian Revival

War accomplishes strange things in the midst of its tragedy, and no stranger story has yet been heard than this. Dr. J. Frank Norris, melodramatic fighting Fundamentalist from Fort Worth, Texas, and one-time editor of the incendiary journal, *The Searchlight*, has conferred in Washington with Soviet Ambassador Maxim Litvinoff about the chances of being allowed to conduct revival services next summer in Russia, home of the Militant Godless. Litvinoff, said Dr. Norris, assured him that the Russian people would extend him a hearty welcome. The ambassador also expressed personal interest in the revivalist's plans. Is this, we wonder, a sign of approaching repentance or just the magic of lend-lease?

Religion's Common Denominator

To record all of today's pronouncements by modernist organizations would require a book many times the size of a GUARDIAN issue. Every middle-of-the-road or definitely liberal church or association seems to feel that its life depends upon issuing some vague, ethereal resolution affirming those beliefs which it holds in common with every other religion except Shintoism. Not how much is believed, but how little, seems the goal of organized religion. The paper on which most of these declarations

are printed might better be used as salvage in the nation's waste paper campaign.

The National Conference of Christians and Jews, in connection with the observance of so-called Brotherhood Week, has released a pronouncement which in itself is no more significant than any other. But the list of its signers reads like a Social Register of blue-ribbon Modernists, and includes Stated Clerk William Barrow Pugh and Auburn Affirmationists George A. Buttrick and Henry Sloane Coffin of the Presbyterian Church in the U.S.A.

"We hold that He [God] also manifests His being, power, wisdom and love through His works and especially in the mind, will and personality of man", says the pronouncement, in part. "We believe that the mind of man reflects, though imperfectly, the mind of God, and we reject, as a betrayal of human dignity, all attempts to explain man in merely material terms. . . ."

We have often wondered why the framers of such documents as this do not strip their declarations of all subterfuge and ornamentation, and boil their doctrinal statements down to what they really amount to when viewed under the microscope of logical analysis. Then the common denominator of their religion could be stated in four succinct and honest words: "We believe in us!"

"We Should Consider . . ."

By the REV. SAMUEL J. ALLEN

Opinions expressed in this column are those of the writer, and are not necessarily those of the editors nor representative of the editorial policy of "The Presbyterian Guardian." Correspondence on the subjects discussed is invited.

More About the Post-War World

THE Federal Council of the Churches of Christ in America, controlled by pacifists, is not the only group which is asserting or implying that the post-war world must be collectivistic in character. There are many, like Ralph W. Page of the Philadelphia *Evening Bulletin* staff, who are wholeheartedly opposed to Axis gangsterism, but who say that some kind of socialism is inevitable.

Mr. Page urges conservatives to forget the myth of the red menace, and denounces the Dies Committee for including Communists and Com-

munist sympathizers as subversive elements. In his column of February 7th, he makes it very clear that the new collectivism he envisages would be very impatient with minority groups. He states, "The public conscience is increasingly impatient with self-centered factions". This statement actually gives the lie to a preceding statement that the new collectivism "demands that those [that is, the convictions of the new international order] be evolved or created on democratic and not autocratic lines".

This is the position of all who believe in the self-sufficiency of man. It is a position which dethrones the God of Scripture. It is based on the doctrine that "man is essentially good".

If they are right, the Bible, which says that a man without Christ is dead in trespasses and sin, is wrong. If they are right, religion is a shallow superstition and atheistic communism is right. If they are right, the American way, based on the equality of man before God and the law, is wrong.

The Christian must see that all prophets of a new, socialistic, world-order are anti-Christian; that any betterment in society must be based on obedience to the gospel of Christ; that if the majority in the post-war world are true Christians, there will be true peace and prosperity, but if the majority are not Christians, sooner or later there must be either anarchy or dictatorship.

The Epistle to the Ephesians

(Continued From Page 66)

had to be chosen by the Lord Himself for his office (Matt. 10:1-4; Acts 1:24-26; Gal. 1:1). Third, he was given supernatural powers for the establishing of the Christian church, so that there could be no disputing his divine authority as an apostle (Acts 5:9, 10; Acts 3:6, 7; 8:14-17; 13:9-12). Fourth, he was supernaturally guided by the Holy Spirit in writing the books of the New Testament, so that they were kept free from error and became the truth God wanted His people to have (John 14:26; 15:26, 27; 16:13; I Cor. 7:10; II Pet. 1:19-21; 3:15, 16). Certain apostolic men, who wrote their books under the supervision or direction of

apostles, had their writings also so guided and controlled by the Holy Spirit (e.g., Luke, Mark, James. See I Tim. 5:18; II Tim. 4:11; Acts 15:13ff).

"Christ" means "Messiah", or the "anointed one". Paul thus lays definite claim to apostleship under the Jewish Messiah who was Jesus. The placing of the title Christ first, Messiah Jesus, indicates the importance which he placed on the fact that Jesus was definitely the promised Messiah of the Old Testament.

"Through the will of God". Paul says that he was an apostle according to the will of God, or through the deliberate choice of God Himself. He did not become an apostle by his own choice, nor was he elected to the office by other men, but was forced into the office through the will of God who called him.

"To the saints that are at Ephesus". A saint in the New Testament sense does not mean one who has been canonized by decree of some church authority, nor does it mean one who has attained to sainthood by long practice of holy living. It means those who have been called out or separated unto God to be His, and the term is applied to all true Christians, who are members of the church of Christ (see Phil. 4:22; Col. 1:4; I Thess. 3:13; Rev. 20:9, etc.) "At" Ephesus is literally "in" Ephesus, paralleled in the latter part of the verse by the words "in Christ Jesus". Naturally one who was separated unto God should be holy, pure and righteous as to character, so that the word soon came to mean just that. However, we must remember that in the New Testament there was no distinction between Christians who were saints and other Christians who were not. All Christians were considered and called saints. Naturally they were expected to be pure and holy by the very fact that they were "called out" of the world and separated unto Christ.

But Paul then adds the strange words translated, in the Revised Version, "and the faithful in Christ Jesus". Does he mean that he is writing to all who are faithful in Christ Jesus unto the end? That is, persevering in their faith till death? Or does he mean just "believers in Christ Jesus"? Then, too, does he mean this word to apply merely to the Ephesian believers, or is it broad-

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ened to include believers everywhere of all time? Was he thinking of just the church in Ephesus, or was he thinking of the church universal? The first question is the easier to answer. While there are circumstances where the idea of persevering unto the end is implied in this word, in this place the qualifying phrase "in Christ Jesus" clearly implies that

the word merely means the equivalent of "believers", those who trust Christ Jesus as their only means of salvation. Faithful in the sense of "full of faith" in Christ Jesus.

The second question is more difficult. At first thought it would seem to apply merely to the local church to which he was writing, but, if so, why add the words at all, since the word "saints" implies that they were believers in Christ? There were no "saints" who were not believers in Christ. Nor were there two classes of saints presupposed: those who were faithful in Christ and those who were not. All saints were assumed to be faithful. On the other hand, if we assume that these words are meant to refer to the church universal rather than merely to the church at Ephesus, why should he make a distinction between saints at Ephesus and believers elsewhere? Why not call both "saints", or both "believers"? Certainly the believers in Ephesus could hardly be considered more holy than believers elsewhere! Moreover, there is nothing elsewhere to indicate that Paul had primarily in mind all believers in all Christian churches. On the whole, we must regretfully turn from the thought that Paul was writing to the church universal *primarily*, though of course the teachings of the epistle are of universal validity. Probably his intention is to emphasize the fundamental characteristic of saints, namely, that they are true believers in Christ Jesus, since Jewish believers in God who re-

jected Christ might perhaps erroneously be considered by some as saints. Paul wants it perfectly clear that there cannot be a saint who is not a believer in Christ Jesus.

(To Be Continued)

News Notes of The Orthodox Presbyterian Church

COVENANT Church, Vineland, N. J.: The Rev. Everett C. DeVelde, formerly pastor of Trinity Orthodox Presbyterian Church, Cincinnati, was installed by the Presbytery of New Jersey as pastor of Covenant Church on Thursday, February 12th. The Rev. Leslie A. Dunn, moderator, presided. The installation sermon was preached by the Rev. William T. Strong of West Collingswood, N. J., the constitutional questions were propounded by the moderator, the charge to the pastor was delivered by the Rev. Clifford S. Smith of Bridgeton, and the charge to the congregation by the Rev. Edward B. Cooper of Pittsgrove, N. J. Mr. DeVelde succeeds the Rev. Alexander K. Davison, who is now a chaplain with the United States Army.

Grace Church, Los Angeles, California: Grace Church was organized only recently by the Rev. Floyd E. Hamilton, former missionary to Korea and author of the new series of studies in Ephesians beginning in this issue of THE PRESBYTERIAN GUARDIAN. Thirty-five attended Sunday school on February 8th and seventeen were present at the morning service of worship. The church is situated in a new community, with no other church near-by and plenty of children within a radius of one mile. Mr. Hamilton expects the church to grow rapidly and asks for the prayers of members of The Orthodox Presbyterian Church.

Members of the denomination will be sorry to hear that the Rev. Dean W. Adair has suffered a nervous breakdown. Mr. Adair had only recently been called to active duty as a chaplain. Friends may write to him at Station Hospital, Ward 85, Camp Shelby, Mississippi. Prayers for his swift recovery are requested.

THE PRESBYTERIAN GUARDIAN is still eager to receive the names and addresses of members who are now serving with the armed forces of the nation.

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