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"Till All Be Fulfilled"

A Pageant by MISS F. NORMA REMSEN

PART I

(The CHORUS, in choir robes, occupy seats at one side. To introduce the pageant they sing "God of Our Fathers". As they conclude, the NARRATOR, in a black robe steps forward and reads from a scroll.)

NARRATOR: Holy men of old spake as they were moved by the Holy Spirit: Moses, with words of law from the mouth of his God; Daniel, with prophetic sentences from Him in whose hand the future reposes; David, with songs of praise to his Creator. What they spoke or wrote was guarded through the centuries by the Hebrew people as a divine treasure. It was revered and held aloft. It was cherished in their hearts and taught to their children.

Then, when the time was ripe, the Messiah of whom these men dreamed and wrote came to live among them. He who was God Himself placed His approval on these Scriptures, calling them the very Word of God. To His apostles He gave the promise that they should recall all things after He had left them to return to Heaven whence He had come. They, inspired by the same Holy Spirit, wrote words of the New Covenant, words to the glory of the Son of God.

Agnes have passed since John wrote the last sentence and closed the Book. Men have come and gone, many to honor, many to dishonor the Word of the Living God, the Word of Life. Man's scorn cannot hurt it.

It can only hurt the scorner. Man's honor cannot add glory to it. But it can add blessing to him who renders it honor. There have been those, indeed, who have tried to ignore it, not knowing that to ignore God's Word is to reject it.

Various have been the weapons used to assail this impregnable Book. Some have sought to deny its truth, declaring that it contradicts facts of science or of history. Some have sought to twist its meanings. Some have sought to tear from it pages that offend their intellect or hurt their pride. Some have sought to banish the church which has preserved this Book through the centuries. Some have insulted it by lowering it from the unique position which it should occupy. Some have raised other books, the reasoning of men, the works of men, the dreams of men to that high place, or even a higher.

How futile have been these weapons! How foolish the men who have wielded them. It will stand though the earth pass away. God Himself has promised us that. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

For every weapon of offense that has been brought against this Word, God has raised up a weapon of defense. For the weapon of Gnosticism, He has raised up an Irenæus. For the weapons used by Marcion, He has raised up a Tertullian. Against the ascetics He has sta-

tioned a Vigilantius. When ecclesiastical power vaunted itself proudly against the authority of the Scriptures, He has sent a Wyclif, a Luther, to bring men back to the Bible as supreme authority. When man's reasoning has declared His Word unreliable, Bishop Whately has answered with bold thrusts. When the higher critics the Wellhausens and Strausses, have sought to discredit the Word, He has raised up defenders such as Hengstenberg. And now, as the anti-intellectuals have been flaunting their indifference, their unbelief, their incredulity, or their feigned piety, He has not forsaken His Word. There have been Robert Dick Wilsons; there have been J. Gresham Machens. And still they appear, these men whose privilege it is to declare that God has spoken!

Ours is that privilege, too. Ours is that duty. Has not the Author said, "Be able to give a reason for the hope that is in you"? "Search the Scriptures"? Lest we treasure too little this Book that has come down to us through such vicissitudes, lest we neglect to hold it high, let us look for a few moments down through the corridors of time that lie behind us at those men who have gone before—some to attack, some to defend and build up, even stronger because of the attacks, the faith that rests on the Word of God Almighty. Let us listen to voices that have clamored to be heard, and still clamor about us.

(NARRATOR pauses.)

Shortly after the last words were written by John, and the revelation of God to man through the Scriptures was closed, yes, before the ink was dry on the quill in John's hand, there arose a group of men who called themselves Gnostics. Their belief, a curious blending of pagan beliefs, Greek philosophy and distorted Christianity, had various forms in different localities where it flourished. Of one form we can learn from a young man whom we shall call Tertius, as he explains it to his sister, Claudia. We take you to their home in southern France, then called Gaul. The time is the early second century.

(The organon, here as throughout the pageant, provides suitable background music during the sketches as indicated. TERTIUS, a sturdy youth of

twenty-five, clad in a white tunic, enters with his twenty-one-year-old sister, a graceful girl in a loose-flowing white gown. They come to the center, she sitting upon a low bench, he upon the floor at her feet.)

CLAUDIA: But, brother, are not the Scriptures good enough for you since your journeys to Egypt and Asia Minor?

TERTIUS: The Scriptures indeed are good, sister, but we understand in them more than appears to most who read them.

CLAUDIA (bewildered): "We"? Who are "we", brother?

TERTIUS: There are men whom I have met in my travels who call themselves Gnostics. They have discovered deeper knowledge of divine matters than is obtained by common believers. We—

CLAUDIA: There you go again, "we". Then are you one of these, uh—Gnostics?

TERTIUS: Well, yes. But I am still a Christian, sister. Do not fear for my salvation.

CLAUDIA: Is not the church good enough for you? What is the purpose of your group?

TERTIUS: We desire, above all, to make the gospel acceptable to the educated and cultured classes and to elevate it to its rightful position as a universal religion.

CLAUDIA: But it will become that of its own, will it not?

TERTIUS: I fear not, little sister, as it exists now. Men have learned much. They are wise in the things of the mind and the spirit. Christianity must be interpreted in such a way that it will harmonize with the wisdom of the modern world.

CLAUDIA: I'm afraid I do not understand. Tell me what you mean, brother.

TERTIUS: Well, for instance, educated men cannot believe that the good God would create a world filled with sin. We understand through our study that the good God was not the creator of the world. The world was created by another, by the Demiurge.

CLAUDIA: I realize that it is difficult to believe that God would permit sin to enter the world. Indeed, I have thought of it often. But I know that my mind is small and weak next to the wisdom of the infinite. We must have faith and believe.

TERTIUS (haughtily): What is faith, next to knowledge? A philosophical man cannot trust to faith. We must have knowledge.

CLAUDIA: Knowledge is important, of course, and God has given it to us in the Scriptures.

TERTIUS: But we have special teachings of Peter and Paul that do not appear in your Scriptures. They have been handed down secretly.

CLAUDIA: They are not known to our elders, are they?

TERTIUS: Of course not. They are known only to us. What is more, we are endowed with special, spiritual intuition through which we become genuine, spiritual men. Wonderful things have happened among us. One of our number spoke to the wind, and it obeyed him. I heard of two who saw beautiful visions of heaven. And I, even your brother, heard heavenly voices as I lay in bed one night. (He gazes into space.)

CLAUDIA (shaking her head sadly): Brother, I fear for your faith, you and your Gnostic friends. I shall pray that someone who is wiser than I may show you the folly of your new ideas.

(They go out. NARRATOR steps forward. Orgatron plays a few measures more loudly until NARRATOR speaks.)

NARRATOR: Someone did arise to
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"Prisoners of Christ Jesus"

By the REV. BRUCE F. HUNT

Orthodox Presbyterian Missionary to Manchukuo Recently Returned to the United States

"I Paul, the prisoner of Christ Jesus, in behalf of you Gentiles" (Eph. 3:1).

"Partly being made a gazingstock both by reproaches and afflictions, and partly becoming partakers with them that were so used" (Heb. 10:33).

ON OCTOBER 22, 1942, while we were at the breakfast table in our home in Harbin, Manchuria, our Russian girl answered the doorbell and a company of police in plain clothes entered to serve me with a warrant for arrest. At the same time, Dr. and Mrs. Roy M. Byram of the Independent Board for Presbyterian Foreign Missions, who lived in the apartment next to us, also were arrested and together the three of us were taken to the prosecutor's office for investigation.

None of the family, even the children, was surprised. For several years we had been taking a stand in open opposition to certain policies of the government. Previously, we had been called in by the police for long investigations on four different occasions. Many were expecting our arrest at any time. The police had occasionally threatened us with arrest, and between thirty and forty of our Korean fellow Christians were already in prison. Some of these had been in for more than a year. The only remaining adult members of our congregation had but recently been arrested, one of them at our house. American missionaries in Korea had been imprisoned during the past months and others deported. The mutual freezing laws between Japan and America had gone into effect during the summer and international relations were becoming more and more strained. In fact, we had been convinced that it was only God's restraining hand that had kept us free to work, out of jail, up to that time. Until He willed it, no power on earth could imprison us. Should we be imprisoned, of course, we might be called the prisoners of the Manchurian authorities but in fact, along with our Korean friends, and Paul before us, we would primarily be prisoners of Christ Jesus.

For several years we had been urg-

ing Christians to take a stand with us, though it might lead, and for some already had led, to imprisonment and death. Our American citizenship had seemed to give us an immunity up to that time. We had not been allowed to be full partakers in their afflictions, but now at last it had come.

That night, at the end of our investigation, we were taken in a car to the jail, not two blocks from our home, and locked up. At the door, our pockets were emptied, our belts, ties, and shoes removed, and we were thrust supperless into the common cells of a city jail. It was the same jail where during the past year more than seven of our Christians had spent longer or shorter periods, one as long as eleven months, without trial; all of them had come out as hospital cases, one to die, and others only to be reimprisoned after regaining a certain degree of health.

Mrs. Byram was placed in a cell with three of our Christian women, one a grandmother who was still black and blue in face and body from the kickings and slappings she had received from her inquisitor; with Mrs. Byram were also several Chinese women. Dr. Byram was put in a smaller cell with several Chinese inmates, where he found Bible verses scratched on the wall by one of our fellow Korean Christians who had preceded him.

I myself was placed in a cell, twenty feet long by ten feet wide, which already contained twenty Chinamen, three Russians, and one Japanese; adding myself, it now held twenty-five "criminals" from every walk of life—beggars, opium addicts, laborers, restaurant waiters, farmers, businessmen, public officials, and so forth. In a similarly crowded cell next to ours was the young Korean who had been helping me with translation work, teaching in an orphanage, and teaching Sunday school classes; he had been arrested at our home only two weeks before.

The cell was so crowded—twelve men lying, heads to the wall, along each side, with their feet overlapping in the centre—that I could find no

place to lie down that first night and had to sit on the floor with my back against the far end of the cell and with the feet of those lying on either side of me pulled over my own legs. The next day one man was released and so, during the last three nights of my four in that jail, I slept next to a murderer whose feet were bound together with crude clanking shackles and whose arm had an untended, festering sore where his interrogators had let paper burn down to his flesh in order to extract further confessions from him. Prison fare consisted of a bowl of rice surmounted by a few soy beans boiled in salt water, served twice a day and eaten with chopsticks which were gathered after each meal to be promiscuously redistributed before the next meal, often without having been washed. There was a bowl of warm water to drink after each of the two meals. What with not being able to wash, and the admixture of lice-laden beggars in the crowded cell, one was not there many hours before his own clothing was creeping with living things.

None of the men in the cell had been tried and many of them had not even been interrogated. It was commonly rumored that, regardless of the enormity of your crime, a wise use of money and "pull" could get you out of this jail. Most of our Christians would not use money for that purpose if they had it, and they had no friends at court, so that while I, in the providence of God, was in this cell only four nights, they had had to go through months of such a life, one almost a year, in some cases without once being interrogated, let alone being tried. During those months, epidemic waves of dysentery (remember the chopsticks) and typhus (remember the lice) had swept through the jail, taking the lives of many not connected with our movement and breaking the health of our people so that, as I said before, all who were released came out hospital cases and one died.

Yes, the Lord had granted to us as a grace not only to believe on Him but also to suffer in His behalf, to be spoken against as evil-doers, and to be-

come partakers with them that had been made a gazingstock both by reproaches and by afflictions.

On Sunday the 26th we were led out of our Harbin cells handcuffed to each other, Dr. Byram and myself together, Mrs. Byram and the Korean nurse in Dr. Byram's dispensary together, and a second Korean woman, not shackled. All five of us were taken by train a two-day journey to Antung, a city on the border between Korea and Manchuria. Here we were put in solitary confinement in the heatless cells of a large penitentiary.

We had known that many of our Christians—evangelists, Bible women, laymen—men, women, children, even one baby a few months old on her mother's back, had been brought from our scattered churches to this penitentiary. Soon we were able to get smatterings of news about many of them through friendly guards and, as the days passed, we saw some in passing their cells or when they passed ours.

When we were first put into our cells we were searched as before and then given two tags with numerals written on them. One had our own number and the other had a red "22" written on a small yellow wooden tag. This turned out to be a number for identifying those who belonged to the Christian "gang" or "ring", and the same number was worn by all thirty and more of us. No two people wearing a "22" on their coat lapels were allowed to be together in the same cell and, when handcuffing criminals together to take them in the bus to the court-house in town, care was always taken that people wearing twenty-twos were not handcuffed together, though we often did manage to sit opposite or near to each other.

I was greatly moved when I first discovered the purpose of this particular tag. I had been identified by the Japanese as one with these faithful Christians who had already suffered many months, some years, and whose courage and faithfulness had always been an object of my wonder and respect.

The tags proved helpful to us, as well as being helpful to the prison officials, for some of those whom the police had rounded up were from near Antung. They were linked to us through our workers and through our mutual convictions and faith in Christ, but we ourselves had never

actually seen them. Others were known to me through my pastoral visits among the widely scattered groups, but not known to each other; they would have continued to remain unknown to each other, since we were not permitted to talk freely, had it not been for this identifying tag.

I will never forget the thrill of that day, about eight days after we had arrived in the penitentiary, when I was first taken out of my cell, handcuffed to an unknown Chinese criminal, and herded with some ten other similarly handcuffed couples into a bus to be taken to the court-house for interrogation. Altogether there were seven of us who wore a "22" in the bus that day. All but two were old friends and what were our beams and rejoicings to be thus sharing together in this suffering for Christ!

True, these Korean friends were shivering in their summer clothes in which they had been arrested, for now it was November with plenty of snow, heavy frost, and no heat in the cells, and they had been living on prison fare. Their faces were covered with scraggly beards and their heads shaven convict style, but they seemed to be glorying in it. The two who were unknown to us were immediately just as fast friends, for were we not one in Christ?

In the evening, when we returned from the court-house to the penitentiary, the Japanese guards were off duty and the more lenient Chinese guards handcuffed me to one of these newly-acquired friends wearing a "22". I don't know which of us felt the more honored in being linked to the other, but you could find few newly-weds, united in a ring ceremony, more elated than we were when the handcuffs clicked about our wrists and we were shackled together in these bonds of Christ. Our handcuffs were bracelets, our tags medals. I thought of the meaning of "two" in the Bible; it was the number of witness.

On returning to my cell I composed the following verses. As I had no pencil, I had to keep them in my head as I went along and for several days after they were completed, until a pencil was smuggled to me and I was able to jot them down on some wrapping paper that was left in my pocket by those who had searched me. I offer them not for any poetic merit but because they describe my reactions to the prison surroundings

and the joy I received from being made a partaker with the Korean Christians in their sufferings, especially as I realized it was for a witness unto the progress of the gospel.

"22"

Two red twos on a tag of wood!
Was ever a mark more fitting or good,
To mark the prisoners of the Lord,
In, but not of, the criminal horde?

Two by two they bring them in,
Some are sallow, pale and thin.
Shut from the healing light of day,
Cold and want have taken their pay.

Shackled together, two by two,
Done, as on purpose, as if they knew
They were following Christ's own
plan,
When He sent them forth, each man
with a man.

Father and son, husband and wife,
Mother and child all brimming with
life,
Doctor and nurse, shepherds with
sheep,
Two by two the step they keep.

Handcuffed to others to keep them
apart,
Still it is two by two in the heart.
And a two by two is the sign they
wear,
Christ's witnesses labeled with twos
in a pair.

One by one in the cells they lie,
But two by two their spirits cry.
For, where two of you agree as one,
Christ says it surely shall be done.

Two by two, when guards don't see,
Heads bend close and knees touch
knee,
For, "Where in my name are gathered
two",
Christ says, "I'll be in the midst of
you".

But what is the message ye witness to,
As ye thus go linked up two by two?
The kingdom, the judgment, the glory
we view
Of the Lamb who was slain for me
and for you.

But how can you know, who are so
few,
That what you witness is really true?
The Father and Son, Word, Spirit,
too,
Witness within us two by two.

"Lacked ye naught, when I sent you two by two?"

"Nothing", they answered, and neither will you:

Words, power, strength will be supplied,

Even escape He will provide.

Beyond these walls, where skies are blue,

Are more with the badge of a two by a two.

Speaking out, bold, not seeking to hide,

They stand with the jailed ones, side by side.

Harder, perhaps, to stand where they are

Than speak through silence behind lock and bar.

But inside or outside, if witness they be,

A two by a two means victory.

Two by two, "unto the end",

Bodies to earth, souls to heaven they send,

Though killed, they shall stand in the kingdom new,

Risen and glorified, two by two.

(The first article in this series by Mr. Hunt appeared in THE PRESBYTERIAN GUARDIAN for October 10th. The third will follow in an early issue.)

The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

Pastor of Grace Orthodox Presbyterian Church, Los Angeles

FAR above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:21). In the following verses the exalted sovereignty of Jesus Christ, His present kingship over the whole universe, is the theme which is held before our attention. This whole subject of the kingship of Christ in this dispensation is introduced only incidentally in the discussion of the blessings of the believer. In showing that the power which raised and exalted Christ is the same power that regenerated the believer and is now available to the believer in his present conflict with sin and temptation, Paul is led into the contemplation of the wonders of the present exalted kingship of Christ. He finds it difficult to express the marvels of that exaltation in words, so he piles up word after word in a futile attempt to exhaust the meaning of Christ's present exalted position and power.

"Far above", literally "up above", refers not to the local habitation of Christ but to His superiority in power, authority and honor to all earthly or heavenly power or authority. As Philippians 2:8, 9 shows, it was the humiliation of Christ as a man among men that was the ground for His present exaltation, His position of power over the whole created universe

of finite beings. Only because He was truly God the Son, the Second Person of the Trinity, could He have a right to such a position at the right hand of the Father, and only because He is truly the God-man, God manifested in the flesh, the One who accomplished the work of our redemption, could He justly claim the position of authority over all human or supernatural powers, be they angels or devils, of whatever rank or position. His work as mediator and redeemer gives Him the right to supreme authority and power in the whole universe.

"All rule". The distinction between these following words is that "rule" includes all created beings, whether human or superhuman, who are actually ruling in the universe. That includes all kings and potentates on the earth who actually rule countries or peoples; all angels and archangels in heaven to whom God has entrusted the right and privilege of ruling in such unseen realms; and all powers of evil spirits who rule in hell, including even Satan himself, wherever they exercise actual rule. "Authority" refers to all to whom authority of any kind has been entrusted, not only those who rule as independent sovereigns, that is, relatively independent of divine control, but all subordinate human or superhuman beings who hold delegated authority.

"Power" refers to inherent strength and might. Some rulers have very little strength and might, while others have a great deal. Christ is superior to all other strength and might. "Dominion" is really "lordship", the right to exact obedience from subjects. Christ's right to exact obedience takes precedence over every other such right. No one can claim that, because he owes allegiance to another, he is therefore exempt from obeying the claims of Christ to his undivided loyalty and obedience. It is Christ's sovereign right to be the Lord of the whole universe of created beings.

It comes as a shock at first to think that Christ is actually in authority in the world today, with its Hitlers and Hirohitos. It is a still greater shock to think that He is in authority and power over Satan and all evil spirits! Yet this is what the passage before us unquestionably asserts! Not one single individual or created being is left independent of Christ's authority and rule, no matter how that being may hate or defy His rule. We cannot understand why He permits evil men or devils to continue to exercise a limited power and authority, and they are in no way released from their responsibility for the evil which they do, but there is nothing which they can accomplish which is independent of His permissive authority and control. He is overruling their evil purposes, to bring about His own holy and righteous ends. We cannot see or understand how this is accomplished now, but sometime we will understand.

"And every name that is named". A "name" means "renown" or "glory" or "reputation". Christ is above every other honored name in the whole universe. No man on earth or spirit in heaven has the honor, fame or renown that Christ has. "He is the most celebrated Man on earth. He is the most glorious Creature in the heavens" (Graham). Of course He cannot be spoken of as a "Creature", created by God, for He is uncreated God Himself, but in His human nature He can be spoken of as a being with a human nature created by Him who is the Creator.

"Not only in this world [or age], but also in that which is to come". This definitely teaches that the exalted kingship of Christ is not in the more or less distant future, during some future earthly kingdom, but

that it is a kingship here on earth as well as in heaven, in the age in which we now live as well as in the age which is to follow His return in glory at the end of this age. He is truly the Messiah King at the present time, ruling from His position at the right hand of the Majesty on high. Christ is far above everything else in the created universe.

Verses 22-23.

"And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all". Not only is Christ's position one of dignity and honor; it is also of actual rule. All things are actually in subjection to Christ, every human evidence and argument to the contrary notwithstanding. Now a statement like this has to be accepted by Christians in faith, for the rebellion of wicked men and angels is so evident that it taxes our faith to believe that Christ is actually ruling today. Yet that is what the passage before us unquestionably teaches. This fulfills the passage in Psalm 8:7. The rule today is one of coerciveness in the case of those who are rebels against Him. They think they are going their own way, and seek to defeat the holy purposes of God, but actually they bring to pass the righteous purposes of Christ by the very evil designs of their hearts and lives.

Divine providential control of evil men is one of the deepest mysteries of the Christian religion. How can they be free, and yet at the same time subject to the rule of Christ? How can they be responsible for their own acts of evil if they are actually subjected to the rule of Christ? In attempting to answer this problem, we must remember that He never coerces the evil personality. His rule is one of supervision, to limit the exercise of the evil desires of the heart, but particularly to overrule the evil for good, and use even the evil actions to bring about His perfect and holy will. For example, let us look for a moment at the crucifixion of Christ. That was the most evil act ever committed. His betrayal and death were brought about by the wholly wicked designs of evil men, yet at the same time His death was to ransom believers from the curse and penalty of their sins. He laid down

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His life as a substitute for our souls, yet at the same time evil men wreaked the utmost vengeance upon Him. There is thus no question but that God was ruling and overruling in the death of Christ, while at the same time evil men were carrying out their wicked purposes on Christ's body.

Take, for another example, the persecution of the early Christian church in Jerusalem. God used that to spread the gospel to Samaria and Syria, so that the evil purpose of trying to blot out Christianity by persecution actually spread it over the whole world. When the brethren of Joseph sold him into slavery in Egypt, they were acting from jealousy and hatred, but God used the act to preserve life and to keep the race alive. We do not fully understand how Christ may be ruling in the present war, but we can begin to see a hazy pattern in it all and understand that God is judging the unbelieving world and at the same time preparing it for something better according to His own plan. In doing this, Christ makes the wickedness of Hitler and the military war lords His instruments by which He brings those purposes to pass. We understand this by faith for here below we cannot see fully what those purposes are. "Now we see in a glass darkly, but then face to face".

"And gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all". Three thoughts are here presented to us: (1) The headship of Christ over the church; (2) the fact that the church is the body of Christ; (3) God's omnipresence in the whole universe. Christ is the head and the church is the body. The church, then, is to be the instrument of the head, Christ, just as the head of a man's body controls the whole body. That is the ideal for the whole church universal and for every local church as a part of the church universal. Bickering, quarreling, envy or dissension are simply incongruous if the church is the body of Christ. We all have a part in the divine plan for the church. "Intimate union, dependence, and community of life, are the main ideas expressed by this figure" (Hodge). It is impossible for any part

of the church to be in trouble or persecuted or filled with disease, without the head, Christ, suffering with us.

"The fulness of him" does not mean that Christ is the fullness of God the Father, for that is never taught in the Bible, but rather that the church is the fullness of Christ! It is the complement of Christ's mystical person. He is the head, but only by the church itself being completed does Christ have a body in the mystical sense! In other words, the church is necessary to complete the person of Christ! This is at first a startling thought, but a humbling and yet exalting thought. We are necessary to Christ! He will not be complete until every member of the body, the church, is made perfect in holiness, and brought into the union with the body, the church.

"That filleth all in all". This refers, not to the Godhead or to God the Father, but to Christ. It is Christ who as the ruler of the universe, the head of His body the church, actually is, omnipresent in every part of the whole universe.

Inez Larson Dunn

IT IS with sadness that we record the death of Mrs. Inez Larson Dunn, wife of the Rev. Leslie A. Dunn of Wildwood, N. J., on October 7th. Mrs. Dunn, who was thirty-three years old, was stricken about three months ago, and a diagnosis of rheumatic heart trouble coupled with the dreaded infection, *streptococcus viridans*, was rendered by the attending physicians. Doctors held out no hope of her recovery, and in the last issue of THE PRESBYTERIAN GUARDIAN the prayers of her many friends were requested.

The funeral was conducted by the Rev. Leslie W. Sloat on Saturday afternoon, October 10th. In addition to her husband, Mrs. Dunn is survived by her daughter, Karin, and her parents, Mr. and Mrs. Carl J. Larson.

Mrs. Dunn, formerly of Chicago, was graduated from Wheaton College in 1931, and taught in North Park Academy, Chicago, and at Lake Forest College, Illinois.

The prayers and sympathy of the members of The Orthodox Presbyterian Church are with Mr. Dunn and his daughter and with Mrs. Dunn's parents in their bereavement.

The Presbyterian Guardian

EDITORIAL

An Anniversary Greeting

THE third anniversary of the war is just behind us — the bloodiest, cruelest anniversary this world has ever seen. God alone knows whether there shall be a fourth anniversary, or a fifth, or a tenth, or which of us shall live to see it. And so, to you brave and bloody defenders of Russia, to you fierce fighters of China, to you warriors of Britain, to you our own American compatriots, we send a greeting on this anniversary. We wish to bring you a message of good cheer and of hope. May your efforts and ours in resisting aggression and tyranny be crowned with success to the establishment of justice and peace!

There is, however, only one message of cheer and hope about whose ultimate issues we can be quite certain. It is the message of God's grace to men lost in sin and, because lost in sin, lost also in the bewildering mysteries of life and death.

Have you ever asked yourself the questions, "What is the meaning of this life?" "Whence came I?" "Why am I here?" and "What will happen after death?" Of course you have asked these questions. It is only natural that you should have done so. But, what is more important, have you been able to answer them satisfactorily? Or, do you despair of ever knowing their correct answers?

These questions can be answered, and they can be answered correctly. You yourself, however, in your own strength, cannot answer them correctly, nor can your friends nor any other mere man. The only one who can give an authoritative answer is the One who made you and me and every other creature.

The One who has made us is God. He has told us this fact in His holy Word, the Bible. "In the beginning God created the heaven and the earth" (Genesis 1:1). God brought this world into existence from nothing and, as He created it, it was good.

"And God saw everything that he had made, and, behold, it was very good" (Genesis 1:31).

"But", you say, "the world in which I live is not very good. Everywhere I see unhappiness, sickness, suffering, sorrow, selfishness and greed. The world in which I live is not very good." You are right. The world today is not very good; it is very bad. Something has happened since God said that the world which He had created was "very good". Unhappiness, misery and death have appeared.

If you should ask how and why they have appeared, you would find the answer in the fact that they are the result of the entrance of sin into the world. When sin came, it brought with it untold evils. It is because of sin that there is war, sickness, sadness, unhappiness and death.

What, then, is this evil thing called sin? Sin is disobedience to the law of the Creator. Since God has made man, He alone has the right to tell men what is right and what is wrong. When we disobey Him, we sin. "Sin is the transgression of the law" (I John 3:4).

Sin is an insult to God. And yet all men, everywhere, including you and me, have sinned. We have sinned in our forefather, Adam, and every day, in our words and deeds and thoughts, we sin constantly. The Bible says, "All have sinned and come short of the glory of God" (Romans 3:23).

"But", you may ask, "why is this fact so serious?" We have already indicated that to sin is to rebel against our loving Creator, and it is that which you and I have done. We are rebels against the holy One who made us. Furthermore, sin involves guilt before God. It means that we who have sinned will be brought before God in judgment, and that God, the just Judge, will find us guilty. He will justly blame us for sinning and He will justly condemn us. For one thus condemned of God, there abides only everlasting punishment.

Sin also involves the inward pollution of our hearts. Hence, because our hearts are sinful, all that we say and think is mingled with sin and cannot please God. It is from this inward corruption of our hearts—your heart and mine—that the miseries of this life flow. Hence, we find ourselves in a world of evil. Bitterness, hatred, enmity, jealousy, anger, evil passions, theft, murder, adultery, drunkenness

are about us on every hand. And this life of evil is crowned with death.

Furthermore, there is absolutely nothing that you and I can do to right ourselves with God and to remove from ourselves the burden of sin. Good works, prayers, alms—these are of no avail. There is only One who can deliver us and that is the One who has made us—God Himself.

And here is good news. God has loved this sinful world and provided a way of deliverance!

If we have sinned, we must die eternally. If there is to be remission of sin, a sacrifice must be offered—a life must be taken. And there is only one sacrifice in the world that will remove sin. That sacrifice was provided by God Himself. He sent His Son, Jesus Christ, and Jesus Christ offered Himself as the sacrifice for sinners. This sacrifice He offered upon the cross of Calvary, where He shed His own most holy, precious blood to pay the debt of sin and to make satisfaction for that debt. The burden of sin, which rested upon His people, He took upon Himself and bore it upon the cross.

Therefore, the only way of deliverance and escape, the only hope of salvation, is in Jesus Christ and Him crucified. "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6).

How may this salvation be received? It may be received through faith and through faith alone. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Believe on Him! Come to Him! Rely upon Him alone for your salvation! "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

We cannot bring you news of the defeat of the Axis tyrant, nor of the victory toward which you so valiantly strive. But we can bring you news of the triumph of our Lord and Saviour, Jesus Christ, over all the forces of sin and death—of His eternal victory over that which kills not only the body but also the soul.

This is our greeting to you on this grim day of anniversary. Our God is mighty—mightier than all the forces of all the nations of all the world. In Him alone is your hope for peace—eternal peace; in Him alone is the only hope of a dying world.

—EDWARD J. YOUNG

"Till All Be Fulfilled"

(Continued from Page 290)

point out the folly of the Gnostic beliefs. Several men of note arose to the defense of true Christianity. In fact, it is said that this first real attack upon the faith acted as a stimulus to greater unity and vigor on the part of the church of Christ. One of these men, whose influence was felt mainly in Gaul, the home of our Claudia and Tertius, was Irenæus, a Greek churchman of the late second century. Let us imagine we are in a house in Gaul in the days of Irenæus.

(Orgatron plays a few measures softly, while QUINTUS, a gentleman from Rome, and MARCUS, a friend of

Irenæus, stroll in. They wear the typical Roman toga. MARCUS has a scroll in his hand.)

MARCUS: Yes, I had been reading when you came. A friend lent me this work. He calls it "Against Heresies".

QUINTUS: "Against Heresies". (He takes the scroll and examines it.) Who is this friend who wrote such a serious and compendious work?

MARCUS: His name probably has not reached the ears of you at Rome. His name is Irenæus. He is Bishop of Lyons. But, pardon me, I hear someone at the door. Glance through this, if you will. (He goes out.)

QUINTUS: Gladly. (He sits down and reads.) Never did I read a more meaty scroll.

Introducing the Author of "Till All Be Fulfilled"

AMONG the many blessings which God has bestowed upon The Orthodox Presbyterian Church is the number of devoted and talented young people whom He has placed within her midst. The author of "Till All Be Fulfilled", the pageant which begins in this issue, is Miss Norma Remsen, secretary of the Machen League of the Presbytery of Philadelphia and a member of the Calvary Orthodox Presbyterian Church of Willow Grove, Pennsylvania. She is a graduate of the University of Pennsylvania and is deeply interested in the work of young people and of Christian education.

What Miss Remsen has done in this pageant is to glorify Christian scholarship. And this is a task that certainly needs to be performed. It is vain to talk about evangelism and missionary expansion when one ignores the very basis of all true service, namely, consecrated Christian scholarship. When churches talk exclusively about expansion and evangelism and missions and are not concerned about devout scholarship, they are guilty of anti-intellectualism. And that is just another way of saying that they are on the road which eventually leads to Modernism and unbelief. In this pageant, Miss Remsen has gone to the heart of the matter. She has focused our attention upon the great intellectual defenders of the Christian faith. It is, humanly speaking, because of the faithful, unselfish labors of these men of whom Miss Remsen writes—the Tertullians, the Wyclifs, the Luthers, the Hengstenbergs, the Ma-

chens—that evangelists and missionaries have been able to carry the everlasting gospel to the four corners of the earth. In thus concentrating our attention upon the importance of devout, believing scholarship, Miss Remsen has rendered valuable service.

The reader has a treat in store for him. The author possesses a fascinating style, and the reader will want to go on from start to finish without interruption. We regret that the limitations of space do not make this possible. But the pageant is so printed in THE PRESBYTERIAN GUARDIAN that Machen Leagues which desire may perform it for themselves. When the Philadelphia Machen League, under the able direction of Miss Lois Galbraith, performed "Till All Be Fulfilled" in the beautiful entrance hall of Westminster Seminary, the audience was extremely enthusiastic.

One further word of explanation. Miss Remsen spent many hours in obtaining the material for this pageant from the library of Westminster Theological Seminary. All the characters except Claudia and Tertius are historical. Most of the speeches, and notably the speech of presentation of the tiara to Pope Innocent III and his words to the populace, are authentic. When this is not the case, as in the Gnostic's scene and two or three others, the dialogue was based upon available source material. The effort was made to incorporate only those facts which can be easily substantiated by reference to historical data.

—EDWARD J. YOUNG

MARCUS (hurrying back, accompanied by Irenæus. He speaks as he enters.): It was Irenæus himself whom I heard. I rejoice that you may meet him. May I present Irenæus. My friend Quintus, lately come from Rome. Will you be seated. (They sit on two low benches.) I was about to embark upon a summary of your book, "Against Heresies", for the benefit of my inquiring friend. But who could do that as well as the author himself, provided he is willing—

Irenæus: It is difficult in a few minutes to condense the work of years, but I should be glad to attempt to tell you some of the things that I have incorporated in this book. By the way, it is not a finished work, as I have probably told you. (He looks at MARCUS, who nods.) It was written at the request of a friend who lives in Alexandria. He has come in contact with some Gnostics—the Gnostic leader, Valentinus, is from Alexandria, you know—and wants precise information about these teachings, and help in refuting them. This book, you see, is written more as a personal message to a friend. I make no pretenses to literary excellence.

QUINTUS: In your book, how do you advise your distant friend to refute the arguments of the Gnostics?

Irenæus: Well, for one thing, they claim, you know, that there is a power above God which limits God. I point out that any power which limits God must itself be God. God is the omnipotent one. He is the creator; He is self-sufficient. As to the Scriptures, the Gnostics, you know, in an effort to expound seemingly doubtful passages, have invented a second Deity. They weave ropes of sand, and lead one from a lesser difficulty to a greater. But no question can be solved by another. Nor can one difficulty be explained by another, nor one enigma by another. Obscure things of this nature are solved by what is clear, plain, and generally accepted. The Word of God needs not to be added to in order that it be capable of logical interpretation. It stands as it is in splendid self-sufficiency.

(Orgatron plays a few measures as NARRATOR moves forward and the three men drift off stage.)

NARRATOR: Some historians consider Marcion, who flourished in 144 A.D., a Gnostic. But he differed from them in enough respects that he is generally regarded separately, as the

founder of a sect that bears his name. Marcion has been called the first "higher critic", that is, he was one of the first men of note to attempt to discredit the authority of the Bible on grounds that it contradicted itself and that it was not true to the facts of history. Marcion was answered ably by Tertullian, a Roman theologian who died in the first half of the third century. Tertullian was the son of a centurion in the Roman army. He was well educated and wrote in vigorous and effective Latin. He was converted from paganism to Christianity. His virility and zeal appear in this imaginary conversation between Tertullian and Marcion, who, it must be remembered, never met. If they had met, it is not fantastic to suppose that this might have been the drift of their conversation.

(Orgatron plays a few bars, then continues softly during the ensuing dialogue. TERTULLIAN approaches MARCION, who enters from another door. They both wear togas.)

TERTULLIAN: Marcion, I believe. I have heard of you, since you preceded me, but, of course, you have not heard of me. I am Tertullian.

MARCION: No sir, I had not heard of you. You have heard well of me, I trust?

TERTULLIAN: I fear I have not, sir. And I grasp the opportunity to inform you of the respects in which I have not heard well of you. I have spoken of you to others, why not to you yourself?

MARCION: What you say cannot harm me, and it may prove interesting, so proceed.

TERTULLIAN: To get directly to the point, I challenge your view of the Bible. You have tried to show—not at all to my satisfaction, needless to say—that the Scriptures and the teachings of philosophy are incompatible, as though that were calamitous for the Scriptures. What, I say, has Athens to do with Jerusalem, or the Academy with the Church? Human philosophy is the work of demons; the Scriptures contain the wisdom of heaven. The prophets were older than the Greek philosophy and their authority is accredited.

MARCION: How is it accredited, sir?

TERTULLIAN: For one thing, the prophecies which they made have been fulfilled. That is something worthy of your attention. Had you studied into that alone, you would

not have been so quick to throw out, piece by piece, the whole of Scripture save the Pauline Epistles! Those Scriptures, which you have mutilated, O shipmaster from Pontus, are one. They are fixed, authoritative and di-

vine. They contain all truth, and from them the church drinks her faith!

(Orgatron plays a few measures more loudly, stopping as NARRATOR moves forward to speak.)

(To Be Continued)

The Japanese Challenge

By the REV. MALCOLM C. FREHN
Orthodox Presbyterian Missionary to Japan

IN APRIL, 1941, the new Japanese religious law came into force, aimed directly at Christianity. Of course, Sect Shinto and the many sects of Buddhism were also affected by this new law. But Christianity was troubled most, for genuine Christianity cannot comply with the Japanese government's command to amalgamate with State Shinto.

Japan is now a state controlled completely by the military power, and Christianity, with its message of the freedom of the individual, is placed on the blacklist and slated for extinction. Time and again the army authorities have stated their attitude toward Christianity. This attitude is: "Christianity is incompatible with the national polity".

During the last five years we have watched the door gradually closing to our missionary work. In April, 1941, the blow actually came when the government stated that no missionary would be allowed to teach "thought subjects".

The policeman detailed to look after me informed me early last summer that my missionary work was finished. He began watching me closely to see that we carried on no meetings and did no teaching. He visited me at least every ten days and these visits were at times very annoying. When war broke out the police watched our house at night as well as in the day. Our neighbors told us that the police asked them about us. This strict surveillance continued until we left Tokyo for America on June 17th.

We had a number of inquirers who were looking to us for instruction in the things of God. These people had never heard of the true God until we came in touch with them. Their questions were varied and sometimes very amusing. We had planned a visit to these groups, for we believed that

some were ready for baptism. Our native pastor had visited them and reported favorably concerning them. However, I never accept any Japanese pastor's report unless I know for certain that the inquirer has cut all ties with State Shinto. This visit never came to pass, as the police watched me closely.

On December 8th war began and at once Americans in various walks of life were seized and either placed in prison or internment camps. I was not taken, and throughout the entire winter had the privilege of going anywhere in Tokyo. As a whole, the Japanese treated us kindly during the winter. Special acts of kindness in the problem of the securing of food will always be remembered. Not until American bombers flew over Tokyo did we experience any ill feeling, and then from only one source. The policeman in our town was the only one who showed us any ill will.

Although we could not hold any meetings, certain Japanese more or less secretly visited our home and we had fellowship and prayer. One of these men, Mr. Yamanaka, came until he was taken to prison.

Today orthodox Christianity is either in prison or secretly carrying on. Churches have been closed and believers imprisoned and scattered abroad. This will continue until the Japanese government is satisfied that all genuine Christianity has been wiped out.

Behind all this oppression lies the gigantic system of State Shinto, Japan's old religion that is determined to drive out of the empire every vestige of orthodox Christianity. The combined power of the Japanese army and navy is the instrument being employed by Shinto in this program.

Here lies a challenge to the entire church. This pagan Japanese government has defied the armies of the

living God. Our work is a work of prayer and should be directed toward the absolute destruction of the present Japanese political and religious system. Unless this is destroyed, it will be impossible ever to carry on religious work in Japan. Such a destruction took place in the Roman Empire and we believe it can also take place in the Japanese Empire.

The extreme nationalism of Japan has been a big barrier to successful evangelism. We have no organized churches to report. We feel sorry about this, but we have carried the gospel message to many and eternity alone will reveal the results of this work.

One of the saddest sights I have ever seen has been the mixture of paganism and Christianity in the "Japan Union Church". Israel was guilty of the same sin, as recorded in Amos 5:21-27.

The leaders of the Japan Union Church have asserted that the first three gods of the Kojiki are, in reality, the trinity of Christianity but under different names—Japan had an original monotheism! The government is highly pleased with this discovery and is encouraging this Japanized Christianity. During the last year certain leaders have become bold in their observance of idolatrous practices. For instance, last New Year's Day Mr. Tomita, a Presbyterian, made a visit to the shrine of the Sun Goddess and made announcements to her. Mr. Tomita is the first head of the Japan Union Church. Presbyterian missionaries knew of his act but never protested against it, and the new union church has their approval.

Not only do the Presbyterian, Baptist, Lutheran, Methodist, and Congregational churches condone shrine worship, but the Christian and Missionary Alliance, Pentecostal, Nazarene, Free Methodist and Japan Evangelistic Band have also joined the Union and will do Shinto worship.

For a time our vision and our program of establishing a theological seminary in Tokyo and churches throughout Japan has been set aside. Nevertheless, our purpose will not be permanently thwarted and we expect to return to Japan.

Millions in the Japanese Empire have not heard the gospel even once. This constitutes a challenge to The Orthodox Presbyterian Church—and we accept the challenge.

As Gold Is Tried

By the REV. CHARLES E. STANTON

Pastor of Cornville Orthodox Presbyterian Church, Cornville, Maine

"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God" (Zech. 13:9).

THE question is being asked us: "Is The Orthodox Presbyterian Church fulfilling that high purpose which was conceived as the cause for her existence?" I believe we can find in this verse reasons for believing that our church is fulfilling her high calling.

We cannot escape a tendency to count success in terms of numbers. We never shall be able to escape it, for this is as natural to us as eating. We want larger churches and more of them. We want more students in our seminary, more subscribers to our literature, more missionaries on the fields, and reports of more converts. Up to a certain extent it is good that we should be concerned with enlarging our numbers. But, in the smallness of our faith, we go too far and measure our success or failure in terms of numbers.

The attitude of the Scriptures with respect to numbers seems entirely different from ours. The constant and repeated emphasis of the Scriptures is upon an absolute, unchanging plan of God for the world. In the mystery of this plan, we discover the sovereign God finding the same pleasure in a very small number of faithful believers as He finds at other times in much larger numbers. The number who respond favorably to the plea, faithfully presented, that they be reconciled to God seems to bring exactly the same satisfaction to God whether there be only a single believer, or three thousand.

In our verse it is "the third part" that God has determined to preserve unto Himself, and in other verses they are referred to as a tenth part and a remnant. And of whom is it a remnant? Not of all the peoples of the earth, but of a miserable little nation whose small territories had been ravished until, as a nation, it had sunk into oblivion, so far as the nations of the world were concerned.

Yet if this people, small and despised, were united in their faithfulness to God, we could understand how it might be possible that God's purpose in the world could be fulfilled by them. But when this people, who claimed to be God's chosen people, became foremost among all the nations of a heathen world in the desecration of the holy things of God, and only a third, a tithe, a remnant, were chosen by God for the fulfilling of His purpose in the world, we find ourselves powerless to comprehend God's ways and compelled simply to trust in His sovereign wisdom.

We must not, therefore, commit the error of judging in terms of numbers the faithfulness of our church to the high calling committed to her. Scripture has given us no warrant for such a basis of judgment.

We who have dedicated our lives to the cause for which The Orthodox Presbyterian Church stands believe it to be a high calling. We believed it in that hour of vision in which we dedicated our lives to it. That was a true vision and no passing enthusiasm. But there is one thing of which we did not take full account in that hour: it was our helplessness and unworthiness to contribute anything to so high a task. In mercy God veiled from our eyes an understanding of our wretched unworthiness, lest we lose courage for the conflict. And in greater mercy God determined to make of us such vessels as could in some measure be used in so high a calling.

The process of refining has been going on for all these years—refining from God's viewpoint, but suffering from ours. It is not the course we would have chosen for ourselves or for our church. We would have chosen a course which had more of that which the world counts success. And our church would have failed in her high calling.

Success in terms of numbers is not essential to the fulfillment by our church of her high calling, but preparation by passing through trials of fire is. All Scripture teaches this. And the true greatness of our church is not to be found in the number and size of her congregations but in the willing-

ness of her people to suffer on Christ's behalf, in their willingness to walk by faith when they cannot walk by sight.

Those of us who have dedicated our lives to the cause for which The Orthodox Presbyterian Church stands cherish, above all that life can offer, the hope of contributing something toward the achievement of this high calling. And we shall contribute something, but it shall not be what we thought it would be. It will be a more humble contribution—and a better one. Our contribution will be that of suffering so that by this trial and this refining our church shall be made fit for her task. God calls each one of us to an individual task, and every task is essential. But let us never forget that some of our number, who have the least to show for their labors in terms of visible results, may be the ones who have made the greatest contribution to our church in the accomplishment of her task.

God's plan and purpose in the world is for the most part mysterious to us. It is mysterious to us not so much because we lack a revelation of it as because we lack the ability to comprehend the revelation which God has given to us. But from time to time we do catch a glimpse of those truths which in eternity we are destined to understand more fully. In the last part of our verse we catch such a glimpse, for these words suggest to us that God's highest purpose in the world is the performing of that miracle in the hearts of His elect by which such a faith is created in their hearts that He can call them His people and they can call Him their God.

We do not understand the intensity of values which may exist. We do not understand that the ecstasy of joy, of one hour can exceed in value the combined experiences of the joys of a whole lifetime, or that the agony of such suffering as Christ endured in one moment of time can immeasurably exceed in intensity the combined sufferings of all our lives. Neither do we understand the unspeakable preciousness of the faith by which a soul is brought to the place where it calls upon God—where God can call it His own and it can call God its God. And if it is given to our church that, by the purity of her doctrine and the refining of her people through suffering, she is enabled to be used of God in begetting in the hearts of her

people this faith in its purest form, then let us be assured that this is a high calling indeed and one which exceeds our greatest hopes for the usefulness of The Orthodox Presbyterian Church in God's kingdom.

NEW JERSEY CHURCH TO DEDICATE NEW PROPERTY

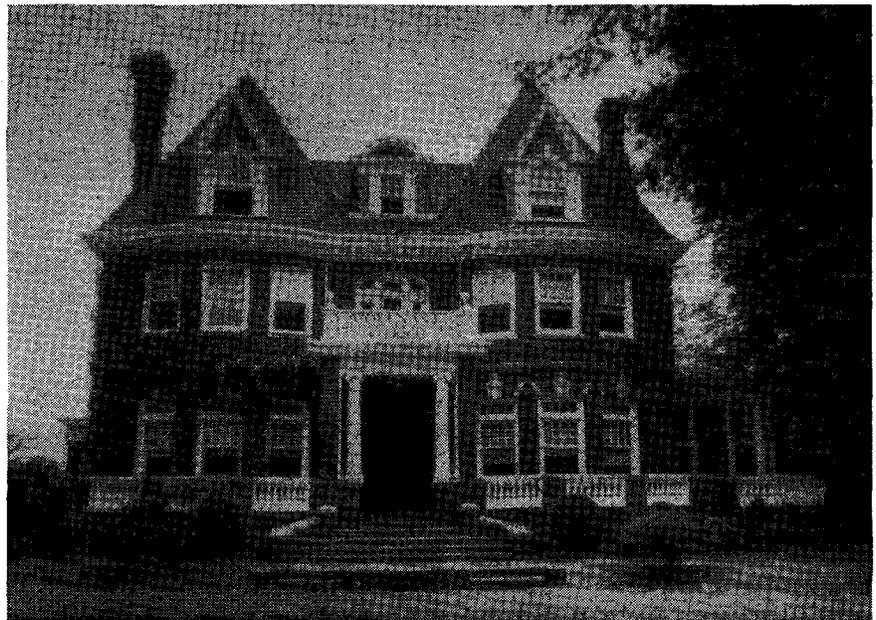
THE Covenant Orthodox Presbyterian Church of the Oranges, N. J., will celebrate its sixth anniversary on October 25th by dedicating its new property at 56 South Munn Avenue, East Orange. The new church home is a palatial building of French brick with hand-carved walnut woodwork in the interior. A two-manual Reuben Widmer pipe organ, valued at \$5,000, is installed.

The building is located on a lot, 100- by 500-feet, on one of the best residential streets of East Orange and just a few minutes walk from two of the main arteries of travel from Newark through the Oranges. It was purchased for \$18,000, although it is reported to have cost originally \$125,000, and rests upon a plot of ground with a real estate appraisal of \$24,000. Only war conditions prevented this splendid property from being sold for an apartment development. Without alterations, the building has an audi-

torium capable of seating from ninety to one hundred people. There are separate rooms for prayer meeting, young people's meetings, and Sunday school classes. The pastor, the Rev. Richard W. Gray, and his family have an apartment which occupies part of the second floor. The third floor is not being used at the present time.

The dedication of this new building culminates a history of five years in which God has showered many blessings on this infant church. In 1936 it started from scratch. No ministers in the metropolitan Newark and New York area, which is thickly dotted with Presbyterian churches, took their stand when the split with the Presbyterian Church in the U.S.A. occurred. The present pastor, then a senior at Westminster Seminary, was sent by the Home Missions Committee of the newly-formed Orthodox Presbyterian Church to try to interest the people of this area in the new movement. With the aid of Mr. Alfred W. Stapf, Elder Matthew McCroddan, and Elder Charles A. Freytag, enough people were found to begin the holding of services. After six weeks, Covenant Orthodox Presbyterian Church was formed with twenty-four members. Today the church has approximately sixty members. During the past five years, Covenant Church has given approximately nine hundred dollars a year to missions, and each year has ranked between fifth and seventh in

The New Home of Covenant Orthodox Presbyterian Church



gifts to the mission committees of The Orthodox Presbyterian Church.

The sermon at the Dedication Service, to be held on Sunday afternoon, October 25th, will be delivered by the Rev. R. B. Kuiper, Professor of Practical Theology at Westminster Seminary. Also participating will be the Rev. Donald C. Graham of Morristown and the Rev. Walter C. Jent of Passaic.

Deerwander, 1942

By the REV. EDWARD J. YOUNG

NO FLIES, no mosquitoes, a giant indoor fireplace, warm days, cool nights, good food and plenty of it, baseball, canoeing, swimming, a climb up Little Ossipee Mountain—such is Deerwander Conference. Such, at least, is a part of the conference. On a pine-covered peninsula on a lake surrounded by forest in southern Maine the annual Deerwander Conference is held.



Recreation at Deerwander

The sessions of this year's conference lasted from August 28th to September 7th. Over fifty delegates attended, some from as far away as Philadelphia. They were gathered together for fun and a good time, but above all for the concentrated study of Holy Scripture. Dr. Robert Strong delivered a series of talks on the Ten Commandments and I had the privilege of speaking on the theme of "The Young Christian Today".

Rising was at seven and breakfast at eight. After breakfast there was a brief chapel period conducted by various ministers. Two classes then followed, at which time the delegates could choose the class they wished to attend. These classes proved to be of real blessing and help to all who were present. Lastly, the delegates assembled for the main address of the morning.

After luncheon the entire afternoon

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was devoted to rest and recreation. Particularly notable was the contest in water sports, in which opportunity was given to show one's skill in canoeing, rowing and swimming. One afternoon the entire camp walked to the summit of nearby Little Ossipee Mountain, ate a picnic supper on the mountain, and returned in time for the evening meeting.

One could write much about the good times at Deerwander. To a visiting speaker there was, of course, the pleasure of being again with the New England ministers who are responsible for the conference. And there was a glorious opportunity to preach the whole counsel of God. One experience in particular seems to have been significant. On a Lord's Day afternoon a number of the young people gathered to discuss the Christian faith. Their questions were intelligent. What kind of Christian books should we read? What is Calvinism? What are the distinctive doctrines of the Presbyterian church? What are the proper methods of tract evangelism? How should I pray and read the Bible? Once again we were reminded that one of God's greatest blessings to our church consists in the sincere, devoted young people whom He has placed in our midst. What a privilege it is to preach to such young people the historic Christian faith in all its fullness and glory. Deerwander, 1942, was a real success.

In the Armed Forces

MORE members of The Orthodox Presbyterian Church have entered the armed forces of the nation. Their names and addresses are listed here.

From Calvary Church, Germantown, Philadelphia:

First Lieutenant Klaudius Kuiper, 1011 East 7th Street, Hopkinsville, Ky.

Lieutenant (j. g.) Harlan J. Poel, 626 Oakland Avenue, Iowa City, Iowa.

From Grace Church, Trenton, N. J.:

Private F. Harley Parker, Company C, 6th Battalion, A.S.R.T.C., Fort Knox, Ky.

From the Indian Mission, Gresham, Wis.:

Private Gordon Shepard, Flight B, 28th Tech. Sch. Sq. (sp.), Jefferson Barracks, Mo.

From Knox Church, Washington, D. C.:

Private Paul Norton, Chanute Field, Rantoul, Ill.

Notes on Archaeology

LET us return to the discoveries at Ras Schamra. Most interesting was the finding of some tablets containing cuneiform writing. Cuneiform writing is that in which the characters are wedge-shaped. The ancient Sumerian language was written this way, as were also the Assyrian and Babylonian tongues. These texts at Ras Schamra, however, were baffling and defied attempts at decipherment. The language was apparently not Sumerian, nor Assyro-Babylonian. The characters did not yield a good sense. What was the secret which they contained?

It seemed as though these characters constituted an alphabet, for they were only about thirty in number. Two scholars, one a German and the other a Frenchman, began the attempt at decipherment. There were some clues readily available. The individual words were separated by short strokes, and the words themselves were short, consisting of only three or four characters each. The scholars were skilled men, and well prepared for their tasks. Soon, they began to recognize individual words, and today these tablets may be read with some certainty.

What was the result of the decipherment? The result was that a language appeared, very similar to the Hebrew of the Bible, written in a cuneiform alphabet. These tablets were old, going back practically to the time of Moses. Their discovery was a great encouragement to those who believe the entire Bible to be God's Word. In many respects they struck a strong blow at some of the destructive criticism of the Bible which seemed to be so strong. In our next article we shall examine more closely the contents of these Ras Schamra tablets.

—EDWARD J. YOUNG

WORLD ORDER CONFERENCE SCHEDULED FOR CINCINNATI

A SECOND conference, sponsored by Westminster Theological Seminary, on the Christian world order will be held in the First Orthodox Presbyterian Church of Cincinnati, Ohio, on October 28th, 29th and 30th. Continuing the proclamation of the message of the first conference, held last April in Philadelphia, the Cincinnati conference will feature the following well-known speakers: The Rev. Bruce F. Hunt, Orthodox Presbyterian missionary to the Far East; Dr. Gordon H. Clark, Associate Professor of Philosophy at Wheaton College; the Rev. John Murray, Professor of Systematic Theology at Westminster Seminary; and the Rev. Paul Woolley, Professor of Church History at Westminster Seminary.

The program of the conference follows:

Wednesday, October 28th, 8 P.M.: "Christianity vs. Paganism, 1942", by the Rev. Bruce F. Hunt.

Thursday, October 29th, 4 P.M.: "Christianity and Education in America Today", by Dr. Gordon H. Clark; 8 P.M.: "God and the War", by the Rev. Professor John Murray.

Friday, October 30th, 8 P.M.: A Forum on "Christianity and Democracy", composed of fifteen-minute speeches as follows: (1) "The Christian's Duty Toward the State in War Time", by Professor Murray; (2) "The Place of the Christian Family in a Democracy", by Mr. Hunt; and (3) "The Bible and Modern Education", by Dr. Clark.

On Thursday a Westminster Seminary Dinner will be held at the church, at which time the Rev. Professor Paul Woolley will tell briefly of the present student body at Westminster Seminary, and the motion picture, "Life at Westminster Seminary", will be shown. Mr. Woolley will also deliver a series of three fifteen-minute radio addresses, one each day of the conference. His subjects will be: (1) The Meaning of the Death of Christ; (2) God Our Only Help; and (3) The Crisis in the Church Today.

Tentative arrangements also have been made for a brief radio interview with Mr. Hunt over station WLW at 11.15 P.M. on October 28th.

All sessions of the conference will be held in the First Church, located

at Taft Road and Kemper Lane. Pastor of the host church is the Rev. Marvin L. Derby. A cordial invitation

is extended to all interested persons to be present at every session of the conference.

Orthodox Presbyterian Church News

Presbytery of New Jersey

CALVARY Church, Bridgeton: Rally Day, with the Rev. Egbert W. Andrews, recently returned missionary, as guest speaker at all services, was successfully held on September 27th, despite bad weather. . . . About a dozen delegates attended the Machen League conference at East Orange. . . . At the first meeting of the Ladies' Missionary Society the speaker was Mr. Leslie Gibson, a member of the Foreign Missions Committee. . . . Eight new communicant members united with the church at the communion service on October 11th.

Faith Church, Pittsgrove: During a recent illness of the Rev. Edward B. Cooper, pastor of Faith Church, the pulpit was supplied by Dr. Ned B. Stonehouse and the Rev. Leslie W. Sloat. On September 20th, Miss Mary Berger, a missionary to India and a member of Calvary Church, Germantown, spoke to the congregation. . . . Seven delegates attended the fall conference of the Machen League. . . . The congregation rejoices over the acquisition of a new and beautiful pulpit.

Covenant Church, Vineland: Ministers supplying the pulpit during the vacation of the pastor, the Rev. Everett C. DeVelde, were: Eugene Bradford, George W. Marston, and Edward B. Cooper. . . . Three training classes for catechumens have been begun for week-day instruction in the Bible and its doctrines. An adult study class has been started in connection with the mid-week prayer meeting. . . . Dr. Lawrence B. Gilmore of Trenton will speak on October 26th at a banquet for Sunday school teachers and officers. . . . Eighteen stars now grace the church's service flag.

Calvary Church, Ringoes: A splendid attendance, both morning and evening, greeted the Rev. Malcolm C. Frehn, missionary to Japan, when he occupied the pulpit on October 4th. . . . A group of delegates attended the Machen League conference.

Immanuel Church, West Collings-

wood: The members rejoiced over a Rally Day announcement that by October 1st their four-year-old church building, including equipment, would be free of debt and the last Church Building Bond redeemed. Pews have been ordered installed by Thanksgiving Day. . . . On October 4th the sacrament of the Lord's supper was administered and new communicant members received. . . . A three-day missionary conference was held from October 9th to 11th, with five missionaries participating. Featured were the Rev. Bruce F. Hunt of Manchukuo and the Rev. J. Lyle Shaw of Newport, Ky. The interest and enthusiasm thus generated are expected to issue in increased missionary giving.

Presbytery of Philadelphia

KNOX Church, Washington, D. C.: The Rev. Henry D. Phillips, pastor, reports that welcome messages were received from the pulpit ministry of the Rev. Raymond M. Meiners of Schenectady and Mr. Warren Oliff, a member of the church who is a student at Westminster Seminary. . . . Plans for a Bible study group in a new suburban community are now under way. . . . Mr. and Mrs. Phillips are receiving the congratulations of members and friends over the birth of a son, Henry D., III, on September 20th.

Grace Church, Middletown, Del.: On Saturday evenings during August,

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open-air meetings were held in the town square of Middletown. . . . On September 13th the guest preacher was Dr. Cornelius Van Til of Westminster Seminary. . . . On Saturday, October 3rd, the Rev. J. Lyle Shaw of Newport, Ky., spoke and showed pictures of his mission work.

Calvary Church, Middletown, Pa.: Mrs. Malcolm C. Frehn was the guest speaker at the Sunday school Rally Day services on October 4th. Two hundred and ten persons were present.

Bethany Church, Nottingham: On October 2nd Mr. Shaw, at the invitation of the Women's Missionary Society, brought a missionary message and portrayed his unique work in the Newport Chapel by story and picture. A Christian patriotic service was held on Sunday afternoon, October 4th, at which time a Christian flag, the flag of the United States, and a service flag were presented. The Rev. Peter De Ruiter, pastor, spoke on "War and the Christian's Duty". . . . Fall evangelistic services will be held from November 1st through 6th. The Rev. Donald C. Graham will be the speaker.

Covenant Church, Pittsburgh: The Bible Clubs at Carnegie Institute of Technology and the University of Pittsburgh are making encouraging progress, and have joined the League of Evangelical Students. . . . Sunday school has reached an enrollment of one hundred, and an afternoon session is held for the smaller children.

Gethsemane Church, Philadelphia: Special evening services, all well-attended, were held on the four Sundays of September and addressed by the pastor, the Rev. Samuel J. Allen. They were "Patriotic Night" (at which a service flag was presented); "Air Raid Warden's Night"; "Sunday School Night"; and "Christian Loyalty Night". . . . The Rev. J. Lyle Shaw spoke and showed motion pictures of his work at Newport, Ky., at a special meeting on Tuesday, October 6th.

Calvary Church, Germantown, Philadelphia: An unusually interesting afternoon launched the fall program of the Women's Missionary Society. At a meeting and tea at the home of Mrs. R. B. Kuiper, president of the society, short addresses were given by four returned missionaries—the Rev. and Mrs. Bruce F. Hunt, the Rev. Egbert W. Andrews, and Miss Mary Berger, a missionary to India and a member of the congregation. . . . On

Sunday, September 20th, Mr. Hunt spoke at both services, and told the thrilling story of his work and hardships in the Orient. . . . Mr. Shaw was the speaker at the morning service on October 4th. . . . Catechism classes, taught by the pastor, the Rev. Theodore J. Jansma, were resumed on October 10th, with an encouraging number of catechumens present.

At the last stated meeting of the presbytery, held on September 21st at Mediator Church, Philadelphia, the following officers were elected: The Rev. James W. Price, Moderator; the Rev. Robert H. Graham, Stated Clerk; and Ruling Elder Thomas R. Galbraith, Treasurer. The Rev. John Patton Galbraith, pastor-elect of the Kirkwood Church, was received from the Presbytery of New Jersey and arrangements were made for his installation as pastor of the Kirkwood Church on Friday, October 9th. The next regular meeting of the presbytery will be on November 13th at Eastlake Church, Wilmington, Del.

Presbytery of New York and New England

FRANKLIN Square Church, Franklin Square, N. Y.: Nine delegates and four adults attended the conference of the Machen League of New Jersey. . . . Rally Day on October 4th brought fifty-eight persons to Bible school. A fall canvass is being made for new recruits for the school. . . . The Rev. Edward L. Kellogg of Middletown, Pa., will be the speaker at a week of special evangelistic services beginning October 12th.

Memorial Church, Rochester, N. Y.: More than three hundred people crowded the auditorium of the church on September 18th at the wedding of Corporal Charles F. Remein and Miss Doris Vandenberg. . . . Bible classes have resumed their work for the winter months. Children of grade school age meet on Friday afternoons; high school pupils meet Friday evenings; and the young people also hold weekly meetings for Bible study. . . . The church chorus began its third winter season on September 27th.

Second Parish Church, Portland, Maine: Twenty-three young people of the church attended Deerwander Conference this year. . . . Guest speakers on August 30th were Dr. Robert Strong and the Rev. Edward J. Young, who were also speakers at Deerwander. During the vacation of the Rev.

Arthur O. Olson, the pastor, the pulpit was supplied by the Rev. Charles E. Stanton, the Rev. Burton L. Goddard, and Mr. Charles Ellis.

Presbytery of California

BEVERLY Church, East Los Angeles: Ten young people attended the Blue Ridge Bible Conferences, and both the Junior High and Young People's conferences were said to be outstanding. Reportedly the most popular class was that conducted by the Rev. Floyd E. Hamilton on "The Distinctive Doctrines of the Reformed Faith". Most of the young people recognized, as never before, the absolute Lordship of Christ over their lives, and became convinced Calvinists. . . . An intermediate Machen League for junior high school students has just been started in Beverly Church. . . . Two communicant classes, one for young people and the other for adults, have been launched by the pastor, the Rev. Dwight H. Poundstone. . . . Two stars have been added to the church's service flag, bringing the total to eight.

Covenant Church, Berkeley: Rally Day was held on September 27th, with the children taking part and receiving awards for attendance and work. . . . Sunday evening gospel preaching on John, by the Rev. Robert K. Churchill, the pastor, continues to draw interest and the attendance is growing. The whole church is being organized for house-to-house visitation and evangelism. . . . At a recent building fund supper, plans for a new location for the church were discussed. The church may be forced to move soon, and more than \$1100 is now in the fund for that contingency. . . . A communicants' class is held weekly at the pastor's home.

Presbytery of the Dakotas

JENNINGS Church, Omaha, Nebraska: On Rally Day there were eighty-seven persons in Sunday school, and at the Logan Fontenelle Chapel thirty-eight. According to the pastor, the Rev. Robert B. Brown, the fall work is shaping up and there is renewed interest on the part of many.

Calvary Church, Volga, S. D.: The Rev. Egbert W. Andrews held a missionary conference from September 13th to 17th, speaking each evening to sizable audiences. In the afternoons he conducted informal discussions on the subject of missionary work among the Chinese people. He also spoke be-

fore the high school and grade school pupils at Volga, and junior and senior high school pupils at Rutland. Since Alexandria, S. D., was also on his itinerary, he exceeded Hitlerian ambitions by storming Alexandria and the Volga over the same week-end. . . . Missionary giving at Calvary Church has almost doubled in the last six months, according to the pastor, the Rev. Charles L. Shook.

The regular fall meeting of the presbytery was held in Leith, N. D., on September 29th and 30th. Some of the delegates reported traveling eight hundred miles to attend the meetings. The sessions were opened with a popular meeting, addressed by the Rev. Calvin A. Busch of Aurora, Nebraska. More than a hundred persons were present on this occasion. The business of the presbytery was transacted in an all-day session. The ladies of the congregation at Carson, Lark and Leith attended the Wednesday afternoon meeting, and Mrs. C. A. Balcom spoke briefly on the work at Wilton, N. D., in which she and Mr. Balcom are engaged. Following a discussion of the work of a ladies' missionary society, the Rev. Robert B. Brown preached on the subject of "The Cost of Following Jesus". At the Wednesday evening service, in which several members of the presbytery participated, Dr. James B. Brown spoke on "Launching Out Into the Deep". Following the meeting, motion pictures were shown of the recent trip by the Rev. Robert S. Marsden to the churches of the presbyteries of California and the Dakotas.

Presbytery of Wisconsin

INDIAN Mission, Gresham: The Young People's Society and the Rev. John Davies, pastor of the Stockbridge Church, have sent about a dozen zipper Testaments (before WPB banned them) to the boys of the church and the Stockbridge community in the armed forces of the nation. Mr. Davies was glad to receive a letter from one of the Menominee Indian boys who said that he had read a lot in the "little book". In addition to the one communicant member listed as serving with the armed forces, there are ten others now serving who are sons of members and attendants at the services of the church. One is a colored boy, who lives among the Stockbridgers, and two are Menominee boys, followers of the Peyote religion.

NEW JERSEY MACHEN LEAGUE HOLDS TWO-DAY CONFERENCE

APPROXIMATELY one hundred delegates, representing all but one of the churches of the presbytery, attended the Fifth Annual Fall Conference of the Machen League of the Presbytery of New Jersey, held on October 2nd and 3rd at Covenant Orthodox Presbyterian Church, East Orange. Other churches represented were: Calvary Church of New Harmony, Emmanuel Church of Morristown, and Franklin Square Church of Franklin Square, New York. The largest delegation came from the Calvary Church of Bridgeton.

All sessions of the conference were held in the new building of Covenant Church. The Rev. Bruce F. Hunt and the Rev. Egbert W. Andrews, missionaries of The Orthodox Presbyterian Church who have recently returned on the *Gripsholm*, were featured speakers and the missionary note was effectively sounded by their addresses. Other speakers included the Rev. L. Craig Long of the LeTourneau Evangelistic Center, New York City, and the Rev. Robert S. Marsden, general secretary of the mission committees of the denomination. At the closing service of the conference, Mr. Hunt told the thrilling story of his trial before a Japanese court, his imprisonment in which he narrowly escaped death, and his many other deliverances by the hand of God.

Varied recreation and the blessing of true Christian fellowship were also an important part of the experiences enjoyed by those who attended the conference. Delegates are already looking forward to the next similar conference of the Machen League.

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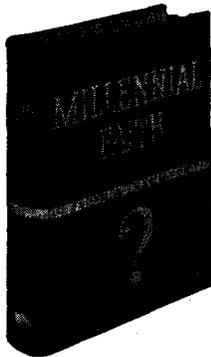
GRACE Orthodox Presbyterian Chapel, Denver, Colorado, has been forced to change its name and its location. The change of name was caused by the appearance in the community of a branch of a "Grace Community Church", which is extremely liberal in doctrine. In order to avoid any confusion, the name of the mission chapel has been changed to "The Orthodox Presbyterian Chapel of Denver".

In addition to forcing the former Grace Chapel to change its name, the Grace Community Church rented space in the Methodist church building, where the Orthodox Presbyterian work had been conducted since its inception in March, 1941, and the mission was therefore asked to vacate. Mr. and Mrs. Arthur Marston who,

with their children, have been faithful attendants at the services of the mission, graciously offered their home as a meeting-place, and services have been held there for several Sundays. Sunday school is conducted at 2.30, and the Rev. W. Benson Male preaches at 3.30. The children's winter Bible school, conducted by Miss Harriet Z. Teal, is entering its third year, and meets each Tuesday after school hours. Although attendance at all services is still small, there seems reason for encouragement, and the workers plan to continue their systematic visitation of the homes in the Lincoln Park Housing Project, to invite the families to the services.

The Orthodox Presbyterian Chapel of Denver looks forward to the time when it may be able to secure a meeting place of its own, and is planning to build up a fund for that purpose. The prayers and interest of readers of THE PRESBYTERIAN GUARDIAN are requested, that this work may continue to God's glory.

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