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Summer Bible School Lessons For 1941

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

BIBLE school work for children in the summer vacation has come to be not a side issue but a vital part of the church's evangelistic and educational effort. The summer vacation Bible school has at least three advantages: (1) It provides an opportunity for reaching unchurched homes with the message of salvation. The children who come to Bible school will be an avenue of gospel influence reaching to the older members of their households. Pastors in The Orthodox Presbyterian Church have won entire families into active church membership in this way. (2) It provides an opportunity for effectively reaching modernist families. Children whose parents would not be willing to let them be absent from their own church on Sundays may allow them to attend summer Bible school from Monday to Friday. A whole family steeped in Modernism may thus be influenced to turn from its liberal church to one that wholeheartedly teaches God's Word. (3) It gives an opportunity to build up in Christian faith and life the children and young people of the church which conducts the Bible school. With its emphasis on Bible and catechism, the summer school becomes a valuable aid in preparing children for intelligent and devoted church membership.

In general, the Bible school may become the center of an active effort to win souls for Christ. The children, besides being evangelized at the school, may be systematically given tracts and Gospels to take home. The children may also be encouraged to bring other children from all over the community. In addition, church mem-

bers will become interested in the school through contributing money or bringing children. These members will thus find a gospel blessing themselves and become more active for their Saviour. Here is a way to enliven a whole month of the summertime that otherwise might fall into the vacation deadness that afflicts so many churches.

Lesson Materials For 1941

To meet the great gospel opportunity that summer offers, the Committee on Christian Education of The Orthodox Presbyterian Church has prepared new materials, embodied in two mimeographed Bible notebooks, one for older children and one for younger children. These books provide Old and New Testament lessons, memory work, and maps and pictures to color for a four-weeks school of five sessions each week, making twenty sessions in all. The course, moreover, may be adapted to a school that runs less than four weeks.

The lessons incorporate these desirable features: (1) Emphasis is placed on the Christian doctrines of salvation according to the Reformed Faith; (2) everything in the lessons is Bible teaching, with all the maps and pictures bearing directly on the Bible lessons; (3) there is an abundance of material, so that the teachers do not have to hunt for ideas to occupy the children's time; (4) they present an attractive appearance, with the lessons carefully mimeographed on business size heavy mimeograph paper, and bound in brightly colored covers.

Intermediate-Senior Book

The Intermediate-Senior Book is for pupils of ages thirteen to eighteen, that is, junior and senior high school children. 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. There is also Scripture memory work, catechism, review questions, and directions for coloring the maps and pictures. The book contains seventy-eight pages.

There is so much material in this book that it can only be read through and discussed briefly in class and the review questions learned. The book is purposely arranged to furnish an abundance rather than a minimum of material. The pupils should be encouraged to do advanced work, and meet the challenge of this opportunity for real Bible study. Indeed, one of the best talking points for coaxing an older pupil to come to Bible school, which is often considered a rather childish affair, is to show him that the course is not elementary but full and elaborate and worthy of the attention of a high school boy or girl.

This Intermediate-Senior Book may also be used as the teachers' manual for the teachers of the Beginners, Primary and Junior classes. In addition to the lessons and memory work, it provides lists of reference books, time schedules, suggestions for Bible school music, and a plan for the commencement program.

Beginners-Primary-Junior Book

The Beginners-Primary-Junior Book is for children from five to thirteen, that is, pre-school and first grade up to junior high school grade. The older children using this book are expected to do more complete work than the younger ones. The lessons have the same Old and New Testament subjects as the Intermediate-Senior Book, but are much simpler and briefer, and not typed, but printed in large letters. The book has forty pages, and in appearance is much like the mimeographed book the committee furnished last year. The teacher uses the Bible and Bible story books to read the assigned Bible narratives to the children. For this purpose the "Child's Story Bible" by Mrs. Catherine F. Vos deserves high commendation.

Subjects of the Lessons

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

OLD TESTAMENT HISTORY AND DOCTRINE: (1) Creation and Providence; (2) God's Image in Man, and the Covenant of Works; (3) The Fall, and the Covenant of Grace; (4) Adam to Noah; Original and Actual Sin; (5) Abraham; Justification by Faith; (6) Egyptian Bondage; the Prominence of Redemption in the Covenant of Grace; (7) The Law at Sinai; Law and Grace; (8) Israel in the Wilderness; the Believer's Pilgrimage; (9) Joshua's Conquest; Salvation Viewed as Rest; (10) The Period of the Judges; Sin as Lawlessness; (11) King David and the Messianic Promise; (12) The Divided Kingdom; the Penalty of Idolatry; (13) The Captivities; Exile Due to Sin; (14) Isaiah, and His Prophecies of the Messiah; (15) Jeremiah, and His Prophecies of the New Covenant; (16) Ezekiel, and His Prophecies of the Born-again, Redeemed Zion; (17) Daniel, and His Foretelling of God's Overruling of the Nations; (18) The Restoration of the Exiles; God's Separate People and God's Inspired Word.

THE GOSPEL OF JOHN: (1) The Prologue; John the Baptist's Witness; (2) The Cana Wedding; (3) Christ and Nicodemus; the New Birth and Faith in the Uplifted Saviour;

(4) Christ and the Samaritan Woman; (5) The Paralytic at Bethesda; (6) Feeding of the Five Thousand; Christ the Living Bread; (7) Christ's Gracious Invitation at the Feast of Tabernacles; (8) Christ the Light of the World; (9) Healing of the Man Born Blind; (10) Christ the Good Shepherd; (11) The Raising of Lazarus; Christ the Resurrection and the Life; (12) The Triumphal Entry; (13) The Last Supper and the Feet-washing; (14) Discourse on the Vine and the Branches; the Holy Spirit; the Trinity; (15) Our Lord's Farewell Prayer; (16) The Betrayal, Arrest, and Trial; (17) The Crucifixion and Burial; (18) Our Lord's Resurrection and Appearances to the Disciples.

How to Order These Lessons

The Committee on Christian Education is furnishing the books at as low a cost as possible, so that a book may be provided for every child who comes to Bible school. The larger book costs 35 cents, and the smaller one 15 cents, and shipping charges are to be paid by the purchaser. It is planned to have the books ready for shipment by May 1st. They may be ordered now from the Rev. Calvin K. Cummings, Chairman, Centre Avenue and Neville Street, Pittsburgh, Pa. An early order will insure your supply. And early planning makes for a successful school.

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BIBLE CONFERENCE TO BE HELD BY PORTLAND CHURCH

THE Second Parish Presbyterian Church of Portland, Maine, will conduct a Bible conference on March 6th, 7th and 9th. The speaker will be the Rev. Edwin H. Rian, President of the Board of Trustees of Westminster Theological Seminary. On Thursday evening his topic will be "Peace"; on Friday, "Christianity and the Other Religions"; on Sunday morning, "The Battle Cry for the Christian Church"; and on Sunday evening, "The Sins of America."

The concluding day of the conference will be known as "Westminster Seminary Sunday," and a special offering for the work of the seminary will be received.

Sovereigns and Sinners

The Second in a Series of Articles on the Crisis in Evangelism

By JOHN C. HILLS, JR., and WILLIAM E. WELMERS

IN THIS article we are going to talk about people who make gods out of governments and about people who laugh as they go to hell. On the surface, these two classes of people may not seem to be related, but we shall soon see that they are the closest of relatives. However, before we can go forward we must turn back for a moment. Last month we said, in effect, that the crisis in evangelism consists in (1) the fact that the unbeliever is more firmly entrenched in his unbelief—more consistent in his antichristian thinking—than ever before, and (2) the fact that the Christian church, with its present methods of evangelism, has failed to blast the unbeliever out of his new entrenchment. Since these statements are somewhat unusual, we are obliged to prove them. The first of them we shall now consider.

If we are right in saying that the unbeliever is more consistent in his thinking than ever before, it follows that this new consistency will rear its ugly head in every department of life. So we have chosen four fields of human activity in which, we feel, the consistency of modern unbelief is most obvious. We shall investigate two of these in this article.

Politicians and dictators, and their dark ways and vain tricks, are a popular subject. It is to this realm of sovereigns that we turn first, in order to see there the new entrenchment of the unbeliever.

It is hardly necessary to prove that the dictatorships are drawn up in hostile array against Christianity. The dictators themselves make not even the slightest pretense of respecting Christian principles; under their iron heels, the words "life, liberty, and the pursuit of happiness" have but a hollow and empty sound. Think of Martin Niemöller, the great German champion of religious liberty, wearing himself out in life-destroying toil in a concentration camp, for the crime of obeying God rather than man. Think of Dr. Klaas Schilder, the

noted Dutch theologian. It is reported that last fall he was seized and imprisoned by Nazi authorities for the same "crime", though now he has been released. These are but two vivid examples of the hatred of Christianity which is revealing itself in the totalitarian states.

The hostility of the totalitarian states toward Christianity, however, shows itself not only in the actions of the dictators and their henchmen, but above all in the philosophy of the people which produces both the dictators and their actions. This philosophy, this way of thinking, is not hard to understand. The main idea behind it can be stated in three words: "Man is God."

Now, to set up man in the place of God, to worship man rather than God, is sin itself. When Adam and Eve ate the forbidden fruit at the suggestion of Satan, they considered their own opinion about the fruit to be more important than God's commandment that they should not eat of it. They thought they knew more than God, and so they put themselves in the place of God. Thus they broke the first commandment: "Thou shalt have no other gods before me." When they did not listen to God, they became gods unto themselves. Fallen man, since that time, has constantly made a god out of himself, for sin is always the deification of man. This is the unmistakable teaching of Romans 1:21-23.

The idea that man is God has resulted in the development of the totalitarian state. Heretofore this idea has almost without exception been confined to man individually; each unregenerate man has made a god out of himself. But now the idea that man is God has been extended in the totalitarian states to man collectively—in short, to the State. People no longer bow down before the sovereign God; now they bow down before a sovereign State. Thus the State has been made into a god. Naturally, the State is not called God,

but what else can it be when in the minds of the people there is no higher authority? The Bible teaches that God has ordained the State for the benefit of the people; but in our time the State claims the reverence which is due God and has made the people its own servants. Man individually serves Man collectively.

Suppose we put it this way. The State has become sovereign over religion to such an extent that the only kind of god allowed within the State is the kind that will not interfere with the sovereignty of the State over man the individual. Of course, the individual man may show allegiance to any god he chooses, *provided* that his allegiance does not interfere with his loyalty to the State even when the State commands him to disobey the Bible. Men must now say, "We ought to obey the State rather than God."

At this point someone may possibly exclaim in disgust, "But how does this prove that unbelievers are more firmly entrenched in their unbelief than ever before? People have made gods out of their governments in all ages!" This brings us right to the point. Of course, states have been made into gods in all ages, but in our time the State has been made into a god *with a consistency the like of which has never been seen*. The attempts in the past to make gods out of states have either succeeded in deifying only an individual, as in the case of Domitian and countless other tyrants, or else they have succeeded only *superficially* in deifying Man collectively, as in the case of the French Revolution and other abortive attempts. It has remained for our age to see Man collectively—Man as the State—made into a god with a consistency and an aggressiveness that have dwarfed all previous attempts into relative insignificance.

A few illustrations will show how true this is. While the tyrants of bygone days made free use of the sword and stake, they seldom used a much

more powerful weapon—education—simply because they had nothing to teach. Today, however, tyrants have plenty to teach. In Germany, for example, the minds of the children and young people have been saturated over a period of years with the idea that the State is their only sovereign—that the State is God. The seeds of the deification of the State were sown in a way that seemed harmless enough; but under careful and constant nourishment, those seeds have grown until now the young people of Germany, for the most part, accept the absolute sovereignty of the State with the unprotesting agreement of a modernist general assembly. In Russia and Italy a like process of education has resulted in a similarly unified youth, to whom the State is everything and God is nothing.

If we really want to appreciate how well-developed is modern antichristian thinking, we must see how the modern totalitarian State exercises sovereignty over religion. The Christian church has often been persecuted. But when, in the history of mankind, has it been made the tool of the State to spread the doctrine of the absolute sovereignty of the State? In some churches in Germany, religion is tolerated and even supported, but only as long as it teaches that the State is first and that God is, at best, second. The German wolf dresses himself in the outward forms of the church's worship, the better to deceive Red Riding Hood. Christianity itself, however, has been warped beyond recognition in order that these churches may preach the gospel of State sovereignty from the Nazi Bible. Russia, on the other hand, has been a bit more blunt in its technique of tyranny. With precisely the same purpose of making the people honor the State above everything else, Russia has endeavored, along with its vigorous program of antichristian education, to stamp out even the memory of God's name.

All of this shows that, in the present-day thinking about human government, there is abroad in the world a more consistent and aggressive form of the deification of man than ever before; and hence there is abroad in the world today a form of antichristian thinking that is unprecedented in its consistency and aggressiveness.

What concerns us most of all, however, is that the new development of

antichristian thinking, which reveals itself so clearly in the totalitarian states, has progressed far also in our own country. Although there is a definite and strong drift in this country toward a totalitarian government—a drift which Dr. J. Gresham Machen and other scholars have seen so clearly reflected, for example, in the government domination of education—yet it is in other realms of human existence that the unbeliever's new entrenchment is more clearly revealed in America. This is because a philosophy of unbelief will manifest itself first in the lives of individuals, later in their idea of the government. The new consistency of antichristian thinking is manifested in America with great clarity in the people's frame of mind, but this view of life has been applied by them to the idea of the State in only a relatively mild way as yet. Americans have made gods of themselves, as individuals, in a more self-conscious way than ever, but they have not yet reached the point of making a god of the State to any great extent.

We turn then to the sphere of *morals* to see there precisely the same consistent deification of man—the same firm entrenchment in unbelief—that we have witnessed in the sphere of government in other countries. We are not at this point concerned with the fact that there is more immorality in this country now than there was, let us say, two hundred years ago. We have already said that we do not consider this to be an adequate explanation of the crisis in evangelism. What is far more to the point is that the pagans of this age, because of what they *think* about sin, are pagans such as the world has never before seen. Of course, as we pointed out above, sinners always put themselves in the place of God; but today, more than ever before, the average sinner is convinced in his own mind that he has a perfectly good *reason* for dethroning God. In other words, the unbeliever today not only knows *what* he disbelieves but, as never before, knows also *why* he disbelieves it. Sinners have always deified themselves, but never with such well-developed reasons for doing so.

All sinners but the most hardened, in previous generations of American history, were likely to avoid the minister of the gospel. They were afraid of God, and afraid of His ministering servants. But today many a high

school student, the child of devout Christian parents, will fearlessly defy the minister of the gospel, and say to him, "Don't you realize that the world wasn't created in six days? Don't you realize that everything around us is the result of a great evolutionary process?" To deny creation, however, is to deny the God of creation; and to deny the God of creation is to deny the God of the Ten Commandments. Consequently, the average unregenerate man today regards the Ten Commandments, the law of God, as at best a good rule to follow in order to preserve the human race. *The divine authority of those commandments is ridiculed.* There is abroad in the land an attitude of amusement and derision toward sin. To the modern unregenerate man, sin in the Biblical sense of the word simply does not exist. Nor does the punishment of sin exist for the modern unbeliever, except in the sense that hell is on earth. It is a law of nature, he says, that we must suffer the consequences of our mistakes. Orthodox ideas are considered out of date, along with witchcraft and black magic. The modern unbeliever laughs at sin; he laughs as he goes to hell. To be sure, unbelievers in past ages have often laughed on the way to hell—but they laughed either from indifference or from bravado. Today the unbeliever laughs just because he firmly believes he has better reasons to laugh than his grandfather had; in short, he is more cocksure than his grandfather that there is no hell.

We have seen in both the political and the moral spheres that the unregenerate man, generally speaking, makes a god of himself more self-consciously today than ever before in the history of mankind. The unbeliever has what he considers to be good reasons for his unbelief, and hence he is firmly entrenched in his doubt. But the word "doubt" falls short of describing the type of unbeliever which the Christian church faces today; the unbeliever in every generation has *doubted* the truths of Christianity. The crisis in evangelism which faces the Christian church today is to be found first in the fact that the unbeliever *believes*—he believes that he has good reasons for denying creation, and so he believes that he has good reasons for believing in himself. It is the solemn and pressing duty of the evangelistic church to destroy that belief.

Modern Martyrs

Excerpts From a Letter by the REV. BRUCE F. HUNT
Orthodox Presbyterian Missionary to Manchukuo

IN MY last letter I wrote of the arrest of a woman and her daughter who had come from Korea and of the subsequent release of the daughter. Later, agents came from Korea and took the two of them back to Korea. One of the evangelists and I went to the station to see them off, having learned what time they were to be taken, and the evangelist had handcuffs clamped on his wrists. He was treated as a suspicious character since he had been talking with the women! He later was released, and we all rejoice in this.

Our nurse who was arrested on May 12th was released in a dying condition on October 25th. She had not been ill-treated except for the discomforts of imprisonment and prison diet. She caught cold early in her imprisonment, and developed lung trouble. She was cared for in Dr. Byram's dispensary for about a month and a half and finally went to be with the Lord on December 12th. I was in the country at the time of her death, but Dr. Byram had been in to see her about two minutes before she died, and he had had prayer with her. Two minutes after he left the room her attendant came to say that An Young A had shouted with a loud voice that she was going into the Father's presence, and had passed away. When Dr. Byram went in, her life had already departed. Poor girl, she suffered dreadfully! She was never given a trial but was just locked up until she was dying, and then let go. She was 25 years old, just a midget in size, and with nothing against her but that she loved her Lord dearly and sought to follow Him faithfully. We can testify that she was one of the most conscientious servants we have ever had. On Sunday she conducted two Sunday schools for children, one in the city and one in the suburbs. She was wonderful with children and had the children just "eating out of her hand" as she fed them the Bible. She lived in the same house with Mrs. Byram's Bible woman, and probably was known to the authorities because of her frequent but fruitless visits to jail to try to take food and clothing to the Bible woman who had already been incarcerated. "I was in prison



An Young A and the Hunt Children

and ye visited me." Would that society had more like her, but she is one of those "of whom the world was not worthy"!

The evangelist, the first one to be imprisoned [March 19th] was released on November 7th, a few weeks after the nurse was released. He too was in a dying condition. He could hardly talk, or even lift his head or move his hands. When we went to see him, the morning after his release, he barely whispered, "Immanuel, Hallelujah." What a message! Later, when I asked if he did not have any message for me to take out to the Christians in the country he gave me the following three passages: John 14:27, Ezekiel 2:6 and Isaiah 42:8. We are thankful to report that he is improved. He is now at his home but the authorities have told him he is not to leave there without their permission, and hinted that the members of his family might suffer for any infringement of their orders. Thus he is virtually a prisoner. He is still a prisoner of his ailments at any rate, so it does not make much difference, and he is getting a chance to witness.

Lately word has come to us that Mrs. Byram's Bible woman is in a critical condition. The Bible woman who worked with me was quite ill for a while, but is better now. The total behind bars for the gospel in this city still remains five, two women and three men. We hear that there are many in prison in Korea but we get no exact news.

U.S.A. PRESBYTERIANS LOSE PROPERTY SUIT IN PORTLAND

FEDERAL Judge John A. Peters has ruled that the Presbyterian Church in the U.S.A. "is not entitled to any process whereby it may oust the people of the Second Parish in Portland from their meeting-house or prevent them from hiring their own minister." The ruling upheld a decision handed down on April 26, 1940, and constituted a refusal to the Presbyterian Church in the U.S.A. of the right to a re-hearing. The Second Parish Presbyterian Church of Portland, Maine, has thus a second time been championed by the U. S. District Court. Whether or not the Presbyterian Church in the U.S.A. will appeal the decision still remains to be seen.

The involved transactions by which the Park Street Presbyterian Church and the Second Parish in the Town of Portland, a Congregational Parish owning the present Second Parish Presbyterian Church, were united in 1923 to form the Second Parish Presbyterian Church, joining the Presbytery of Newburyport and functioning for thirteen years under its jurisdiction, are set forth in the original ruling, as Judge Peters traces the history of the litigation. In June, 1936, the Second Parish Presbyterian Church voted at a special meeting to withdraw from the Presbyterian Church in the U.S.A., and the Second Parish in the Town of Portland, still functioning as the holder of the church property, concurred with the church in this action.

Ruling on the property issue Judge Peters held that

It should be borne in mind that the property (real estate) here involved was not originally Presbyterian property. It only became such so far as the merger agreement made it so.

... The question is, to what extent did the agreement make it Presbyterian property and subject it to Presbyterian judicatory control.

Also, there is no division in this local, Portland church, still a Presbyterian church from its own point of view, though not, apparently, wholly agreeing with the doctrines of the plaintiff church. This local congregation claims the right and desires to continue to have a minister of its own choosing in the pulpit of a church edifice which it has occupied with the consent of the owner from 1923 to 1936, and with the consent of the same corporation still claiming to be the owner, since 1936.

Later, Judge Peters ruled,

The plaintiff claims that by the merger agreement the property was permanently

impressed with a trust for the benefit of the larger organization. But the property was already impressed with a trust for religious purposes generally. A trustee

cannot by its sole action create another and narrower trust. He cannot change and reduce the scope of the purposes for which he held the property in trust.

War and the Christian

A Review by JOHN H. GERSTNER, Jr.

Frank H. Stevenson Scholar at Harvard University

THE CHRISTIAN ATTITUDE TOWARD WAR, by Loraine Boettner. 1941. 119 pp. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. \$1.

THE one-time Professor of Bible at Pikeville College in Kentucky has again placed the Christian reading public in his debt with the publication of an up-to-date, conservative, readable book on a current question of paramount concern. In "The Christian Attitude Toward War," as in "The Reformed Doctrine of Predestination" and "The Inspiration of the Scriptures," Dr. Boettner has made a difficult, controversial subject intelligible to the public and he has made the conservative position appealing. The author would share Miles Standish's conviction that war is a terrible thing but, in the cause that is right, sweet is the smell of powder. Dr. Boettner believes in the just war. Indeed, in this book he fights one, for throughout he strongly militates against the pacifist position. Indeed, it seems that the chief purpose of this work is to state what the Christian attitude toward war is not. At any rate, he does this no less successfully than he demonstrates what the attitude should be.

Adopting the thesis that there may be such a thing as a just war—a thesis generally held by conservatives—he develops it by showing, first, that the Scripture teaches it (chapters 3, 4, 5, 7, 10, 16); second, that it is vindicated by history (chapters 6, 17); third, that the military and police system are based on this same principle (chapter 8); fourth, that the alternative theory of pacifism is wrong (chapters 11, 13); and fifth, he considers various associated subjects, including the case of the conscientious objector, the United States' rôle in war, and compulsory military service (chapters 2, 9, 12, 14, 15).

It being evident, to pacifists as well as to others, that the Old Testament

is hardly a source book for principles of military non-resistance, Dr. Boettner devotes but six pages to considering its testimony, and sixteen to the more disputed of the New Testament. While dealing very briefly with the Old Testament, he does not neglect to consider the fashionable claim that the Old Testament champions a ruthless, savage militarism. Far from denying that the ancient Israelites under God did exterminate whole races, the author gives the explanation of the fact: "We find," he says, "as in the cases of Sodom and Gomorrah, not merely individuals but whole tribes too degraded and sinful to live; and the Israelites were but the divinely appointed means for their extermination." And if any would appeal to Jesus in hope of hearing denunciation of such wars, the author reminds him that the Lord, who commanded the destruction of Jericho and who ordered the complete extermination of the people, was none other than the pre-incarnate Jesus. Set upon turning the testimony of Jesus against those who sometimes wrongly appeal to it, Dr. Boettner also points out that "if we take Christ as authority, we will also take the entire Old Testament as an authority. He hands it to us and tells us that it is the word of God, that the prophets spoke by the Holy Spirit. By his numerous quotations he has welded it to the New Testament so that they now form one unified Bible."

He turns the silence of the New Testament on the subject of war to good use against those who maintain that it indicates hostility to war, by explaining that the silence of the New Testament was because of its assumption that the teaching of the Old Testament was explicit enough. On the whole, we believe this chapter dealing with the New Testament teaching to be the most valuable in the book. Most of the *apparently* paci-

fistic teaching of Jesus is dealt with—too briefly perhaps—and the non-pacifistic interpretation is maintained. In his interpretation of the Golden Rule, however, we think he is incorrect. He takes the "others" to refer to those who are thus being protected rather than to those from whom we protect them. "But in the event of war we have to decide who the 'others' are in whose place we are to put ourselves—the lustful, murderous invaders who do not want us to resist them, or our own wives and children who need our protection." We believe that the "others" refers to both groups, and that taking a life in a just cause is doing to the opponent what we would have the opponent do to us if we were engaged in an unjust war. The author tends to give the impression that the pacifist overemphasizes love; what he apparently means to say is that the pacifist underemphasizes love, that is, he is sentimentalizing rather than exhibiting true love.

The author's necessary brevity, in dealing with the historical confirmation of his principle that some wars are just, lends a one-sided character to the treatment. That one side, however, is cogently demonstrated. The substance of the chapters dealing with this point is to the effect that, unless some men believed in the just war to the point of fighting in it, others would never have the freedom to disbelieve in it.

The book is strongly polemic in character because of the present-day prevalence of pacifistic thought and the urgency of the present crisis. If the author in the intensity of his subject should sometimes use the words "modernist" and "pacifist" as virtually synonymous, this is pardonable in the light of the current scene where the two terms often describe the same person. However, Dr. Boettner would have done well to point out that some conservatives are pacifists, and to

present their argument.

Dr. Boettner's up-to-date discussion of compulsory military training is most interesting. He finds it to have been the established custom of this country since colonial times when every man kept his own musket and was liable to military service.

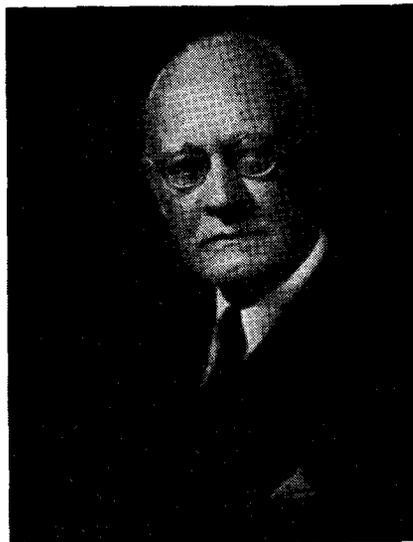
Not only is this book concerned with the Christian attitude to war in general but also to the present war in particular. Although there is no suggestion of the course of action that America should today follow, the author does feel strongly the sinister threat of Naziism and has a foreboding that America will someday have to deal with it. "The recent German-Italian-Japanese pact so pointedly directed at the United States makes it abundantly clear that these three powers intend to dominate the world and that in the event of a totalitarian victory the only way the United States could avoid a clash with them in the economic, political and military spheres would be to submit to their dictation—a course that Americans are not likely to follow."

WESTMINSTER SEMINARY HOLDS FIRST OPEN HOUSE

TO GIVE the supporters of Westminster Theological Seminary and the interested public an opportunity to become better acquainted with the institution, the first open house was held on Friday, February 21st. During the afternoon visitors were invited to attend classes and participate in the regular academic functions of the seminary. A buffet dinner was served in Machen Memorial Hall, and was followed by a combined business and inspirational meeting in the auditorium above the library.

Presiding at the evening session was the Rev. Edwin H. Rian, President of the Board of Trustees, who welcomed the guests and thanked them for their loyalty to Westminster. Mrs. Frank H. Stevenson of Cincinnati, Ohio, Chairman of the Women's Auxiliary of Westminster Seminary, presented the auxiliary's report of its activities in the past year. Mrs. Stevenson introduced Mrs. Arthur W. Machen of Baltimore, Maryland, who, in the absence of the treasurer, Mrs. J. B. Griggs, presented the financial report of the auxiliary. Since last May

the women's organization has promoted gifts amounting to more than \$17,000, and is confident of equalling this year the contribution of \$25,000 which was made last year. Ruling Elder J. Enoch Faw of Westfield, New Jersey, Chairman of the Men's Committee, announced that \$3,322 had been contributed through that committee since May, 1940, and that every effort would be made to achieve the goal of \$10,000.



Harry A. Worcester

Mr. Rian announced the establishment of the Harry A. Worcester Lectureship and Publication Fund, given by Mrs. Worcester in memory of her husband. Mr. Worcester, who died on September 18, 1938, had been a most loyal and active supporter of Westminster Seminary. He had been a member of the Board of Trustees since the time of the founding of the institution in 1929 and, at his death, was vice-president of the board. The establishment of the Lectureship and Publication Fund is a fitting memorial to such a true friend of the seminary. Mr. Rian gratefully received the gift on behalf of the institution and announced that it would be used to provide honoraria for special lecturers and speakers and to provide funds for the publication of books and pamphlets of significant worth to the cause which Westminster Seminary represents.

Four students—the presidents of each of the three classes and the president of the student body—then spoke briefly of what Westminster Seminary had meant to them and gave tribute to the uncompromising loyalty of

the institution to the Word of God. The Rev. Paul Woolley, Professor of Church History, discussed the relation of the seminary to its students and to all prospective students for the gospel ministry.

The Rev. R. B. Kuiper, Professor of Practical Theology, delivered the address of the evening on "What Westminster Seminary Stands For." Westminster Seminary stands, he declared, for the Word of God, for the whole Word of God, and for nothing but the Word of God. It believes that the Bible is the Word of God, in contrast to all popular and liberal interpretations of what the Bible is. It believes in the organic, verbal inspiration of the Bible, as distinguished from the heretical view of mechanical inspiration, the Barthian view that the Bible is merely the *source* of the Word of God, and the modernist view that the Bible *contains* the Word of God.

Westminster Seminary, said Professor Kuiper, goes farther than many Bible-believing Christians today, in that it teaches *all* that the Bible teaches. The Word of God teaches both divine sovereignty and human responsibility; therefore, Westminster Seminary teaches that both are true. The Word of God teaches predestination as well as the validity of the universal offer of salvation; Westminster Seminary does not attempt to resolve these seemingly irreconcilable concepts but, because the Bible teaches both, Westminster Seminary teaches both.

Finally, the seminary teaches nothing but the Word of God. This, more than anything else, has been the cause of the criticism leveled at Westminster in recent years. It has steadfastly refused to add to the Word of God the doctrines and commandments of men. It has counted it sin to "improve" upon the commands and prohibitions of Scripture. Westminster Seminary will remain the glorious institution that it now is, only so long as it remains true to the Word of God, the whole Word of God and nothing but the Word of God.

Those who attended the first open house at Westminster Seminary agreed that the evening had been both profitable and pleasurable, and that their relation to the seminary had been deepened by the intimate contact with faculty and students. Many expressed the wish for more such gatherings in the future.

The Bible Doctrine of the Separated Life

PART V

By the REV. JOHANNES G. VOS

Conclusion: The True vs. the False Doctrine

IN CONCLUSION, then, we may say that there exist a true and a false doctrine of the separated life. The Christian life must be a separated life, in the sense in which Scripture uses the term "separate." But this by no means implies that all that is meant by the separated life in common speech today is mandatory upon the Christian so far as his relation to his brethren is concerned. The differences between the true and false conceptions of the separated life may be shown by the following comparative table:

THE BIBLICAL CONCEPTION	THE POPULAR CONCEPTION
1. Obligatory separation from conduct which is sinful in itself.	1. Obligatory separation from conduct which is sinful in itself and from certain conduct not sinful in itself.
2. The seat of sin is the corrupt heart of fallen man; the use of no material thing can be sinful in itself.	2. Sin is inherent in the use of certain material things, as well as in the corrupt heart of fallen man.
3. Conscientious free use, under God, of things indifferent. The conscience free from the commandments of men.	3. Human prohibition of things indifferent. The conscience enslaved to the traditions and commandments of men.
4. Scripture the only standard of faith and conduct that can bind the conscience.	4. Sufficiency of Scripture denied; other authorities added and regarded as binding the conscience.
5. Ecclesiastical legislation concerning things indifferent limited by Scripture.	5. Ecclesiastical legislation concerning things indifferent extends beyond what Scripture warrants.

Departure from what Scripture teaches concerning the separated life is fraught with peril to the Christian church. The notion that sin is inher-

ent in the use of material things is widespread in American Fundamentalism today. The doctrine that the church has the right to decide for her members concerning the use of or abstinence from things indifferent appears to be very widespread, and very seldom challenged at the present day. Persons who have the courage to oppose publicly these two false doctrinal tendencies are likely to be attacked as being opposed to holiness and in favor of sinful license. The practice of ecclesiastical assemblies issuing authoritative pronouncements on all sorts of questions which Scripture places in the sphere of the individual Christian conscience, has become a notorious evil. Many in their zeal to have the church "take a stand" on this, that, or the other evil, quite forget that in some matters the Christian is responsible, not to his brethren, but directly to his Lord, to whom alone the conscience can be subject. It is imperative that the churches re-think this whole problem and return to the solid rock of Scripture, and build solidly thereon. The alternative is a Gnostic doctrine of sin and a tyrannical, totalitarian church which destroys the God-given Christian liberty of her members. Our appeal is to the Word of God. Popular conceptions and ecclesiastical traditions are of no weight whatever in determining what we should believe and how we should live.

Many earnest Christian people are strongly opposed to the doctrines set forth in this article, and persons who proclaim these doctrines are likely to suffer considerable criticism, misunderstanding and reproach, but these are of little importance. Let us lay aside all prejudices and search the Scriptures to see whether these things are so. We may safely take our stand with Matthew Henry who wrote, commenting on Proverbs 12: 19, "Be it observed, to the honour of truth, that sacred thing, that, if truth be spoken, it will hold good, and, whoever may be disobliged by it, and angry at it, yet it will keep its ground; great is the truth, and will prevail; what is true will be always true, we may abide by it, and need not fear being disproved and put to shame." The

truth of the Lord endureth forever, and that truth is sure to prevail over error in the end.

(This concludes the series of articles by Mr. Vos on "The Bible Doctrine of the Separated Life," published in the issues of March 25, April 25, and July 10, 1940, and February 10 and March 10, 1941. The series will shortly be reprinted in pamphlet form, but only a limited number of copies will be available. The price will be ten cents each, or one dollar a dozen, and all persons wishing copies are urged to send their orders at once to THE PRESBYTERIAN GUARDIAN. Remittance need not accompany these orders, but the size of the edition will be strictly limited by the number of copies ordered prior to publication.)

CORAY OPENS NEW WORK IN LONG BEACH, CALIFORNIA

ON FEBRUARY 19th a group of fourteen persons met in Long Beach, California, at the home of Mr. and Mrs. Arthur Schmeltz and voted to constitute itself as a congregation and apply for admission to the Presbytery of California of The Orthodox Presbyterian Church under the name, "First Orthodox Presbyterian Church." The group elected as ruling elders Richard Aldcroft, Arthur Schmeltz and Edwin Kashishian.

This group has held public meetings for four Sundays under the direction of the Rev. Henry W. Coray, recently returned missionary to Manchukuo. It has been invited to worship in a building where a fine Sunday school had already been started by some young people. It is in an unchurched residential section of the city, and offers excellent opportunities to reach many not now attending any church. The average attendance on three Sundays has been about thirty, but on February 9th over seventy attended to hear Dr. Cornelius Van Til of Westminster Seminary.

A missionary conference has been planned for the week of March 2nd to 9th. Interest in the work and witness of the denomination at large is keen and there is tremendous enthusiasm on the part of all the charter members. A number of other people have signified their intention of uniting with the church in the near future.

The Presbyterian Guardian

EDITORIAL

Language

A SHORT time ago an imaginary interview between George Washington and Uncle Sam appeared in one of the well-known syndicated newspaper columns. Mr. Washington complained that he was dizzy. Uncle Sam asked him what made him dizzy. Washington responded that if Uncle Sam had turned over in his grave as many times as he had lately he would feel dizzy too. We are now wondering if Noah Webster is not also feeling dizzy.

He readily might, for recently we looked over some of the leaflets published by the highly organized "National Christian Mission," the latest version of the former "National Preaching Mission." In these leaflets we find that religious language is not what it used to be. "Evangelism" no longer means "preaching good news." (With that we hear a thump in the casket as Noah rolls over.) "Christian" now merely means "Christ-like." (Another thump, and the braces begin to creak.) "Salvation from sin" means "reform of habits," not "salvation from sin." (And the casket almost breaks.) One might as well say that "yes" means "no."

The leaflets to which we have referred have been prepared for the help of church workers who are to take part in the home visitation phase of the mission. The leaflets are three in number and are entitled Preparation and Organization, Instructions for Evangelistic Workers, and Securing the Decision. All well-sounding titles, to be sure. But wait!

The campaign, we have said, is highly organized—seemingly the work of a professional organizer. For example, in the first leaflet the cooperating churches are even told what percentage of the workers should be men and what percentage should be women, and the people who are to be visited are listed as "prospects"—first, second, and third class, much as if

they were the tentative victims of real estate or automobile salesmen. First class prospects are parents of children in Sunday school, young people, and young married couples. Second class prospects include childless couples who have been married ten years, and people over forty-five years of age. Third class prospects are the more stubborn cases, to whom workers should not be assigned until they have become experienced—presumably in getting people to sign on the dotted line (for which a card is provided). It is a very cold and professionally psychological plan. The purpose of the leaflets, and also of instruction classes which are held, is very evidently to train the workers in high-pressure salesmanship, and this to such an extent that they are even taught the well-known method of high-pressure question-asking—never ask a question in such a way that it can be answered easily in the negative. Make the customer say "yes."

The writer of the leaflets says that his plan can be carried out quite successfully. In fact, he says that in the 398 cities in which he has engineered over forty per cent. of the adults visited made decisions to be "Christians." A "Christian" is said to be a follower of Christ—which admittedly could have a correct meaning. But the meaning here is that he is a follower only of Christ's life, to the exclusion of His substitutionary death. Christ as sin-bearing Saviour is entirely out of the picture. "When sin exists," the second leaflet warns, "it must be faced." And the way to face it, the "prospect" is told, is that "an adjustment of habits and conduct to conform to the Christian way of living must be made."

The "decision" which is to be wrung from the "prospect" is then nothing more than a resolve to reform, and attend and join church. So in addition to its other characteristics the thrust of the mission is naturalistic. It is not the message of a supernatural salvation from the penalty and power of sin found in the Bible. So although such orthodox words and phrases as "evangelistic," "salvation from sin," "decisions," "Christian" and "mission" are used, they have an entirely different connotation than heretofore. Let no one be deceived by Satan in the form of an angel of light. Language has changed!

—J. P. G.

Authority

WE WANT guidance! We want a knowledge of right and wrong! This is the cry of many young people today, according to Doris Drucker whose article, "Authority For Our Children," appeared in *Harper's Magazine* for February, 1941. The article is an analysis of a poll conducted by the Research Bureau of America among college students to find out what authority had been exercised by their homes, schools and churches, and what "reaction" they had to it.

It was found that the home has given up most of its authority and that the schools and churches exercise even less. The result has been that the young people are wandering about as sheep without a shepherd. Or, as Miss Drucker puts it, they have "no generally valid standard by which to go—only individual experiences and individual solutions." From this she draws the conclusion that the freedom which young people have "enjoyed" has given them an insecurity which they fear and wish to escape.

Further, the author says, the abandonment of authority by the home is due to the fact that the parents themselves have almost no valid standard which they can fall back upon in exercising discipline. *Almost* no valid standard, because she says that there is *one* "remaining absolute authority of our times—science."

Parents of today have discarded the Word of God as their standard of faith and goodness and therefore have had to turn to the word of man for the support they need in exercising authority over their children. But the children realize that the word of a man, no matter how brilliant or well educated, is not an absolute standard. That is why the poll showed that the children want authority only in the home. They resent other men telling them what to believe and do. So they reject the "authority" of men and flounder about by themselves as best they can, crying for guidance.

May God grant that the parents, teachers and preachers of this nation shall realize their children's need and give them the authority they are failing to give them now—that of God, found in His Word, the Bible! The young people want an interpretation of life. Who else can give it to them but the Creator of life?

—J. P. G.

Justification By Faith

A Study in Protestant Principles

By the REV. ROBERT L. ATWELL

Pastor of Old Westminister Independent Church, San Francisco, California

(The first two articles in this series of studies were published in the issues of October 25, 1940, and January 10, 1941.)

THE material principle of the Protestant Reformation is Justification by Faith. The central place of this doctrine must inevitably follow that recognition of God's holiness and of man's sinfulness which, in turn, results from standing consciously in the divine presence.

The testimony of Scripture and the testimony of conscience unite in proclaiming that man who is sinful has to do with God who is holy. Job's question, "How can man be just with God?" is the deepest question of the human soul. As surely as a sinner faces God so surely does he recognize his own unworthiness. Adam and Eve, as soon as they had sinned, involuntarily testified to their own sense of guilt by attempting to hide from God. Baur has accurately evaluated the position of the Reforming fathers when he declared: "The Protestant doctrine of justification starts from the most profound consciousness of sin as guilt."

The Need of Justification

God is immutably just. This is expressed in the law. The law of the Lord is perfect and, being perfect, it cannot be disregarded. It demands nothing which ought not to be demanded. It threatens no penalty which ought not to be inflicted. It cannot be changed for it is the law of a changeless God. The majesty, the binding character of the law consists in the fact that it inheres in the being of the sovereign God.

Man is a guilty sinner. This is denied by no one who has in any measure shared in Isaiah's vision of a thrice holy God. That this sinfulness deserves the wrath and curse of God is likewise unquestioned by such a person. If you do not agree that you are a hell-deserving sinner, then you have never seen yourself before the holy God; you have never measured yourself by His perfect law.

The Protestant has seen God—he knows God's holiness and his own sinfulness. Therefore Job's question presses upon him with imperative force. This question must come first. The man upon whose consciousness it has dawned with full force can be concerned only about this. Other questions must await a solution of this.

Certainly the Reformers were interested in moral precepts, in Jesus Christ as our perfect example, in holy living. Surely they were greatly concerned about the pressing problems of society, of economics, of politics; they were aware that, while not of this world, they were in this world and were therefore anxious to apply the rule of God in every realm—to bring all things in subjection to Christ. But there is something preliminary to all this. The first and indispensable requisite to salvation is that men should be right before God. They are under His wrath and curse. Until justice is satisfied, until God is reconciled, the only question is, "How can man be just with God?"

If the basic principle of the Reformation necessitates an answer to this question then it is gloriously true that the formal principle supplies the answer. That formal principle is the full and absolute authority of the Bible as the Word of God. By accepting this as their *formal* principle the Reformers bound themselves to solve every problem by asking, "What saith the Scriptures?" And, praise God, the Scriptures here speak very clearly: "The just shall live by faith."

What Is Justification?

Perhaps the best definition of justification is that of our Shorter Catechism: "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone."

First, when we say that justification is an *act* we understand that it is not, like sanctification, a continued and progressive work. It is instan-

taneous, once and for all complete.

In the second place, when we affirm that it is an act of *grace* we indicate that it is something which God provides for the sinner and which the sinner does not merit. Indeed, the sinner not only does not deserve justification but also he does deserve condemnation. Hence, it is purely of grace.

Now let us ask exactly what is this act of God's grace, justification. First of all, it is not in any way to be confused with sanctification. It has nothing whatever to do with making the sinner holy. Justification and sanctification are both essential parts of salvation and cannot be separated from each other. Nevertheless, they are to be distinguished from each other and each is to be given its proper place in the Christian life. First justification; only after justification, sanctification. Justification is not an efficient act, changing man's character. Rather it is a declarative act, announcing and determining his relation to the law and justice of God. Justification is a forensic term. By justification one is pronounced just and treated accordingly, on the ground that the demands of the law have been satisfied concerning him.

Let us be sure we understand what is involved in a proper justification. There are two parties involved. One is the judge, the other is the person judged. Solomon tells us, "He that justifieth the wicked and he that condemneth the just, even they both are abomination to the Lord." It is clear that a *righteous* judge must render a verdict concerning a righteous person, otherwise there is no proper justification. Now in the justification of which we speak we are fully persuaded of the righteousness of the judge, for that judge is God. But how can He declare a sinner just?

How Is Man Justified?

The answers which have been given to this question fall into three groups. There have been, and are, those who contend that God required righteousness before the law under the old dis-

pensation, but that He saw this plan was futile. Consequently, they say, He changed the whole plan, and under the new dispensation only requires faith. In other words, He abrogates the law. The individual who has faith renders only a partial obedience but God forgoes His justice, pardons the transgressor and restores him to divine favor.

This theory denies the immutable justice of God. It refuses to admit that He is unchangeably holy. It alters a law of which Jesus said, "Till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law." It reverses Paul when he wrote, "Do we then make void the law through faith? God forbid: yea, we establish the law." In the past those who held this theory were called Pelagians or Remonstrants. Today they often call themselves Fundamentalists, despite the fact that the justice, the holiness, the righteousness of God is certainly a fundamental and that this theory violates that fundamental.

A second theory is that held by the Roman Catholic Church and by many present-day Protestants. It is to the effect that God declares the sinner just on the ground of an infused righteousness. According to this view, we are not justified by works done before regeneration, but we are justified by works—those works which spring from the principle of divine life infused in the heart. The whole ground of our acceptance with God is thus made to be what we are and what we do. This overlooks the accuracy of the Biblical teaching that no man living can be justified for what he is. Rather, he is condemned for what he is and for what he does. There is none righteous, neither by works nor by faith, neither by nature nor by grace. The conscience of the holiest man on earth condemns him and God is greater than our conscience.

In opposition to anything that suggests that in justification God either ceases to be immutably just or that man in any way deserves aught but condemnation, the Reformers taught that justification was on the ground of a full satisfaction of the law of God. That satisfaction was rendered by Christ in behalf of His people.

They saw that so far as the penalty of our sins was concerned justification included more than pardon. Pardon alone does not produce peace—it leaves the conscience unsatisfied. Par-

don may remove the outward penalty, but the sting of sin remains. Justification does produce peace, not merely because it includes pardon but also because that pardon is based on the ground of a full satisfaction of justice. That alone which satisfies the justice of God satisfies the conscience of the sinner. The blood of Jesus Christ cleanses from all sin by removing guilt and thus producing a peace which passes all understanding. When man sees that Christ bore his sins upon the cross, and endured the penalty which he had incurred; that all the demands of the law are fully satisfied; that he may plead the infinite merit of the Son of God before the bar of divine justice, then he is satisfied, then he has peace.

Moreover, the Reformers saw justification as including a title to heaven. Sin was expiated because Christ had paid the penalty. The conscience was cleansed on the basis of His passive obedience. But the Reformers gloried also in Christ's active obedience. He had perfectly kept the law and had thereby provided a positive righteousness. It is not enough—if I am broken in health, without any means of livelihood, and deeply in debt—that some good friend should pay my debt; I would still be penniless, the debts of the past cancelled but no hope for the future. The true Protestant sees himself as spiritually bankrupt. Christ paid his debt on the cross. That is indeed an inestimable gift. But the full glory of the gospel lies in the truth that Christ also merited heaven.

It is no accident that there has never been any assurance of salvation on either the Arminian or Roman Catholic basis. Only when the finished work of Christ is set forth as the ground of justification can there be this certainty. Never can there be forgiveness of sins procured on any other basis than redemption by the

blood of Christ, and never can the conscience be cleansed except by faith in that sacrifice. The fact is that man cannot satisfy his heart with anything less than that which satisfies God the Father. Without shedding of blood nothing would appease His justice; and without the application of that same blood nothing can purge man's conscience.

The Means of Justification

Justification is by *faith*. But, if we are to speak accurately, faith itself, the gift and work of God, does not justify, but merely accepts that which does justify. Scripture never intimates that we are justified on account of faith. It is rather by means of faith. Shedd rightly says that faith is never the procuring cause, rather it is the instrumental means. We greatly err if we think that, since we are saved by faith, faith is something meritorious, an act whereby we, in some sense, earn the right to salvation. Faith is like the touch of the trolley upon the live wire that runs above the track. There is no power in the touch to run the car but, by reason of the touch, power flows into the machinery. So there is no power in faith to save; the power is in Christ and His atoning work, but we cannot receive it without the touch of faith.

When we grasp this glorious doctrine of justification by faith we shall understand the joy and power which marked the lives of the Reformers. What is more, we shall manifest that same joy and power in our own daily lives.

This truth and this alone constitutes a sufficient ground for our salvation. The soul can rest in no other. Though John Wesley was an evangelical Arminian in his theology, when he expressed what God had made him to feel in his soul, he voiced the joyful confession of the Calvinist:

"Join, earth and heaven, to bless
The Lord of righteousness.
The mystery of redemption this,
This the Saviour's strange design—
Man's offence was counted His,
Ours His righteousness divine.

"In Him complete we shine;
His death, His life is mine;
Fully am I justified,
Free from sin, and more than free,
Guiltless, since for me He died;
Righteous, since He lives for me."

An Urgent Need

GIFTS to the mission committees during the past month have been far below the needed amounts. Will you not help meet the present emergency by sending your gifts now?

A Man's Glorifying

A Meditation on Jeremiah 9:23, 24

By the REV. BURTON L. GODDARD

WHAT makes a man rejoice? Men have been known to exult in their own wickedness. Some are content when their pride is fostered. Some glory in achievement. Tell me, in what do you glory?

I am concerned because God has thus spoken: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise loving kindness, judgment, and righteousness in the earth." Spoken so long ago, through the prophet Jeremiah, these words have never found their way to the basket of discarded phrases. They constitute a timeless gem of revelation which each succeeding generation may well receive as a personal message from the almighty God. Perhaps they speak to you!

Unworthy Reasons

Wisdom—riches—power! In three words God has summed up the things on which the man of the world relies. We were never more keenly aware of this fact than today.

Solomon put wisdom at the head of the list. It takes first place here. Solomon was right, too, for riches and power naturally follow where wisdom has gone on before. Yet the wisdom God now speaks of is somewhat different from that which Solomon coveted. For him, the fear of the Lord was the beginning of wisdom; in this other "wisdom," the Lord is not considered at all. This wisdom is akin to cleverness, to careful planning.

Where are the leaders of nations today? They are closeted in the council chambers, planning, planning, planning! Some are considering how they may turn the tide of war and subjugate all peoples. Some are mapping out programs of neutral action. Some are calculating carefully how they may help their friends and yet avoid war for themselves. Some are scheming to make their defenses impregnable.

God is completely left out of the picture. The council chambers are

seldom places of prayer. There is little serious effort to apply the principles of the Bible in international affairs. Oh yes, the name of God often appears in the great political speeches of kings and chancellors, of premiers and presidents, but one senses that this is more for effect than because of conviction. There is not much suggestion that the fear of the Lord is in any way connected with wisdom. Not long ago a noted figure, in an address to the world, betrayed this fact when his only reference to God was that surely He would help those who helped themselves. Yes, I am quite convinced that the nations of the world are relying for the most part on a wisdom which reserves little place for God.

Reliance upon riches is hardly less noticeable. Soldiers stand guard at a fort in the Kentucky hills, because buried there is a great mass of gold. It was bought at a dear price on the assumption that its possession would safeguard the economic supremacy of our country. Under circumstances which gave evidence of the fact that the continuance of a nation in battle today depends on its national wealth, our neighbor across the sea not long ago released to our government a detailed account of its own resources.

Perhaps more evident and tangible than man's glorifying in wisdom or riches is his glorifying in power. Nation races against nation to produce more airplanes, more tanks, more guns, more warships, more submarines. The world is interested in might, not in right. It is trusting in man-made power, not in the power of God.

It is conceivable that a people *might* employ wisdom, riches and power in right causes and with the blessing of God, and perhaps that is true of some of the world powers at the present. Just so, a Christian doctor employs drugs and medicines with the prayer that God, if it be His will, may use them to restore the patient to health. The danger comes when God is forgotten and the doctor's trust rests in the medicines alone, or the nation's confidence does not reckon at all with God. The acid test comes when men are tempted to glory in

wisdom and riches and power rather than in God, or to give them first place and call in God's help only as a last resort.

There was a period in history when the people of Judah did not make wisdom, riches and power their chief pride, but in the time of Jeremiah all was different. The national leaders were continually scheming to preserve their kingdom from destruction. They sought to buy deliverance with gold and silver, even though it meant robbing the temple of its sacred vessels. They switched allegiance from one nation to another, according to the rise or fall in power of those nations. They were too proud or too faithless or too conscious of the broken covenant to plead their cause before God and ask His help. But their way was not the way of safety, as they thought. Instead, the things in which they gloried brought them to the verge of disaster, and in confusion they were plunged over the precipice by the hand of the power to which they had entrusted themselves.

A Just Cause

If only a just cause had occasioned their glorifying! It is not sinful for men to glory. In fact, it would be sinful for us to exclude all glorifying from our life. Sin is charged against us only when we take pride in that which is unworthy of glory.

We think of the apostle to the Gentiles. Paul's glorifying was in the cross of Christ, and his entire life was given over to that glorifying. At the thought of the cross and what it signified, joy welled to the full in his heart, though he was faced with uncertainty and perhaps death in a Roman prison. Again, that glorifying prompted him to say to the people of Corinth, "I determined not to know any thing among you, save Jesus Christ, and him crucified."

Did Paul, then, know the secret of the words entrusted to Jeremiah? Yes, for these were the words: "Let him that glorieth glory in this, that he understandeth and knoweth me." Paul knew God through Him whom to know aright is life eternal. Paul had understanding, the kind which makes one aware of the truth that apart from God he can do nothing.

Paul did not care about the wisdom of the world. His life was dedicated to the preaching of a gospel which was foolishness in the eyes of the world. He did not care about money.

He solicited no offerings from those among whom he labored, but put his hand to tentmaking when his needs so required. He placed little value upon human strength, relying on the power of God to open prison gates.

Is it possible that we who have been saved by the grace of our God should glory in anything else than that in which Paul gloried? We know Him who, though He was rich, for our sakes became poor that we through His poverty might become rich. We meditate upon this truth, only to confess that our cup is full and running over. In the conscious-

ness of our fellowship with the Lord of Glory, we find our hearts singing within us. Truly this is cause for exultation—to know the God who came to be among us and to give Himself for us.

Dear friend, in what do you glory? If your affections are on things of the earth, know that you are disobeying the revealed will of God. Crucify these affections and pray for true understanding, the knowledge of the saving grace of Jesus Christ, whereby you may know the God who exercises "loving kindness, judgment, and righteousness in the earth."

Prophecy and History

By the REV. ROBERT E. NICHOLAS

General Secretary of the League of Evangelical Students

(This article has been prepared to supplement and throw additional light upon the studies for young people published by the Committee on Christian Education of The Orthodox Presbyterian Church, which may be secured from the Rev. Burton L. Goddard, Box 73, Carlisle, Massachusetts. The lessons now being studied have been prepared by the Rev. Charles G. Schauffele on the subject of the Minor Prophets. Topics for the last three Sundays in March are:

March 16th—ZEPHANIAH, PROPHET OF HOPE.

March 23rd—HAGGAI, PROPHET OF RECONSTRUCTION.

March 30th—MALACHI, PROPHET OF RESPONSIBILITY.)

IF WE remember nothing else from our studies of the minor prophets, let us never forget this point: Each prophet's message must be studied in the light of the times in which he lived and of the context in which he spoke. History and prophecy go hand in hand. If we fail to note carefully the historical setting in which a certain man of God lived and wrote, we shall hardly begin to understand anything of his message.

How, for example, shall we fathom Jonah's reluctance to go to Nineveh unless we know that Nineveh was the capital of a hostile empire? How shall we grasp the significance of Zephaniah's cry against Jerusalem of "a day of wrath, a day of trouble and distress, a day of wasteness and des-

olation," if we forget the account, in the Books of the Kings, of the gradual filling of Judah's cup of iniquity? How are we to understand the force of Haggai's plea for the building of the Lord's house if we do not take the time to read Ezra's supplementary record?

Important as it is to become familiar with the names and places and events and trends of contemporary history, this information alone will not suffice. It will help in our understanding of the prophet's message, but something further is needed. That something is the Biblical interpretation of these names and places and events and trends. We have said that history and prophecy are closely related. That is not to say, however, that prophecy is simply history written beforehand. The prophets often spoke to their contemporaries with a word from the Lord directed specifically to men of their own age. The prophets also constantly were looking forward—to the captivity, to the restoration, to the Messiah and His Church, even to the final judgment. Now our immediate purpose is not so much to consider principles of the interpretation of prophecy—prophetic perspective—as to look briefly at some principles of the interpretation of history—historical perspective. When we have a better understanding of history and its significance, we shall be better interpreters of prophecy. If we cannot first of all become good students of Biblical history, we are not likely to become even fair stu-

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dents of Biblical prophecy.

How are we to discover the principles that we must apply in order to interpret history? Let us search for an answer by a hasty review of the Babylonian captivity, for example, together with some of the events leading up to it and following it. In this connection the Bible permits us to have a look, as it were, behind the scenes of history. Such a privilege is indeed a great one. Not all young people have this privilege. Only those who believe the Bible will have their eyes opened to see history as it really is. In other words, history is one thing to the Christian young man or woman; it is another thing to the unbeliever. There is a true view of history; there is also a false view of history. After we have noted a few of these glimpses behind the scenes we ought to be able to state some very simple rules or principles for true historical interpretation.

Judah's captivity had been foretold from the time of Moses as the sure penalty of disobedience (Deut. 28:36, 64). Reiterated by one prophet after another, the warning could not be mistaken. More than a century before Nebuchadnezzar's hosts invaded Palestine, Babylon had been identified as the nation by which this judgment would be brought (Micah 4:10). But what of this empire of Babylon? And Habakkuk asks the same question concerning Assyria (1:13). Was that treacherous nation to go free? The Lord Himself answers Habakkuk and us in what follows. Through Isaiah (45:1-4) the very name of the king who was to enter Babylon and cause its downfall was foretold. And what of the other countries who had been at enmity with God's people? What of Philistia? and Moab? and Assyria? and the others? Zephaniah proclaims their doom: God will avenge His covenant people; their persecutors shall be broken.

Finally Judah does go into captivity with the voices of the last of the pre-exilic prophets still ringing in her ears. Yet even in Babylon the Lord has not forsaken the remnant of His people. Ezekiel and Daniel have a message from the Lord. Daniel (9:2) has access to some rolls on which Jeremiah's prophecies were inscribed. From these he learns that Jerusalem is to be desolate seventy years (Jer. 25:11; 29:10). Daniel, moved to prayer by the knowledge of the revealed will of God, pleads that the Lord will turn away His anger from Jerusalem and restore the Temple. (Whether one reckons from the time of the taking of the first captives to the return of the 42,000 with Zerubbabel, or from the burning of the Temple to its rededication, the period of exile will be found to have been seventy years. It will be helpful to refer to the table which appeared on page 24 of THE PRESBYTERIAN GUARDIAN for January 25, 1941.)

How does God answer the prayer of His servant in exile? Cyrus, King of Persia, issues a decree (Ezra 1:1-3) to the effect that the house of God is to be rebuilt in Jerusalem. Under the leadership of Zerubbabel and Joshua, the high priest, the altar is rebuilt and in the next year the foundations of the Temple are laid. Although difficulties arise, especially from the opposition of the Samaritans, and the work is stopped, some fifteen years later the Lord sends

Haggai and Zechariah to say that it is time to build the Temple. Again the hand of God is evident in the decree of Darius, now on the Persian throne, who discovers in the palace the record of Cyrus's decree and insists that the construction of the Temple be not hindered but aided by its opponents! Still later, Ezra, highly favored at the court of Artaxerxes, returns to Jerusalem with another company of exiles. He is followed in a few years by Nehemiah who rebuilds the walls of Jerusalem despite Sanballat's opposition.

What, then, have we learned from this review? Surely we may now set forth some principles involved in a truly Biblical view of history. (1) The source of history, the One who ordains all things, is God. History is not a record of what "happens." It is a record of what God has brought to pass. (2) The point of focus in all of history is always the people of God. The kingdoms of this earth are to be viewed in the perspective of the kingdom of heaven. Common grace provides a background for special grace. (3) The fact that God has ordained whatsoever comes to pass by no means lessens, but rather increases, our responsibility. The captivity was a punishment for sin. Daniel used the means of prayer at the time when he learned of God's specific will. Haggai and Zechariah faithfully gave out God's word in the reconstruction period. (4) The ultimate goal of history—and here we link history closely with prophecy—is the redemption of the people of God, His church, and the judgment of His enemies, all to the glory of Father, Son, and Holy Spirit.

Now think back over this period of the minor prophets once more. Look at its history in terms of these four rules. Then look ahead with Malachi, the last of the minor prophets, to the Messiah, then yet to come, but today the risen Lord and Head over all things to His church.

News From the Orient

(Excerpts from a letter sent December 31, 1940, by the Rev. M. C. Fehn of Tokyo, Japan.)

THE other day on the train I met a big coal broker who seemed quite interested in my message of the true God and His claims on our lives.

Paul's address to the Athenian philosophers on Mar's Hill figures prominently in our tract, and this man was much interested in reading it. I find that this sermon of Paul's fits the pagan mind exactly, and I always use it.

Today is the 31st of December and a big day in Japan. Today is "Oho Harabe" and, led by the Emperor, the whole nation is purified from evil of all kinds. Purification offerings are thrown into the water and elaborate rituals will be performed. This all takes place before the Kashikodokoro, the main palace shrine, where a replica of the Sun Goddess' mirror is enshrined.

Tonight is New Year's Eve and elaborate ceremonies led by the Emperor will take place before the Kashikodokoro, Korei Den and the Shin Den—the three large palace shrines.

New Year's morning at five o'clock the Emperor will carry out the ceremony called "Shihobai," or worshipping in the four directions, near the Kashikodokoro. The Emperor wears a yellow robe and, led by court ritualists bearing torches, enters the courtyard of the Shinka Hall (Deification Hall), where are gathered all the heads of the Imperial household, who are prostrating themselves in absolute silence. Here a ceremony is held. At this ceremony the Emperor solemnly and respectfully bows in the direction of the Grand Shrines of Ise, the Sun Goddess; the Unebi Mausoleum of the Emperor Jimmu, the first Emperor of Japan; the Tama Mausoleum of the Emperor's father; and in respect to all the imperial ancestors. This whole ceremony is carried out in a strictly ancient method.

At the end of the ceremony the Emperor proceeds to the Kashikodokoro to pay homage to the spirit of Amaterasu O Mi Kami, the Sun Goddess. The Emperor will finish by worshipping at the Korei Den, or the shrine of the Imperial Ancestors.

This is a short outline of the big ceremonies at the end of the old and the beginning of the new year. These people really work at their religion, and in no slipshod way either. It is very impressive.

(Foreign missionaries of The Orthodox Presbyterian Church have asked friends to send them used Christmas cards for their work among children.)

Today in the Religious World

By THOMAS R. BIRCH

Religion in Public Schools

TOLERANCE and brotherhood were the rallying cries as New York launched its first experiment in "released time" religious education for public school children. More than 3,000 Protestant, Roman Catholic and Jewish youngsters attended religious classes in church buildings of their respective faiths. Dr. Walter M. Howlett, executive secretary of the Greater New York Interfaith Committee, expressed the opinion that in the near future attendance would be tripled, and added that, in view of the program's emphasis on tolerance, little opposition to the plan is now being encountered.

A similar program, proposed in Chicago by the superintendent of schools, bears a plank in its platform which we confess gives us pause. Under the terms of the Chicago proposal, educational standards equal to those already existent in the high schools would be required. This would, it seems to us, bring a portion of the religious instruction under state control, which would be most regrettable, and would provide the means, if the state so desired, of excluding from participation in the program any church which the state disliked. A church, for example, which taught the Biblical doctrine of creation, might be subject to a possible exclusion from the program on the ground that its academic standards were inferior, since it did not avail itself of the latest scientific "discoveries" in the field of evolution.

In Pennsylvania, a bill to provide religious instruction of a "non-sectarian nature" in the public schools, has been introduced in the House of Representatives at Harrisburg. One hour each week would be set aside in all grade schools up to and including the eighth grade for such instruction. Pupils would be exempt from classes of this type upon the written request of their parents or guardians. Now this is another matter altogether, and is not to be viewed in the same light as the "released time" program, although it may ride into fulfillment on the crest of the wave of approval of the New York plan. The separation of church and state is an American ideal not to be thus lightly cast aside, and it is our hope that Christians will

be vocal in their protests against such an infringement of their freedom. The proposal is now before the House Committee on Education.

Missouri Synod to Cooperate

A meeting of the National Lutheran Council, attended by representatives of eight Lutheran bodies, was informed that the Evangelical Lutheran Synod of Missouri, Ohio and Other States, commonly called the Missouri Synod, would cooperate with other Lutheran bodies in furthering assistance to "orphaned" missions and in extending aid to men in the armed forces. This brings to an end the long-time refusal of the Missouri Synod to participate in any way in inter-church activity.

Presbyterian Pope

Throughout Presbyterian church history, the highest official has always been the moderator of the general assembly. Sometimes he holds office only for the duration of the assembly; in other churches, he remains in office until his successor is elected. But until recently no church has attempted to create a higher office. Now, in an editorial on "The Moderatorship," *The Church Times*, weekly independent newspaper of the Presbyterian Church in the U.S.A., asks that a new leader, to be called the Provost of the Presbyterian Church, be elected for a term of at least three years, without authority but with a position of leadership to the extent that the public at large may be able to identify the church with a personality. The public at large has so long been encouraged to identify the church with the personality of former Stated Clerk Dr. Lewis Seymour Mudge and his college of cardinals in the Witherspoon Vatican, that we fail to feel the force of *The Church Times'* argument. We suggest that one of the requirements for eligibility for the new papal throne be the candidate's signature upon the Auburn Affirmation; then we shall have, in the new executive head, at least the virtue of an honest representation of the church's position.

Interventionist Journal

The first issue of *Christianity and Crisis*, an eight-page bi-weekly magazine generally regarded as the organ of interventionist churchmen, has

made its appearance. The magazine and its personnel were discussed in this column last month. Dr. Reinhold Niebuhr of Union Theological Seminary, New York, is the chairman of the editorial board.

In an introductory editorial discussing the implications of the word "Crisis" as it is used in its title, the new journal declares that "we are witnessing the first effective revolution against Christian civilization since the days of Constantine" and that "as Protestant Christians we stand confronted with the ultimate crisis of the whole civilization of which we are a part and whose existence has made possible the survival of our type of faith and our type of Church."

"The British," asserts the journal, "are fighting for the kind of civilization which has made Protestantism possible. To deny that is to deny history. Our civilization was built by faith and prayers and hard work—it was also built by fighting." The magazine then asks: "Are Protestants in the United States to live off the liberties which others are maintaining for them and then express complete indifference to the fate of those whose sacrifice makes the tranquil and se-

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The Christian Mission Gets Somewhere

The most extensive "evangelistic" campaign conducted in any of the fourteen cities hitherto visited by the National Christian Mission was held in Louisville, Kentucky, with 320 engagements scheduled for the mission's thirty-two speakers. The runner-up, Kansas City, scored 314. And it seems that the mission has now really accomplished something. One concrete result of the Louisville engagement was embodied in the disclosure that the Social Hygiene Association of Kentucky would start a seven-session course on preparation for marriage, beginning March 2nd. But we have saved the best news for the last: Eleanor Roosevelt was scheduled to be a principal speaker at one of the sessions of the Washington mission.

Brotherhood, Inc.

Twenty-nine national organizations officially coöperated in the observance of Brotherhood Week from February 22nd to 28th. This is reportedly the largest number of national groups ever to join in a Brotherhood Week observance. Among the cooperating organizations are the Amalgamated Clothing Workers of America, Boy Scouts of America, Camp Fire Girls, Jewish Welfare Board, Kiwanis, Lions, Veterans of Foreign Wars, Young Men's and Young Women's Christian Associations, the Federal Council of the Churches of Christ in America, the American Jewish Committee, Roman Catholic diocesan groups, and the Junior B'nai B'rith. That, if you please, is brotherhood with a vengeance.

The "Witnesses" Again

A series of bills, which would outlaw the influence of Jehovah's Witnesses in Pennsylvania public schools, by barring from teaching positions any persons who will not salute the American Flag, has been introduced in the state legislature. A Senate bill would require teachers and pupils to salute the United States Flag, and prescribes penalties for failure to do so. Two bills in the House would also outlaw the Witnesses' doctrine in public schools. One makes it a criminal offense for a teacher to refuse to require school children to salute the flag, while the other would cancel the contracts of all teachers refusing to require this rite.

PHILADELPHIA CHURCH DEDICATES NEW CHAPEL

MORE than two hundred persons jammed the new chapel of the Mediator Orthodox Presbyterian Church, Philadelphia, for the impressive service of dedication held on Sunday afternoon, February 23rd. The new building is located at Knorr and Rutland Streets, in the Frankford section of northeast Philadelphia, in the midst of a growing community that is sorely in need of sound gospel preaching.

The Rev. Edwin H. Rian preached the dedicatory sermon on the subject of "A True Church." Others taking part in the service were the Rev. Robert E. Nicholas, Stated Clerk of the Presbytery of Philadelphia; the Rev. Robert S. Marsden, general secretary of the mission committees; and Mr. Alan Tichenor, a senior at Westminster Theological Seminary.

In the conduct of the chapel services, the Rev. James W. Price, pastor of the Mediator Church, will be assisted by Mr. Tichenor, and all regular church services will be held each Sunday. Parents in the neighborhood have already promised that at least twenty-five children will be sent to the new Sunday school.

During the week following the dedication services, several special meetings were held at the chapel. These meetings were addressed by the following ministers: John H. Skilton, Robert Strong, George W. Marston and Edward J. Young.

ROCHESTER CHURCH PLANS DEDICATION OF BUILDING

THE Memorial Orthodox Presbyterian Church of Rochester, New York, whose pastor is the Rev. John J. DeWaard, is looking forward to the dedication of its new church building, located on Merchants Road. According to present plans, the service of dedication will be held on Easter Sunday, April 13th, and the dedicatory sermon will be preached by the Rev. Professor R. B. Kuiper of Westminster Seminary.

At the present time the congregation is meeting for worship at Culver Road and Melville Street, Rochester.