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Summer Bible School Lessons For 1942

By the REV. LAWRENCE B. GILMORE, Th.D.

Pastor of Grace Orthodox Presbyterian Church, Trenton, N. J.

BOYS who, a few short years ago, were in our summer Bible school classes, now fight for their country on far-off seas or distant battlefields. Girls who, a few short years ago, attended our summer Bible classes, already have their own homes, or pursue various careers in this war-racked land. All this highlights the necessity of giving the Bible's gospel to children while we have opportunity.

Lesson Materials for 1942

To meet this need the Committee on Christian Education of The Orthodox Presbyterian Church has prepared new materials. The Committee has taken account of many criticisms of last year's materials, and has tried to improve this year's lessons. These new and improved courses are embodied in two mimeographed Bible notebooks, one for older children, and one for the younger ones. These books provide Old and New Testament lessons, memory work, and maps and pictures to color. They are written for a four-weeks' school of five sessions each week, making twenty sessions in all. The course, moreover, can be adapted to a school that runs less than four weeks.

These lessons emphasize the saving truths of the gospel, presented not according to present-day vagaries in Bible study, but according to the sound pattern of the Reformed Faith. Our pastors ought to take account of this. Moreover, the Bible and nothing but the Bible

is taught. Each map and picture directly illustrates the Bible teaching. Furthermore, there is lots of material, so that the teachers do not have to waste time and nervous energy figuring out ideas to keep the children interested. The appearance of the lessons is attractive, too. The mimeographing has been improved. Business-size, heavy, white mimeograph paper is used, and the books are bound in brightly-colored covers.

The Teachers' Manual

A five-page book of suggestions for teachers has been prepared. This tells how to use the lesson materials. It gives time schedules for the lessons, music periods, and recess. Visual aids are described, such as large Bible pictures, flannelgraph, sand table, and picture projectors. Suggestions are given concerning the teaching of the various classes. A list of helpful reference books is included. Suggestions for Bible school music are added, and also a plan for a commencement program.

The Intermediate-Senior Book

The Intermediate-Senior Book is designed for pupils of ages from thirteen to eighteen, that is, junior and senior high school students. There is provided for each day a one-page Old Testament lesson with accompanying map, and a one-page New Testament lesson with accompanying map or picture. Scripture memory work, catechism, and review questions are also provided. This

year, as an added convenience, the directions for coloring the maps and pictures are printed right on them. The book contains seventy-five pages.

It is essentially a reading book. It should be read and discussed with the teacher in the class, and the review questions learned and Bible references looked up. The lessons have been reduced in size so that there will be time to read and ask questions on them in a twenty-minute class. By this method the teacher is spared the tiring task of transmissive teaching, that is, teaching where the teacher has to do all the talking.

The Beginners-Primary-Junior Book

Some may doubt that the same book could be used for children from five to thirteen, but this book is designed for that very purpose. The Beginners-Primary-Junior book is for youngsters from the pre-school and first-grade age up to the junior high school stage. The older children using this book are expected to do more complete work than the younger ones.

These lessons have the same Old and New Testament subjects as the Intermediate-Senior book, but are simpler and briefer. They are much more extensive than last year's, however, for they are typed, not printed in large letters by hand. Along with the reading material, the lesson page contains a picture to color.

This material, however, is to be supplemented by the teacher from the narratives in *The Child's Story Bible* by Catherine F. Vos.

The children should also be furnished with Bibles, or with penny Gospels of Matthew which can be purchased at Bible societies. Primary children can read a little, and junior children can read fairly well. If they are allowed to cooperate in reading the teacher will be relieved from having to talk to the class all the time.

Subjects of the Lessons

The subjects of the lessons in both books are the same:

THE BOOKS OF THE BIBLE: This course is carefully prepared to give the child the gist of all the books of the Bible. We tell the children they should believe the whole Bible. We should teach them what is in the Bible. This course is arranged as fol-

lows: (1) Genesis; (2) Exodus; (3) Leviticus, Numbers, and Deuteronomy; (4) Joshua; (5) Judges and Ruth; (6) I and II Samuel; (7) I and II Kings; (8) I and II Chronicles; (9) Ezra, Nehemiah, and Esther; (10) Job; (11) Psalms; (12) Proverbs, Ecclesiastes, and Song of Solomon; (13) Isaiah; (14) Jeremiah and Lamentations; (15) Ezekiel; (16) Daniel; (17) The Minor Prophets; (18) The New Testament, the Completion of God's Word.

THE GOSPEL ACCORDING TO MATTHEW: (1) Our Saviour's Birth; (2) The Wise Men; (3) John the Baptist; (4) Our Lord's Temptation; (5) The Sermon on the Mount, first half; (6) The Sermon on the Mount, second half; (7) Our Lord Teaching and Healing; (8) Our Lord's Disciples; (9) Increasing Opposition; (10) Parables of the Kingdom; (11) The Five Thousand Fed; Peter's Great Confession; (12) The Transfiguration; (13) Closing Ministry in Judæa and Peræa; (14) The Triumphal Entry; (15) Christ Denounces False Leaders; (16) Parables and Prophecies of Last Things; (17) The Last Supper, Trials, Crucifixion, and Burial of Our Lord; (18) The Resurrection and Great Commission.

How to Order These Lessons

The Committee on Christian Education is furnishing these books at as low a cost as possible, so that each child who comes to Bible school may have his own copy. The larger book,

for Intermediates-Seniors, has been reduced to only twenty-five cents in price, and the smaller one, for the Beginners-Primary-Junior children, costs only fifteen cents. The Teachers' Manual will be sold for five cents. Shipping charges are to be paid by the purchaser. They may be ordered from the writer of this article, at 416 White Horse Avenue, Trenton, N. J. Sample copies will be sent to those who write in for them.

It is hoped that the pastors of The Orthodox Presbyterian Church will examine these materials prepared by the Committee. Last year many did not do so. If you like the materials, an early order will insure your supply. And, like every other project, a successful school requires early planning.

WEST COLLINGSWOOD CHURCH RECEIVED BY DENOMINATION

IMMANUEL Presbyterian Church of West Collingswood, New Jersey, was received into The Orthodox Presbyterian Church by the Presbytery of New Jersey on May 13th. This latest addition to the rolls of the denomination was enthusiastically welcomed by members of the presbytery and other friends of the new church and its pastor, the Rev. William T. Strong.

A nearly unanimous vote by the congregation, and an entirely unanimous vote of the session and board of trustees, adds to the denomination a church of about two hundred and seventy communicant members and sixty covenant children.

Immanuel Church withdrew from the Presbyterian Church in the U.S.A. at the time of the Syracuse Assembly, but chose to remain independent during the years that followed. A modern church building, completely equipped, was erected only a few short blocks from the property abandoned at the time of the withdrawal. The congregation has grown throughout the years, and has supported the work of The Orthodox Presbyterian Church.

An early issue of THE PRESBYTERIAN GUARDIAN will contain a complete story of the recent history of Immanuel Church, together with a photograph of the new church property.

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The Social Gospel (Japanese Edition)

By the REV. ROBERT B. BROWN

Pastor of Jennings Orthodox Presbyterian Church, Omaha

WHAT has Christianity to offer to Tokyo that is essential?" This question is posed in the senior quarterly of the Westminster Departmental Graded Series of the Presbyterian Church in the U.S.A. in the lesson for January 4, 1942—a scant month after the Pearl Harbor tragedy.

The answer should be both timely and interesting. It is all of that and more. It should startle every true Christian in that denomination into action.

Before we can fully appreciate the answer given we must realize that for some time the Presbyterian Church in the U. S. A.—along with other so-called Protestant denominations—has been busy at work making a saint of the first order out of "Japan's First Christian"—Toyohiko Kagawa. The entire lesson for September 24, 1939, was devoted to this much-applauded doctor from Japan. The young people of the church were called upon to pray to the Triune God:

Over against the devotion of this thy servant we are ashamed of our cautious lives. May we too show this bewildered world something of the power that is in Christ Jesus.

I need not remind the reader of THE PRESBYTERIAN GUARDIAN that Dr. Kagawa rejects the substitutionary atonement.

The atonement means a recreation in which "self" is melted in the perfect crucible called Christ. When the new creation begins, sin is dissolved and disappears in just the same way that iron and copper are melted in an electric furnace (*Love the Law of Life*, page 58).

It is hardly necessary to recall to your mind that Kagawa accepts the evolutionary theory with the avidity that a hungry trout snaps at a fly.

In accepting evolution we accept more than the mere theories of variation, selection, and survival of the fittest. Belief in evolution is faith in the progressive entrance into an ever-expanding freedom—from seed to shoot, bud to flower, from anthropoid to human, from man to son of God. What a courageous faith! The belief that there is a direct line of evolution from amoeba to man is a more daring and romantic faith than the belief in the

myth of a Creator making something out of nothing (*Idem*, page 298).

The Japanese sage also demonstrates his broadmindedness by brushing aside the artificial distinctions separating Christianity from Buddhism and Mohammedanism.

No sects there are in Love. Buddhist, Mohammedan, Christian, these are not Love's divisions. Love knows how to embrace, but not to differentiate (*Idem*, page 312).

Why then has the Presbyterian Church in the U.S.A. backed such a man and dubbed him "Japan's First Christian"? The reason is to be found in their mutual devotion to the false teaching labelled "The Social Gospel". Notice the wording of the following paragraphs snipped from the Teacher's Quarterly for Seniors for January 4, 1942!

There was a time when Christian missions were conducted on the basis of winning converts to Christ one by one, but the Japanese themselves saw that something more would have to be done if the gospel of Christ was to render the greatest possible service to Japan. Toyohiko Kagawa, for example, saw that poverty was a problem that directly concerned the followers of Jesus, since body as well as spirit makes up man and cannot be separated. Accordingly he began to study ways and means to make the soil of Japan more productive. . . . Kagawa tried his best to prevent war by bringing the Japanese to see that they could wipe out hunger through better methods of farming and trade. Had he been successful, war might have been prevented. However, it is perfectly clear that if war is to be done away with, economic and social problems that create war must be solved by love and Christian methods rather than by hate and violence and bloodshed.

Consider the above quotation carefully. Does not the writer make the abolition of social and economic inequalities equivalent to the Christianization of the Japanese? At one time Christian missionaries were interested simply in the salvation of souls and ignored social questions such as poverty and unfair marketing. Came Kagawa with his better farming methods and coöperative marketing (and

don't forget that he preached a modernist gospel) and Japan failed to follow the leadership of this saint and therefore is now at war with the united nations. Such is the logic of the leaders of the Presbyterian Church in the U.S.A.

Now I think you are sufficiently fortified to hear the answer to the question raised by the Board of Christian Education. "What Has Christianity to offer Tokyo that is essential?"

The savants of the Board of Christian Education are agreed that we cannot offer them "schools and bath-tubs and automobiles and radios". They also feel that, if Christianity means only law and order, Tokyo has little need for it; "life and property are probably safer in Japan than in America". In fact these men and women who are engaged in the task of "Christian" education, after finding that Tokyo is not in need of these things are forced to ask themselves "over and over again, What has Christianity to offer to Tokyo that is essential?" Our own country, they meditate from a prone position to which they have been forced not so much by the magnitude of the problem as by the inadequacy of their modernist resources, "is not so Christian that we can present ourselves as models, either in international relationships or in the solution of economic and social problems at home. Neither can we afford to set up ourselves as critics".

What will be their answer to this perfectly tremendous question they have raised? What indeed does Christianity have to offer to Japan—a country lying in the depths of idolatry and emperor worship, a country with only a small portion touched with the gospel of Jesus Christ, a country which has closed one Christian school after another because Christian students will not worship at the shrines, a country which today has closed its doors to the preaching of the gospel and has interned or rejected hundreds of missionaries. What can Christianity offer to such an empire?

Listen to their answer, O Christian!

We are sure that if all Japan followed the teaching of Christ as Kagawa and many others have, the country would find a Christian way to take care of its overcrowded population and needs. Japan desperately needs the way of peace and justice that Jesus demonstrated and taught. This is what Christianity has to offer Tokyo with all its modern improvements.

Are we too critical when we conclude from this statement that the writer does not believe we have a Saviour to offer to Tokyo, a dying and risen Redeemer—but rather only a way of life, “of peace and justice,” which was demonstrated by the Jesus of the Social Gospel?

wisdom of God. The amazing thing one observes on the mission field is how rich is the wisdom of some saints of God whose only source of education has been the Word of God as worked out in human experience. Sanity and “horse sense”, as well as deep spiritual insight, are the result of long spiritual draughts at the fountain of eternal wisdom, God’s Word. We should pray that we “may be filled with the knowledge of his will in all wisdom and spiritual understanding” (Col. 1:9), in order that we may truly grow in grace and in the knowledge of Christ.

While it is difficult to choose between these two equally Scriptural and satisfactory explanations, one is inclined to accept the latter because it satisfies our spiritual needs of wisdom and prudence, and also because “prudence” is not commonly used with reference to God.

The Knowledge of the Secret Purpose of God in Redemption (1:9, 10)

“*Making known unto us the mystery of his will*” (1:9). The word translated “mystery” has a definite New Testament meaning different from the meaning we usually read into the word today. We usually interpret the word as “mysterious”, that is, something we do not understand, but in the New Testament it means a fact or truth which we could never know unless it was revealed to us by God, though we can understand it perfectly after we know that revelation. In this case, the “mystery of his will” is the secret purpose of God to redeem man through the life and death of Christ. That plan of redemption was only fully revealed to man after the death and resurrection of Christ. Before that time it was a “mystery”, that is, a secret in the mind of God. There are other “mysteries” revealed in this epistle, in 3:4; where the mystery is the fact that Gentiles are fellow-heirs with the Jews in the blessings of salvation, and in 5:32, where the mystery is the union of Christ and His church, which is compared to the relation between a husband and wife.

“*According to his good pleasure*”. The only interpretation which the grammatical structure of the text will allow is that “his good pleasure” is the “sovereign purpose of God”, that is, God has made known His purpose of redemption according to His loving

The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

Of Grace Orthodox Presbyterian Church, Los Angeles

Part 6

WHICH He made to abound toward us in all wisdom and prudence” (1:8). The word translated “abound” may be either transitive or intransitive, and the word translated “which” may also be “in which”, so that the translation given in the King James version, “Wherein he hath abounded toward us in all wisdom and prudence”, is allowable, though more difficult to understand. The meaning seems to be that God has caused His grace to abound toward us, that is, His grace is so unfathomable that it surrounds us like a cloudburst! It surpasses anything that we can understand or imagine. We simply cannot comprehend the cost of redemption.

“But none of the ransomed ever knew,
How deep were the waters crossed;
Nor how dark was the night that the
Lord passed through
Ere He found His sheep that was
lost”.

The phrase, “in all wisdom and prudence” is capable of two opposite but excellent interpretations. It may refer to God’s own wisdom and prudence which God manifested in the plan of salvation through the redeeming blood of Christ. According to this interpretation, God vindicates His own wisdom and prudence through the plan of redemption, before all the angels in heaven as before all men. The plan of salvation is, then, the wisest possible plan by which God could treat those who are lost in sin, and it is a plan which causes men to stand amazed at His wisdom and prudence. This gives us an excellent and Scriptural interpretation of the phrase.

But this phrase may also refer to

the content of the grace God causes to abound toward the redeemed. That is, the effect of God’s gift of grace to men is wisdom and prudence, which then refers to human wisdom and prudence given to us through the grace of God. “If any man lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him” (James 1:5). God thus gives true wisdom and prudence to the redeemed, in contrast to the wisdom of this world. This is a wonderful and stimulating thought. “Hath not God made foolish the wisdom of the world?” (I Cor. 1:20). The most outstanding characteristic of nonchristian philosophy is that it seeks to develop an intellectual system that leaves the sovereign God out of the picture. The natural man wants to be completely independent of God’s control, so he ingeniously and laboriously seeks to develop a system of thought that will rationalize his rebellion against God. “The word of the cross is to them that perish, foolishness” (I Cor. 1:18), so they ridicule it, ignore it, oppose it and despise it. “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them for they are spiritually discerned” (I Cor. 2:14). But the standard of true wisdom is not the content of man’s own mind, however much he may fashion ingenious syllogisms and paradoxes, but the truth that God Himself reveals to man. We have true wisdom and prudence in proportion as we comprehend God’s revelation, and apply it in our lives and hearts.

This great truth could be illustrated by myriads of examples of men and women who, though uneducated in the wisdom of men, are wise in the

but unconditioned will. That purpose of redemption is fixed, and does not depend on anything man is, has done, or can do, but wholly on God's own absolute will, though that will is seen to be kind, loving and pleasant to us.

"Which he purposed in himself". The King James translation "himself" is clearly more correct than the "him" of the Revised Version, if by "him" is meant Christ, for the mention of Christ by name in verse 10 would make the thought tautological: "which he purposed in Christ to bring together in Christ". The thought here is clearly that God the Father had the plan of redemption in His own mind rather than making it contingent on external circumstances. God's sovereign predestination is in view, according to which God planned every detail of redemption from all eternity. The two phrases, "according to his good pleasure, which he purposed in himself", underline the thought of the absolute, unconditioned will of God in the whole question of redemption. That purpose of redemption does not depend on the faith foreseen in some men and not in others, nor does it depend on the good character of the redeemed, for apart from the grace of God they have no good character. God's purpose of redemption is unconditioned and absolute, depending on nothing outside the mind of God Himself.

What a comfort that thought is! If my redemption were only tentative, and depended on my coöperation, how insecure would be my standing before God! Subjective peace would be impossible for we would never know when some sudden gust of temptation might tear us away from our allegiance to Christ. How discouraging it would be to think that at any moment we might fail to cling tightly enough to Christ to share in His redemption, if that sharing depended on our own efforts in even the slightest degree! And how reassuring it is to know that God has purposed every particle of the whole salvation process in His own mind from all eternity!

Let no one think for one moment that such an assurance will permit us to grow lax in our Christian life! We must always remember that God's redemptive purpose includes not merely the end result, but every step of sanctification along life's pathway. A wicked saint would be just as much an

anomaly as a square circle! God has never predestined anyone to be saved while living in habitual sin! We are predestined to be saved by becoming conformed unto Christ, by becoming "holy and without blemish before him in love", not by living a sensual life or a self-centered life out of fellowship with God. This feeling of safety in redemption which the Christian has gives us confidence, not in a life of sin, but in the sustaining power of God the Holy Spirit to keep us in the "way of eternal life".

(To Be Continued)

An Army Chaplain Writes Home

THE Rev. A. Culver Gordon, chaplain at Fort Lawton, Washington, has written an interesting letter to the members of his former congregations at Bancroft, Manchester and Yale, South Dakota. Mr. Gordon tells of his work in the camp, and discusses some of the questions in the minds of his former church members. A portion of his letter follows:

OFFICE OF THE CHAPLAIN
FORT LAWTON, WASHINGTON
April 13, 1942

Dear Friend:

We have often thought of you good people back in South Dakota and wished that there were some way in which we could write to you all. We have been very, very busy here in the army since leaving the sunshine state. The work among the men is wonderful and we have been able to reach large numbers of men with the gospel of our Lord and Saviour Jesus Christ. On Easter Sunday, for example, we had 343 out to the morning service and we have been having good attendance right along. But perhaps even more important than the church services are the many personal contacts that I make with the men as they come into my office. . . .

To give you some idea of the nature of the work, I have had twenty marriages since the first of the year. I had a military funeral Friday and I have had hundreds of personal contacts with young men. Thursday night we had a service in the guardhouse, which was well-attended — which isn't as funny as it sounds, for the men didn't have to come.

But perhaps you are most inter-

ested in the new arrival, Margaret Elizabeth. This little South Dakotan arrived in Washington on the thirtieth of March at 8:30 in the evening. She is in good condition, has a healthy appetite, and since Tuesday night she has been home at our place. The hospitals are so crowded that they are discharging maternity patients after eight days. Considering the cost, this isn't such a bad idea. . . .

We have followed with interest the course of the church work at Bancroft and Manchester and Yale. The Presbyterian Church in the U.S.A. made what seems to me to be a pretty fair offer of twelve hundred and fifty for the church and manse. . . . It may be that some of you are asking: "What do we gain by paying this money? Are we any better off than if we were in the Presbyterian Church, U.S.A.?" In answer to this question I would suggest three thoughts:

(1) You are part of a church which is unreservedly committed to the preaching of the gospel of Christ in The Orthodox Presbyterian Church. No price is too great to pay for this privilege.

(2) What you are asked to pay is in reality only what you owe, whether you stayed in the old church or left it. . . .

(3) As a member church of The Orthodox Presbyterian Church, the property is in the possession of the local church. This is specifically stated in the Form of Government, Chapter 23, Paragraph 4 (page 37): "All particular churches shall be entitled to hold, own, and enjoy their own local properties without any right of reversion to the Orthodox Presbyterian Church whatsoever, unless the particular church should become extinct. . . ." etc. This last consideration effectively safeguards the congregation from losing its property in the future as it has in the past. . . .

If you have any relatives in the army for whom we can do anything, we shall be glad to hear from you. In closing we repeat the verse which constituted the basis for my farewell sermon: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58).

Be ye stedfast, unmoveable, abounding.

Yours sincerely,
A. CULVER GORDON

Of Man's First Disobedience

The Third in a Series of Studies "Of Things Most Surely Believed"

By the REV. HENRY W. CORAY

Stated Supply of the First Orthodox Presbyterian Church, Long Beach, California

IN ROMANS 5:12 the apostle is writing

"Of man's first disobedience, and the fruit
Of that forbidden tree whose mortal taste
Brought death into our world, and all our woe."

He informs us that "as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned". To multitudes this is a hard saying. At first blush it may appear so. You naturally ask, "How is it that God holds me responsible for Adam's disobedience? It hardly seems fair". And yet, if there is one nation which ought not to stumble over this doctrine, it is the American nation. In a democratic land like ours, the governing principle is rule by representation. As our congressmen in Washington vote, so we the people vote. The United States government declares war on the Axis powers. Automatically every citizen of our country is involved in the conflict, whether he approves of the action or not. Why then should man charge the great and holy God with unfairness because He appointed Adam as the federal head of the human race, or a kind of one-man congress to represent us all? "Let God be true but every man a liar".

Our catechism declares that "the covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him and fell with him in his first transgression". A brief reflection will convince the thinking person that it was good of God to employ the representative system in His dealing with the race. Look at it from this angle: Since God appointed our fall in one man, He could then consistently appoint our deliverance through Another. Assume for a moment that God had not ordained this method. Suppose you and I had been tested before Him as individuals and not through a federal head or delegate. You will grant

the strong possibility of our having disobeyed, just as Adam did. Very probably we would have sinned, just as he sinned. Do you not see what a terrible condition ours would have been? All men in all ages, without a single exception, would have been hopelessly, irrevocably, eternally lost. The possibility of salvation in a second representative would have been ruled out. Every man would sit under his own vine and under his own fig tree awaiting the inevitable rendezvous with death. Under this system there could be no mediator between God and man, no sacrifice for the guilt of sin, no provision for cleansing from pollution, no promise of a kingdom of everlasting righteousness—in a word, no redemption. But the whole thrust of that great section in Romans 5:12-21 is that God dealt with us judicially in the first Adam that He might deal with us redemptively in the last Adam, Jesus Christ our Lord. "As through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous".

There is another reason why we should be forever grateful that God relates Himself to us through a representative principle. It is true that we lost heavily when Adam fell. It was a dreadful blow to the race. It brought all men into a state of ruin. Ever since the fall we have been in a condition of complete spiritual bankruptcy. We have forfeited all claims on divine mercy. Paul reminds the Colossian Christians that they were once moral and intellectual rebels against the government of heaven. Bruce Barton's suggestion that the fall was a "fall upward" is sheer absurdity. That is as logical as to assert that the law of gravity operates so as to carry falling objects skyward. The fact is that in Adam we entered into a covenant with death and into an agreement with hell. It was a loss so tremendous that humanly there was and still is no hope of recovery.

But in the providence of God, believers may now see that He has willed

to turn a curse into a blessing. Stupendous as was our loss in Adam, the Lord in His infinite wisdom was pleased to use even the fall as a means to a glorious goal for His own. "For if, by the trespass of one, death reigned through the one, much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ." Christ, in dying for us, recovered infinitely more than we would have possessed had Adam not sinned.

This may be illustrated by the well-known story of the Prodigal Son. There he was in a far country, friendless, ill-clad and starving. He contrasted his position with that of his father's hired servants. He "came to himself", concluded that they were better off than he, rose and made his way home. What a reception was in store for him! There were paternal embraces with no words of reproach, a robe to replace rags, shoes for bruised feet, a ring to adorn the hand that had lately fed the swine, a fatted calf for husks and warm love to melt a heart that had been chilled by the snubs of false friends. It was a blessed reunion indeed. Surely the erring son must have experienced a deeper knowledge of pardoning grace than, let us say, his elder brother who never left home. He was without excuse as regards his evil practices while absent, it is true. Yet what our Lord said of another should have been true of him, that he loved much because his sins which were many were forgiven. Thus it must be with every wayward son and daughter who comes to the household of faith. There is within us all not only sorrow for sin, but also, beginning at conversion and broadening out through the outreaches of eternity, a richer appreciation of the beauty of God's character and of the wonders of free grace and dying love than could ever have been realized in the state of original innocence in Adam. Are you of that great multitude which no man can number who have received the abundance of grace and the gift of righteousness through Jesus Christ?

The Presbyterian Guardian

EDITORIAL

Graduates

A FEW days ago ten Christian young men were graduated from Westminster Theological Seminary. They were instructed to preach the whole counsel of God, as they had been taught it there. They were charged to be loyal to the faith once for all delivered to the saints. They were warned that loyalty to it would often make them unpopular, would cause them suffering, would require of them considerable sacrifices. But they were told that this same faith was the only hope of a sin-sick world. They were congratulated by more than a hundred friends who had assembled for the happy occasion.

And now what? At least eight of them are specifically requesting licensure looking to ordination in the ministry of The Orthodox Presbyterian Church. As against this, that denomination has, according to present knowledge, just two vacant churches. The only reason it has so many is that the war has moved some of its ministers to enter the chaplaincy. Otherwise there would not have been a single vacancy. Also there may be one or two preaching stations where temporarily the sacred gift may be exercised.

These graduates are, of course, not unaware of this situation. Several have applied for and received, appointments with the Presbyterian Church in Canada. The Southern Presbyterian Church and the United Presbyterian Church also offer certain opportunities. There is the possibility of another year of study, but there is no evidence that any new opportunities will be open in our own ranks by that time.

These men have, for the most part, prepared themselves with a view to service in The Orthodox Presbyterian Church. If they decide to enter another denomination, it will in all probability mean, for some of them at least, a struggle with their own consciences.

Not only so, but The Orthodox

Presbyterian Church considers Westminster as its own seminary. In a technical sense this is of course not correct, but practically the church and the seminary are closely related to each other. The faculty and most of the trustees are members of the denomination. The charter of the seminary is adjusted to the constitution of the denomination. The support of the seminary comes in large measure from sources within the denomination, and is mostly sought for within that area.

But it now appears that we have in the church very few places where we can use Westminster graduates. Why does this situation exist? We do not know. It may be that factors beyond our control have brought it about, but I am inclined to doubt that. It is charged that certain malicious misrepresentations have been spread abroad by our foes, which have made it impossible for us to gain new adherents. But if such misrepresentations have been spread abroad, they have been directed against a very limited circle of our number, and the best answer that can be made to them must of necessity be the character of the ministers on the field. A band of devoted and Godly and able ministers should be sufficient to scotch malicious and

irresponsible rumors.

Other answers are given to the problem. It is said that we have not been popular enough in our presentation of the gospel. It is not to be expected that the seminary courses will be "popular" in form. But again it is the task of the ministers in their congregations to make their message understandable to the people. Have we failed at this point?

One is inclined to wonder whether the actual preaching in our pulpits is of a character sufficiently distinctive to attract sincere worshipers. Or is it sometimes true that the preaching in our pulpits is not much different in substance, and is considerably less in attractiveness, than that of other churches in the neighborhood. Of course, not all men can be great preachers. However, preachers can be made as well as born—and sometimes they can be made by their congregations. I recall the story of a minister who came to a city church. Some time later one of his elders spoke to him privately after this fashion: "When you came here we recognized that you were not a powerful preacher, so a group of us determined to meet together regularly to pray for you that you might develop in your preaching ability". Do our congregations sometimes feel that they have a poor preacher and will just have to carry on until they can get a better one? Or are they so determined that their church work shall go forward that they unite to boost their pastor over the hard places, without backbiting or criticism. Let us hope it is the latter. And let us hope too that our preachers will labor diligently, at whatever sacrifice, to become preachers of the Word, powerful preachers, attractive preachers, earnest preachers, but above all preachers. For this is primarily their business.

Again, have our congregations spent the time in a sort of subdued but nevertheless real inner tension which has prevented them from uniting in efforts to expand the work? Or have they made their chief interest something besides getting the gospel out to the world?

As we have already said, we do not know the answer to the problem presented here. No doubt all of these factors enter. But whatever the cause, let us face the fact. Certainly the general assembly should give earnest consideration to this matter. We hope the Committee of Nine will have

From the Far East

ALTHOUGH no word has yet been received from the Rev. and Mrs. Bruce F. Hunt, Orthodox Presbyterian missionaries to Manchukuo, the state department has informed the Independent Board for Presbyterian Foreign Missions that Dr. and Mrs. Roy M. Byram are now in an internment camp in Mukden. The Byrams were arrested by Japanese authorities at the time of Mr. Hunt's arrest, and it was first announced that both the Byrams and Hunts would be deported. Since the Byrams have again been imprisoned, it is quite possible that the Hunts have received similar treatment.

something constructive to offer. But let us remember above all that this is a problem of the whole church. It will not be met by grandiose programs. It will be met by the determined effort of every single member of the church—the determined effort personally and congregationally to bring

the gospel to others.

Let us hope that next year at this time we shall be able to say to our seminary graduates, "Here we have a field for you to labor in; we need your help, for the field is white to the harvest and the laborers are few".

—L. W. S.

Sent to Prison by God

A Meditation on Philippians 1:12-21

By the REV. BURTON L. GODDARD

IMAGINE this scene: An outstanding missionary is engaged in prayer in a large city church. All is quiet. Others are worshipping also. Suddenly a great clamor is heard just inside the door. A mob has broken into the church. All is shouting and confusion. The missionary is seized, dragged from the building, beaten cruelly and nearly put to death. The only thing that saves him is the appearance and intervention of the police. He is arrested and held for questioning, taken secretly to another city for more certain protection, arraigned before the magistrate, falsely charged in accusations which cannot be proved. But no verdict is given. A year elapses—two years! He is still held prisoner. In the hope of establishing his innocence he finally asks to be taken before the highest tribunal. But upon reaching the capital city he is long kept in bonds with no opportunity to defend his case.

This scene was actually enacted just as I have described it. The missionary's name was Paul. The church was the temple of Herod in Jerusalem. The first city to which he was taken was Cæsarea. The capital city to which he finally went was Rome. The court to which he appealed was that of Cæsar.

It sounds as though a set of unfortunate circumstances and the malicious acts of unscrupulous men were responsible for Paul's imprisonment in Rome. And without doubt that was somewhat the case. Yet it does not represent the whole story. I am convinced that Paul was in prison because *God sent him there!*

I believe that, for Ephesians 1:11 says that God works all things after the counsel of His own will. I believe it because Romans 8:28 says that all things work together for good to them that love God—something not pos-

sible unless God actually directs all the circumstances involved. I believe it because the case is so similar to that of our Saviour's trial and crucifixion, and the Bible so clearly declares that all the events which had to do with His death were part of the predetermined plan of God, although it appeared on the surface as the triumph of wickedness. I believe it because Acts 23:11 tells us that while Paul was still at Jerusalem the Lord acquainted him with the fact that he should testify for Christ in Rome. But I also believe it because of what Paul says in Philippians 1:12-21, for there it is plainly revealed how every circum-

stance connected with Paul's imprisonment had worked out and was working out, as by divine plan, to the furtherance of the gospel.

Soldiers Saved

If you and I could have been in Rome at the time we would have had ample testimony to the way in which Paul's seemingly regrettable state was being used of God to extend the kingdom in that place. Paul said, "My bonds in Christ are manifest in all the palace". In other words, the soldiers in Cæsar's guard and the many others with whom Paul mingled knew that Paul's stand for the gospel of Jesus Christ had occasioned his imprisonment. They heard that gospel from his own lips, and many of them hid it in their hearts. Paul came to Rome, and soon there were "saints in Cæsar's household." Can anyone doubt that God was ultimately responsible for Paul being placed in bonds in Rome?

Christians Encouraged

Paul's bonds, however, did more than bring Christ to Roman soldiers. The apostle went on to say, "Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear".

You have doubtless heard of a Lutheran minister in Germany who chose to obey God rather than Hitler. His name is Martin Niemoeller. Our hearts go out to this man of God who would rather endure solitary confinement and untold sufferings of every kind in a Sachsenhausen concentration camp than sacrifice the great principles of Christianity. But like the case of Paul, the challenge of his fidelity to the cause of Christ has found its way to the hearts of many hesitating Christians, and, giving them courage and strength, has fired them to an enthusiastic stand for those same principles.

If Paul was willing to undergo imprisonment and face death for the sake of the gospel, Christ's other servants in Rome and Philippi and every place would take courage and renew their labors for the Master. Where they had been silent, they would give their testimony. Where they had given up hope, they would renew their efforts and be of greater faith. Can anyone doubt that God was ultimately responsible for Paul being placed in bonds in Rome.

General Assembly

THE Ninth General Assembly of The Orthodox Presbyterian Church will convene in Rochester, New York, on Tuesday, June 2nd. It is hoped that all who are able to do so will make plans to be present. Rochester is not now included among the cities on gasoline rations, and travel by train is still unrestricted. Complete information about accommodations for commissioners will be found on page 158 of this issue.

Preaching Stimulated

Along with Paul's imprisonment there also came new incentives for preaching the gospel. The church today is far from perfect; it was not perfect in Paul's day. There were some who did not like Paul's leadership. Now that he was out of the way in prison, the opportunity was theirs to redouble their activity and seek to establish once and for all their own leadership. Quite naturally, they thought that Paul would be irritated, but such was not the case. Paul noticed that their increased efforts actually resulted in the wider proclamation of Christ's saving work, and therefore joy, not irritation, filled his heart.

On the other hand, there was a revival of preaching among those who loved Paul. If he were confined and unable to carry on his missionary labors as in the past, they would labor all the harder in their own fields of the ministry to make up for it. They would sacrifice more, pray more, and preach more that Christ might be known to the lost.

And so, said Paul, "Every way, whether in pretence, or in truth, Christ is preached". Can anyone doubt that God was ultimately responsible for Paul being placed in bonds in Rome?

Paul Sanctified

The imprisonment was also designed by God to do something for Paul himself. We often tend to idealize Paul, as though his title to heaven were so certain as to be beyond question. But Paul knew that life here is a testing ground and that preparation for life in heaven must often be rigorous indeed. And Paul was confident that the prison experience, together with the prayers of his fellow-Christians at Philippi and the gracious workings of the Holy Spirit in his life, would all function together to mold his life and make it ready for the life to come. Can anyone doubt that God was ultimately responsible for Paul being placed in bonds in Rome?

Sent to prison by God! What Christian likes the thought of having to go to prison? And yet, if it should be necessary, wouldn't you like to go with the confidence that God, not man, was ultimately responsible for your being there and had a gracious purpose in it all?

When other things happen, just as distasteful to you, and it seems outwardly as though life is being most cruel to you, remember Romans 8:28 and Ephesians 1:11, but remember also that God sent Paul to prison and God sends "prison experiences" to His people, for His own glory and for their own good. It is up to you to turn every "prison experience" in your life to His glory. If you do, your own life will be the richer, and you will be, like Paul, better prepared for heaven.

A Letter to the Editors

THE editors of THE PRESBYTERIAN GUARDIAN have received the following letter concerning the article, "Why Mr. Moto Fights That Way", by the Rev. Floyd E. Hamilton,

May-June Book Club List

THE following five books are available at special discounts during May and June to members of the Christian Book-of-the-Month Club. We regret that we are unable to grant discounts on books offered in earlier lists but not included on the current list. Books formerly offered by the Book Club may, of course, be purchased at any time, but after the expiration of the term for which they are listed, they will be charged at the full retail price. We know that the members will understand the reason for this rule, and cooperate in its observance.

THE ORIGIN OF PAUL'S RELIGION, by J. Gresham Machen. Price to members, \$1.90 (retail list price, \$2.50; members save nearly 25%).

A DICTIONARY OF THE BIBLE, by John D. Davis. Price to members, \$2.40 (retail list price, \$3; members save 20%).

MANUAL OF REFORMED DOCTRINE, by Louis Berkhof. Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

COURAGE IN CHRIST, by Walter A. Maier. (Radio addresses of the Lutheran Hour, October, 1940, to April, 1941.) Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

THE ATONEMENT, by Loraine Boettner. Price to members, 80c (retail list price, \$1; members save 20%).

which was published in the issue of April 25th:

May 9, 1942

The Editors,
THE PRESBYTERIAN GUARDIAN,
Philadelphia, Pennsylvania.

Dear Sirs:

It has been with some surprise that I have read the very interesting article in the GUARDIAN for April 25, 1942 entitled, "Why Mr. Moto Fights That Way". I regret most deeply the writer's approval of the principle that it is the duty of the United Nations to dictate the form of government under which other peoples shall live ("what a terrible thing it would be if they (the allies) were to allow the Japanese imperial form of government to continue!" (page 128)). Does freedom to choose one's form of government apply only to those who are on our side?

Still worse, however, is the notion that it is our privilege to overthrow false religions and to propagate Christianity by force (see page 128, last column; especially, "National Shinto religion and ethics must be overthrown." "National Shinto cannot exist without the imperial form of government . . ." "what a terrible thing it would be if they (the allies) were to allow the Japanese imperial form of government to continue!"). This is the principle of Romanism but certainly not that of the Bible. Did Paul advocate overthrowing by force the Roman government with its emperors who claimed divine honors? Did the apostles go out with staves and lances to hew a pathway for the truth? Does the Bible anywhere hint that the gospel is to be offered at the point of the sword?

Neither the Opium Wars nor the methods of the Inquisition have commended the gospel to the world. God used them, as he does evil of all sorts, to accomplish his purposes, but he did not command them as methods by which to propagate the gospel. Would it not be well to be cautious before we begin to repeat these mistakes?

Sincerely yours,
(signed) PAUL WOOLLEY

Orthodox Presbyterians in the Armed Forces

Eastlake Church, Wilmington Delaware:

Lieutenant Leonard T. Horner, Pilot School, Group Two, Turner Field, Albany, Georgia.

Private Thomas P. Jenkins, A.P.O. 1109, San Francisco, California.

George Cooper Jones, Jr., Company 242, U.S. Naval Training Station, Great Lakes, Illinois.

The Second Coming in the Thessalonian Epistles

Amillennialism in the New Testament: Part X

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

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

PAUL'S eschatological teaching in the Thessalonian Epistles now comes before us for study. Two lengthy and highly significant passages call for our attention: I Thessalonians 4:13—5:9 and II Thessalonians 1. The former passage is often treated as though it ended with the last verse of the fourth chapter of First Thessalonians. Manifestly, however, Paul's discussion of the second coming of Christ runs on into the fifth chapter of the epistle.

Premillennialists do not usually base a large part of their argument upon I Thessalonians 4. Their constant reference is to I Corinthians 15 in defense of their view; the passage before us is generally cited to illustrate the manner of the Lord's coming for His saints. When this passage is given as one supporting premillennialism, the point of the argument is that, since no reference is made to the resurrection of the wicked, there may be held to be an interval of time between the resurrection of the righteous and that of the wicked.

The context shows that Paul was writing here to comfort Thessalonian Christians concerning believing friends who had died. Evidently some did not understand that the second coming of Christ would bring blessing to the believing dead as well as to the saints alive at the advent. Paul shows that Christians are to believe that as Christ rose from the dead, so will He cause them to rise who have fallen into the sleep of death. Indeed, they will be the first concern of the Lord at His coming; the living saints will not be transformed prior to the resurrection of the bodies of the dead. For the dead in Christ shall rise first, and then the living will be caught up also to meet the Lord in the air. So all the saints will ever be with the Lord. Thus does Paul fulfill his purpose of imparting comfort to the troubled Thessalonians; believers in Christ need not to sorrow hopelessly for the sainted dead.

Having seen the apostle's purpose and that his silence in chapter 4 about the resurrection of any others than

believers is perfectly natural and carries no hidden meaning, we may also observe that Paul's teaching here does not help but definitely negates modern premillennialism. As has been seen, this form of premillennialism makes a distinction between "the rapture" and "the revelation". According to the view of those who follow the scheme given in the Scofield Bible notes, I Thessalonians 4 describes "the rapture". It needs to be said, however, that this passage alone should be enough to show that the idea of a secret rapture is not Scriptural. How can one square with the idea of secrecy such details of the Lord's coming as are mentioned here: "a shout, with the voice of the archangel, and with the trump of God"? The coming that is here described is the one consummating coming of Christ. This is the conclusion of the recent premillennialist writer A. A. Reese, who, after examining in detail the Darby-Scofield view, says:

It will thus be seen that according to Paul the day of the Lord's coming will have a two-fold aspect. For unbelievers Christ will come as a thief: for Christians He comes as the Master to reckon with His servants, and induct them into the inheritance. It was ever thus that the Lord Himself preached the doctrine of His Second Coming—not two distinct advents, separated by a number of years, but one, single advent with a two-fold bearing—upon His faithful people, who look with humble yet joyous expectancy to His Return, and upon the false and unbelieving who say "where is the promise of His coming?" It is curious how one can realize this and yet cling to the Darbyist theories of the Advent.

Allusion was made in the foregoing quotation to the fact that Paul in First Thessalonians teaches that the second coming of Christ has a reference to the wicked. This the apostle certainly does teach; he deals with this subject in the fifth chapter of his epistle.

As in chapter 4 Paul answers the question: what about the blessed dead when the Lord comes? So in chapter 5 he answers the question: what about

the time of the Lord's coming? His answer is stated in general terms. Christians know that the day of the Lord (a phrase which our study has seen to be synonymous with the coming of the Lord) comes suddenly and unexpectedly upon the world, and they will therefore not be caught napping but will at all times be sober and watchful, knowing that their appointed salvation is sure. Our particular interest is in verse 3, where, in speaking of the effect upon the wicked of the sudden coming of the day of the Lord, Paul says: "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". What is it that the coming of the Lord means for the wicked? Paul teaches that for the wicked there comes an end of their false sense of security and an overwhelming in a sudden destruction which they cannot at all escape.

What bearing do these things have upon the premillennial theory? I Thessalonians 4 and 5 show that Paul associated with the second coming of Christ both the resurrection and rapture of the saints and the complete destruction of the wicked. The common idea of a millennial kingdom in which unregenerate persons shall be ruled over by Christ and His saints is thus shown to be untenable. It seems to me that this conclusion cannot be escaped.

The most significant passage in all the Pauline teaching on the second coming is now to be studied. This is the first chapter of Second Thessalonians. In this opening chapter of the epistle, Paul seeks to give new comfort to the Thessalonian Christians, but this time it is comfort in their persecutions and tribulations. These suffering Christians are to esteem trials as a token of the favor of the Lord, showing that He counts them worthy to suffer for the kingdom of God. Paul goes on to say that God will in the end recompense tribulation to them that trouble the saints of Christ. He then adds that God will give rest to His troubled people in that day:

And to you who are troubled [God will recompense] rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day.

There is much here that can be urged as controverting the notion of a distinction between "the rapture" and "the revelation". It is to be observed that when the Lord comes to succor His persecuted saints He is accompanied not only by the angelic host but by a "flaming fire". Here is found no comfort for the idea of a secret rapture. The blessing and vindication that the saints will receive is to be open, visible, and glorious. Nothing more should be thought necessary than this passage of Scripture to refute finally and completely the claim made by some that the Lord comes first to catch away His saints and then, several years later, comes once more at last to reveal openly His glory to the world. This Scripture is in fullest agreement with others studied in teaching that the return of Christ is one unified event: it is His great consummating victory that will break with stunning force upon a world that did not even dream that the Lord was at the door.

Decisive as this passage is for the Darby-Scofield view of the Lord's coming, it is, I think, no less decisive for the disproof of premillennialism in general. Note that the passage says that at a specific time in the future something will be done for Christ's saints, and something will be done to sinners. What will be done for saints? Troubled saints will be granted rest from their tribulations (verse 7). They will be granted to behold and admire their Lord (verse 10). These statements are simply other aspects of the great event spoken of in I Thessalonians 4, that is, they are aspects of the rapture of the saints at the second advent.

What will be done to sinners, according to II Thessalonians 1? In flaming fire will the Lord Jesus come from heaven to take vengeance upon them (verse 8). They will then be punished with everlasting destruction from the presence of the Lord (verse 9).

Let us now ask the question: "When will these things come to pass? It could not be more plainly stated that all of these things will occur at the very same time. The blessing for the saints and the vengeance on the sinners are alike placed at the apocalypse of the Lord, at the time "when the Lord Jesus shall be revealed from heaven". As though to make the fact even more plain, the apostle goes on to date the destruction of the unbelieving and disobedient at the coming of the Lord for His saints, saying: "They shall be punished with everlasting destruction . . . when he shall come to be glorified in his saints . . ." The Greek is even more explicit than the English. In English, we have "when he shall come". In Greek, the construction shows the meaning to be "whenever he comes", "when he comes". Paul did not pretend to know the time of Christ's coming, but he knew the accompaniments of the advent. Here he so plainly states them that no one, I feel I can make bold to say, can avoid recognizing the fact that the second advent brings blessing to the saved and everlasting loss to the unsaved. Warfield's reasoning must be held to be valid when he writes: "The categorical assertion that the Advent would bring 'eternal destruction away from the face of the Lord' to the special persecutors of the Thessalonians, rests on his view of the Advent as synchronous with the final judgment and presupposes a general resurrection".

Quite apart from the consideration that a general resurrection may fairly be inferred to be suggested here, this passage would appear to deliver a crushing blow to premillennial theories. For II Thessalonians 1 shows beyond doubt that the coming of Christ is the consummating event of human history. It settles the destiny of all men alive in that day. Let it be observed that there is no possibility of excepting any of the wicked from that fiery vengeance of the Lord visited upon the rebellious at His coming. The statement is flatly final and all-inclusive: "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ". Whether one follows the analysis of Alford or not, in taking the former designation—"them that know not God"—as referring to the Gentiles and the latter designation—"them that obey not the gospel"—as refer-

ring to unbelieving Jews, the point is clear that all men who are outside of the salvation of Christ will at His return receive their final judgment, which will consist in "everlasting destruction from the presence of the Lord". Here is a complete answer to the premillennial claim that multitudes of unsaved persons will live through the "end-time tribulation" and go into the millennial kingdom to enjoy the beneficent rule of the Saviour. The words of David Brown are to the point:

If after this, the judgment of the righteous and wicked together, and both, "at the revelation of the Lord Jesus from heaven," be questioned—it seems difficult to conceive what way of expressing this truth would be deemed sufficient. If the apostle had been writing expressly against the notion of a divided judgment—a judgment of each class separately, and with an interval between them of a thousand years—it is not easy to see how he could have expressed the reverse of this more clearly and more emphatically than this passage [II Thess. 1] does.

It is interesting to find that a recent premillennial writer of marked scholarly ability agrees fully with the view that has been expounded of II Thessalonians 1. I refer to A. A. Reese, whose particular purpose in treating this Scripture passage was to refute the Darby-Scofield view of the Lord's coming. Reese says:

In the light of these studies, and of the unanimity of our translations of the N. T. (i.e., at II Thess. 1), we may say that the Darbyist attempt to interpose the Seventieth Week of Daniel between the granting of rest to the saints at verse 7, and the destruction of the ungodly in verse 9, or between the coming for the glorification of the saints and the Revelation in fiery judgment on the unrighteous, is shattered on the rock of Greek grammar. Rest for the saints (7), participation in the kingdom (5), and their glorification, are all coincident with the Glorious Revelation of our Lord at the day of the Lord, when the unrighteous are banished from His presence. Thus are both persecuted and persecutors recompensed at the Last Day.

The demonstration is most convincing, convincing even beyond Reese's intention. It convinces not alone of the fallaciousness of the Darby-Scofield view of the end, but of the untenability of the whole premillennial interpretation. The contradiction should be apparent at a glance between the foregoing quotation from

A. A. Reese and the definition he gives earlier in his book of the premillennialism to which he subscribes. That definition is as follows:

Believers who survive till the Advent will be transfigured and translated to meet the approaching Lord, together with the saints raised and changed at the first resurrection. Immediately following this Antichrist and his allies will be slain, and Israel the covenant people will repent and be saved, by looking upon Him whom they pierced. Thereupon the Messianic Kingdom of prophecy, which, as the Apocalypse informs us, will last for a thousand years, will be established in power and great glory in a transfigured world. The nations will turn to God, war and oppression will cease, and righteousness and peace cover the earth.

Old-fashioned premillennialism, therefore, as well as the newer variations of chiliasm, founders and goes down at this great prophetic rock-passage II Thessalonians 1. The coming of Christ here, as in numerous other places that have been considered, brings not millennial blessing to the nations but universal, sure, and sudden judgment and destruction.

Here I seize the opportunity to comment on a recent article in defense of premillennialism written by Dr. J. Oliver Buswell. I am not so much concerned with his criticism of my treatment of the prophetic views of Barnabas, Hippolytus, Cyprian, Calvin, and others. I am perfectly confident that a comparison of my argument with the writings of those worthies will fully substantiate my contention that they controvert premillennialism, teaching as they do that at the coming of the Lord all the wicked are brought into judgment and destruction, not into a millennial kingdom of blessing. (Calvin, for example, heads the chapter of *The Institutes* to which Dr. Buswell and I both appeal, "The Final Resurrection"; a title which ought to discourage at the outset a believer in two widely separated resurrections. This chapter clearly shows that Calvin looked for the judgment of the wicked to occur at the Lord's return. It is, therefore, quite pointless to claim support for premillennialism in Calvin's statement about the restoration of the earth after the resurrection, for only the saints will enjoy that condition of blessedness, and it is an essential item in premillennial belief that multitudes of the unregenerate will survive the "end-time judgments" and go into

"the millennium".) My chief concern in commenting upon Dr. Buswell's article is to call attention to the premillennial failure to see that the great issue in the amillennialist-premillennialist discussion is the fate of the wicked at the Lord's coming. In passage after passage we have seen it taught that when the Lord comes the unregenerate receive their final judgment. This consistent teaching of the New Testament is fatal to the premillennial interpretation of Revelation 20. It is the point that must be faced by premillennialists at the beginning. I shall be so bold as to say that it is a point that they are understandably reluctant to face.

It may now be asked: What is the bearing of the Thessalonian teaching upon postmillennialism? The question admits of a fairly brief answer. The teaching of the Thessalonian Epistles definitely fails to lend support to the common postmillennial view of a world converted to Christ by the time of His return. The first chapter of Second Thessalonians indicates that Paul saw earth's population at the time of the second coming as "wheat and tares". Many will still be in spiritual ignorance and many others will be defiantly disobedient to the gospel of Christ. Some postmillennialists have sought to accommodate Paul's teaching to their view by holding that his references to the fiery destruction of the wicked do not make impossible the idea that on the whole righteousness will have prevailed in the earth by the time of the second advent. The language of Paul must be said, however, to give no comfort to such a conception.

The leading advent passages in the Pauline Epistles have now been considered. I think that the conclusion has emerged clearly that of the three general views of the second coming of Christ it is the amillennial view that is consistently represented in the eschatological teaching of the great apostle to the Gentiles. When the Lord comes, He will deliver His people from all the tribulations imposed by a world still prevailing hostile to the rule of Christ. He will raise the bodies of the sainted dead, He will overthrow and judge the followers of wickedness, sending them into everlasting perdition. This is what Jesus Himself taught. We would not expect to find anything different in the writings of His apostle.

"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.

The Question of Sanctification

THERE are many orthodox Christians who think that there is a tendency to emphasize justification by faith almost to the exclusion of sanctification—the putting on of the new man which after God is created in righteousness and true holiness.

The doctrine of the putting on of the new man is preached and urged upon believers, but the impression is given that such a new creation can succeed in escaping the attention of the world. I have the naïve conviction that it is not possible to put on the new man in a Biblical sense without arousing the attention of the world.

I do not mean that it is necessary to adopt peculiar practices which would attract attention even if they were practiced by convicts, nor to adopt negative principles which arbitrarily involve separation from much that is in the world. I mean that a sincere purpose to acknowledge Christ in every sphere of life and a vigorous effort to bring others under His dominion will attract the attention of the world, not to us, but to the Christ.

It is possible to preach the truth on this matter and yet not make a serious attempt to live it. It is possible to have God's will clearly revealed to us in matters of life, and to ask for strength, wisdom and grace to obey, and in spite of all this to disobey. It is possible for such a contradiction to take place repeatedly. It is possible to preach vigorously the absolute lordship of Christ in every sphere of life and thus to fool ourselves into thinking that He is supreme in our lives when, as a matter of fact, He isn't.

It serves little purpose to prove the falsity of an unscriptural type of sanctification held by others, unless the Biblical concept as stated in Ephesians 4:24 and Colossians 3:10 is not only believed but also realized to a far greater extent.

It seems to me that the Biblical idea of sanctification calls for a radical righteousness, a righteousness which draws wearied and oppressed souls in all walks of life to its Author, even Jesus Christ.

Orthodox Presbyterian Church News

By **EDMUND P. CLOWNEY, JR.**

Westminster Theological Seminary, Class of 1942

Presbytery of Philadelphia

CALVARY Church, Middletown, Pa.: Between fifty and seventy-five persons have been attending the Sabbath school which the church is conducting in a new defense housing development. Ten new communicant members were received into the communion of the church recently. Reports from the closing fiscal year show an increase of twenty-five per cent. in giving to the general fund and an increased missionary giving of sixty-seven per cent. . . . Three men were elected at the last congregational meeting to form a board of deacons. They are: Messrs. Kendrick McCoy, Warren Sleighter and Frederick Plasterer. Mr. Bernardus Vos was elected to the office of ruling elder, and an ordination service is planned. . . . The Rev. Frank Fiol, member of Philadelphia Presbytery recently returned on furlough from missionary work in India, occupied the pulpit in a service last month.

Covenant Church, Pittsburgh: Four communicant members and four baptized children were received into the church recently. Financial reports for the year revealed a total increase of \$800 in receipts, with an increase of \$200 in gifts to missions and benevolences this year.

Calvary Church, Willow Grove: Eight persons were received as new communicant members at the last communion service. . . . Giving for the past year totalled \$11,324, of which \$2875 was for missionary and benevolent causes.

Grace Church, Middletown, Del.: The Rev. Edward J. Young of Westminster Seminary was guest preacher on April 26th, while the Rev. Robert H. Graham occupied the pulpit at the First Church in New Haven, Connecticut. . . . On April 16th, a daughter, Ruth Elizabeth, was born to Mr. and Mrs. Graham.

Knox Church, Philadelphia: Dr. Lawrence B. Gilmore of Trenton, New Jersey, addressed a recent meeting of the Ladies' Aid. . . . A missionary conference to stimulate interest in and support of the missionary program of the church was conducted from May 13th to 18th. Speakers were the Rev. Richard B. Gaffin, the Rev. John F.

Gray, and the Rev. Robert S. Marsden.

Eastlake Church, Wilmington, Delaware: After six years the uncertainty concerning the church's property was ended on April 27th when the church paid \$7500 to the Presbytery of New Castle of the Presbyterian Church in the U.S.A. and received clear title to the properties. . . . On May 17th the pastor, the Rev. John P. Clelland, celebrated his tenth anniversary in Eastlake Church by preaching on "Ye Are Our Epistles".

Presbytery of California

GRACE Church, Los Angeles: Newly organized, Grace Church has outgrown its previous quarters, and is now meeting at a much larger building, 9120 Western Avenue. The pastor is the Rev. Floyd E. Hamilton. On April 10th a young people's rally was conducted in connection with the church's expanding program.

Covenant Church, Berkeley: Robert Harkness, world-famous gospel song writer and Christian musician, brought a Wednesday evening concert on "The Music of the Cross". . . . Dr. Ned B. Stonehouse of Westminster Seminary delivered the Easter morning sermon. . . . The Rev. Robert K. Churchill reports continued increase in attendance at the Sunday evening evangelistic services.

First Church, Long Beach: Cottage prayer meetings recently inaugurated on Saturday evenings now prepare the congregation for Sabbath worship. . . . One of the members has presented the church with a communion service. . . . At the last celebration of the Lord's Supper three new communicant members were added to the church, making a total membership of forty-one, including eleven covenant children.

Orthodox Presbyterian Church, San Francisco: Plans are being made for Daily Vacation Bible School programs, and interest also is again pointing to the young people's Bible conference at Suttle Lake, Oregon. . . . Sabbath morning sermons by the Rev. Robert L. Atwell have been in exposition of I Peter; personal evangelism is discussed in connection with the Wednesday evening prayer service.

Westminster Church, Bend, Oregon: Easter services saw the reception of fifteen new communicant members, twelve on profession of faith. . . . Budget expectations were surpassed last year, according to the financial statement presented at the annual congregational meeting. . . . The first Daily Vacation Bible School of the church is planned for June 8th to 19th.

Presbytery of New York and New England

FRANKLIN Square Church, Franklin Square, Long Island: The Rev. Bruce A. Coie was extended the call to the pastorate of the church at the last congregational meeting, moderated by the Rev. Robert S. Marsden. Mr. Coie has been serving the church as stated supply. . . . Elder-elect Frank J. Smart has been ordained and installed. . . . The Rev. Earl B. Robinson of Stony Brook School for Boys, Long Island, was guest preacher on May 10th, when Mr. Coie occupied the pulpit of the First Church of New Haven, Connecticut.

Covenant Church, Rochester: Station WHEC, Rochester, now carries the "Good News Hour" on Sunday afternoon from 2.30 to 2.55; the program receives good support from the



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two Rochester churches. During the first part of May a series of meetings were held, with the Rev. Nathan Tyler, a missionary from the Belgian Congo, in charge. Mr. Tyler was a former classmate of the pastor, the Rev. Peter Pascoe, at Taylor University. . . . Mr. Pascoe reports that a change in meeting time from Sunday afternoon to Friday evening has increased attendance at the young people's society. . . . All general assembly delegates are urged to send in reservations as soon as possible.

Calvary Church, Schenectady: Week-end guests recently were the Rev. and Mrs. Robert S. Marsden and their two sons. Mr. Marsden preached at the Sunday evening service, and spoke on the work of home and foreign missions in an informal meeting in the church the following evening. . . . Mrs. Frank H. Stevenson of Cincinnati was special speaker at a tea attended by twenty-two ladies of the church late last month. . . . The Rev. and Mrs. Richard B. Gaffin will be guests of the church at the end of this month.

Presbytery of Wisconsin

CALVARY Church, Cedar Grove: Funds for a \$500 church bell and \$500 for the building fund were two special memorial gifts received during the month of April. . . . Renewed interest in Westminster Seminary followed a visit by the Rev. Arthur W. Kuschke, and another by Mrs. Frank H. Stevenson last month. Mr. Kuschke showed motion pictures of seminary life and Mrs. Stevenson addressed a ladies' meeting. Organization of a chapter of the seminary Women's Auxiliary is now taking place.

Old Stockbridge Church, Gresham: The Rev. Edward Wybenga of Waterloo, Iowa, was chosen moderator, and the Rev. Robert E. Nicholas of Roscommon, Michigan, stated clerk at the spring meeting of presbytery here. The Rev. Oscar Holkeboer preached at the popular service. . . . The Rev. John Davies reports that trees have been cut down, logs hauled away, and stumps grubbed out on the new church site. Stones for the basement have been hauled to the location. Mr. Davies tells of gifts from fourteen societies or churches this year, amounting to \$190. Balance in the building fund, with nails already purchased, is reported at \$350. Mr. Davies expresses gratitude for the contribution.

Presbytery of New Jersey

CALVARY Church, Bridgeton: "Can We Believe in God with the World at War?" was the question discussed by Dr. Gordon H. Clark of Wheaton College in a recent week-day meeting which attracted numerous nonchristians, including six Jews. . . . According to the Rev. Clifford S. Smith, the *Home Evangel* had its biggest edition in the May issue with 26,000 copies printed. . . . Ten new communicant members and increased giving are encouraging points in the new fiscal year.

Covenant Church, Vineland: Fifth anniversary celebrations on May 3rd marked the discharge of one-third of the original financial obligation for the present building, in addition to the completion of extensive remodeling and repairs. . . . Six new communicant members were added to the church at the spring communion service, one young man being baptized on profession of faith. . . . The former pastor, Chaplain Alexander K. Davison, visited the church recently to speak on "Behind the Man with a Gun". An informal reception was held.

Calvary Church, Wildwood: Summer services will be held in the church building at Davis and Pacific Avenues, rather than in the high school auditorium, as in former years, announces the Rev. Leslie A. Dunn, pastor of the church. Vacationing members of the denomination are cordially invited to visit Calvary Church.

Presbytery of the Dakotas

AURORA Church, Aurora, Nebraska: Spring presbytery meeting convened here with nine ministers and four elders present. The Rev. Walter J. Magee delivered the retiring moderator's sermon at a popular service. The Rev. W. Benson Male was elected moderator of the presbytery for the coming year, with Mr. Magee as stated clerk in the place of the Rev. A. Culver Gordon, now serving as a chaplain with the armed forces. "Inspiration of the Scriptures" was the title of a doctrinal paper presented by the Rev. John F. Gray. Welcomed to the presbytery from the Presbytery of New York and New England was the Rev. Dr. Daniel Van Houte.

Bethel Church, Carson, North Dakota: Prolonged pastoral visitation developed here when an early spring blizzard kept the Rev. and Mrs. John F. Gray snowbound for six days in the

home of an elder. Snow limited attendance on Easter Sunday. . . . The missionary society in the First Church of Leith is studying false "isms" under Mr. Gray's leadership. . . . Two men are now in the service, Mr. Ray Kamarath, stationed at the Naval Air Station at Corpus Christi, and Mr. Lemuel Jones.

Faith Church, Wilton, North Dakota: Daily Vacation Bible School work is off to an early start with a beginning at Rock Hill on May 11th, reports the Rev. C. A. Balcom. From Rock Hill the program moves on to Baldwin and Wilton, with special teachers being secured for the work. . . . Continued spring rains make travel difficult for both pastor and parishioners. Work continues on renovation of the Lutheran church building in Wilton which the congregation is now using.

Westminster Church, Hamill, South Dakota: Two infants were received into the church by baptism, and several young people are being prepared by the pastor for communicant church membership.

ASSEMBLY DELEGATES URGED TO RESERVE ACCOMMODATIONS

THE Committee on Arrangements for the Ninth General Assembly of The Orthodox Presbyterian Church has urged all commissioners to send in reservations at once for their accommodations during the sessions of the assembly to be held at Rochester from June 2nd to 5th. The following communication has been received from the Rev. Peter Pascoe, a member of the committee:

"Although it is unlikely that Rochester will be subject to gasoline rationing in June, the drastic rationing elsewhere will no doubt have a direct bearing upon the attendance at the general assembly. Nevertheless, the Committee on Arrangements is going ahead with its work, endeavoring in every way to make this coming assembly a profitable and pleasant one for all who attend.

"Last February a letter was mailed to all the ministers of The Orthodox Presbyterian Church explaining the arrangements the committee was seeking to make. The committee requested that the information blank accompanying this letter be returned no later

than May 11th. At this time of writing [May 7th] very few of these information blanks have been returned. In the light of this fact, the Committee on Arrangements desires to emphasize the critical housing situation in Rochester and therefore the absolute necessity of receiving the information requested, if the commissioners desire accommodations arranged for them.

The following arrangement for rooms can be made if we are informed as to your choice:

Single:

Y.M.C.A., \$1.00 and \$1.25.

Hotel, \$1.50, \$1.65, \$2.10 (With Shower Facilities).

Double:

Hotel, \$2.75, \$3.15 (With Shower Facilities).

Triple:

Hotel, \$1.50 per person (Private Bath).

Quadruple:

Hotel, \$1.50 per person (Private Bath).

"For the evening services a varied program has been arranged. Tuesday evening the Rev. Robert K. Churchill of Berkeley, California, will be the speaker. Wednesday evening the Rev. Theodore S. Wray of the Reformed Presbyterian Church will preach. Thursday evening a Westminster Seminary Banquet has been planned; the Rev. Edwin H. Rian will act as chairman and the Rev. Professor Edward J. Young will be the speaker. At each of these meetings the fifty-voice choir of the Memorial Orthodox Presbyterian Church will sing.

"The radio program of 'The Good News Hour', sponsored for the last twenty-two weeks by the two Rochester churches, will contribute time for the advertisement of the work of the assembly. Dr. Cornelius Van Til will speak on the regularly-scheduled half-hour program on Sunday afternoon, May 31st, at 2:30. During the week of the assembly, two fifteen-minute periods have been arranged for the broadcasting of messages by the newly-elected moderator and clerk of the assembly.

"An earnest effort is being put forth to provide an interesting time for all the women attending the sessions. If the gasoline situation permits, an automobile tour of the lovely city of Rochester will be conducted. Under the leadership of Mrs. Frank H. Stevenson, there will be a ladies' meeting in the interests of Westminster

Seminary. Mrs. Charles F. Wray of the Covenant Church of Rochester will entertain all the women at the assembly at an informal tea in her home. This tea will be followed by an address by one of our Orthodox Presbyterian missionaries."

NEW CHURCH ORGANIZED AT LOS ANGELES, CALIFORNIA

THE Grace Orthodox Presbyterian Church of Los Angeles held its organizational meeting last month in the larger quarters which the group now occupies. Eleven persons signed the charter membership roll. Several additional names were added before the roll was closed at the beginning of this month, according to the Rev. Floyd E. Hamilton, pastor of the new church. Mr. Hamilton tells of an attendance of fifty-four in Sunday school and thirty-two in the church service on Easter Sunday, and is optimistic about prospects for the future.

The exodus of Japanese residents to concentration camps left vacant a cafe which the congregation is renting monthly. The hall will seat nearly one hundred persons, and there are four small rooms which are being used for Sunday school work. The Japanese owner permits the use of chairs, tables, gas stove, and even dishes and kettles for the duration. A young people's rally of the four Orthodox Presbyterian churches of the vicinity put some of this equipment to good use.

Westminster Commencement

THE celebration of the thirteenth annual commencement exercises of Westminster Theological Seminary began on Sunday afternoon, May 10th, at the campus in Laverock near suburban Chestnut Hill, Philadelphia. At that time the baccalaureate sermon was delivered by the Rev. Edward J. Young, Assistant Professor of Old Testament, on the subject of "The Coming of Israel's King." The sermon was based on the text of Zechariah 9:9.

The Board of Trustees of the seminary met on Tuesday, May 12th. At that time the board, acting on the recommendation of the faculty, appointed Charles Alan Tichenor as

Assistant in Old Testament for a period of one year. Mr. Tichenor, a graduate of Wheaton College, received his Th.B. degree last year at Westminster Seminary and has done graduate work at the seminary and at the University of Pennsylvania.

On Tuesday evening, at the Robert Morris Hotel, the Alumni Association held its annual banquet. A welcome was extended to the Class of 1942 by the Rev. Franklin S. Dyrness, president of the association, and each member of the class told briefly of his plans. Informal talks were given by the Rev. Frank Fiol, newly-

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returned missionary to India and a minister of The Orthodox Presbyterian Church, the Rev. John F. Gray of Leith, North Dakota, the Rev. Calvin K. Cummings of Pittsburgh,

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the Rev. Arthur W. Kuschke of Westminster Seminary, and Chaplain James E. Moore of Fort Meade. The principal addresses of the evening were delivered by the Rev. William T. Strong of West Collingswood, New Jersey, and the Rev. Edwin H. Rian of the seminary. Mr. Strong's topic was "The Privileges and Perils of Being a Graduate of Westminster" and Mr. Rian discussed "Evangelism". Devotions, led by the Rev. John Patton Galbraith of Westfield, New Jersey, closed the evening.

At the luncheon of the Women's Auxiliary, held on Wednesday at 12.30 in Machen Hall, it was announced that once more the auxiliary had exceeded its goal of \$25,000 in contributions during the past twelve months.

Commencement exercises were held at three o'clock. Following the processional hymn and the doxology, the invocation was pronounced by the Rev. Theodore S. Wray of the Reformed Presbyterian Church. The Scripture (Acts 20:17-38; Eph. 1:1-14) was read by the Rev. Lawrence James Borst of the Reformed Church in America, and prayer was offered by the Rev. George W. Marston of The Orthodox Presbyterian Church. The commencement address was delivered by the Rev. Lawrence B. Gilmore, Th.D., pastor of Grace Orthodox Presbyterian Church, Trenton, New Jersey, on the subject of "The Whole Counsel of God".

The following members of the Class of 1942 received the degree of Th.B.:

Henry Peter Baak
John Abraham Botting
Edmund Prosper Clowney, Jr.
Edwards Eugene Elliott
Charles Herbert Ellis
W. Peter Katt
Raymond Edward Little
LeRoy Bender Oliver
Walter Jacob Teeuwissen
Thayer Addison Westlake

In addition, the Th.B. degree was received by the Rev. Richard B. Gaffin, a member of the Class of 1935. Graduate certificates of the seminary were awarded to William Lewis Hiemstra and Kohei Watanabe.

The William Brenton Greene, Jr., Prize in Apologetics was awarded to Edmund Prosper Clowney, Jr., and a Frank H. Stevenson Scholarship for graduate study to William Young, now at Union Theological Seminary, New York.

The address to the graduating class was delivered by the Rev. Professor R. B. Kuiper on the subject of "A Teaching Ministry".

**GERMANTOWN CHURCH HOST TO
PHILADELPHIA PRESBYTERIAL**

SEVENTY women, representing nine churches of the Presbytery of Philadelphia, gathered for the spring meeting of the Presbyterial Auxiliary at the Calvary Orthodox Presbyterian Church of Germantown, under the auspices of the Missionary Society of that church.

Devotions in charge of Mrs. R. B. Kuiper of the host church opened the morning session. Basing her talk on the first chapter of Isaiah, she presented the task of calling the nation back to God as the challenge for The Orthodox Presbyterian Church. News from home and foreign missionaries was brought by the Rev. Robert S. Marsden, secretary of the missions committees of the church. Mrs. Peter De Ruitter, president of the Auxiliary, conducted a Bible quiz for the women.

Afternoon devotions were in charge of Mrs. Samuel Allen of Gethsemane Church, Philadelphia. Mrs. Robert S. Marsden of Calvary Church, Middletown, Pa., showed and discussed slides, depicting scenes of the home missions work of the denomination. Guest soloist for the day was Mrs. Edmund P. Clowney of Mediator Church, Philadelphia.

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