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The Christian's Reading

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

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THE writer of an old rhyme tells us of the joy of reading good books:

"O for a book and a shady nook,
Either indoor or out,
With the green trees nodding overhead,
And the street cries all about;
Where I may read all at my ease
Both of the new and old,
For a jolly good book whereon to look
Is better to me than gold."

The Apostle Paul, too, loved good books. He tells us so in a well-known text. But this text was not written indoors in a pleasant nook, nor outdoors under the green trees. It was written in a Roman prison, damp and chilly with approaching winter. The apostle was awaiting death at Nero's order. Urgently summoning Timothy from Asia Minor, he writes: "The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments" (II Tim. 4:13). The books were papyri manuscripts. The parchments were vellum leaves made of the skins of animals. We can only conjecture about the content of the papyri books. The vellum leaves were probably parts of the Old Testament. In present-day language, Paul would be saying: "Bring the books, especially the Bible."

An apt comparison has been made between the

apostle and William Tyndale, the great translator of the Bible into English. Cold and ill in the prison at Vilvorde in 1535, Tyndale wrote to the governor to beg for a woolen shirt and his Hebrew Bible, Grammar, and Dictionary. Likewise, Paul in jail did not sit and idly moan, but sought to use his mind in worthwhile ways. Some years before, in his imprisonment at Cæsarea, he must have been studious, for Festus had interrupted his defense before Agrippa by crying out, "Paul, thou art beside thyself; much learning doth make thee mad" (Acts 26:24). So now, in his second Roman imprisonment, with death so near, the apostle is eager for his books.

Reading Habits Today

The reading habits of people nowadays compare badly with those of Paul, deeply learned as he was in the culture of his time and in the sacred Scriptures. Many persons, even professing Christians, seem to be reading nothing at all except, perhaps, a newspaper. They just sit and vegetate. Their mental life is about as active as that of a carrot or a turnip. They have no time for good books, or for the Bible—the Book of books.

Worse than this, many people, even professing Christians, read little except what is worthless or harmful. A view of the magazine stands and drug-store bookracks gives us pause. Trashy and risqué books

and magazines, all colors of the rainbow, meet our eyes. In the book stores patronized by the more thoughtful, we find countless publications filled with unbelief and downright paganism. Superstition also rears its head in this skeptical and pagan setting. An astonishing amount of astrological and spiritualistic lore is sold, books similar to those destroyed in that grand Ephesian bonfire when, due to Paul's preaching, "not a few of them that practised magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver" (Acts 19:19).

Whereas Christian people should provide themselves with good reading, many nominally Christian homes contain, beyond the little-used Bible, no worthwhile secular or religious books. We see no Bible dictionary, no Bible commentary, no theological classics such as Calvin's *Institutes* or Bunyan's *Pilgrim's Progress*, and no Christian magazine. The children are left with no wholesome story books, secular or Biblical, and so they feed their minds on the comic strips. In such homes we are far removed from Paul's example—an example which leads us to several reflections about reading.

What Good Reading Requires

In the first place, it is true that good reading requires some financial outlay. We cannot borrow all our books from libraries. Books cost something. They did in Paul's time. Papyrus and parchment were expensive, and besides, all books were written by hand. Modern printing was not practised until the fifteenth century.

In our time, however, books are increasingly accessible. Second-hand book stores supplement the regular book stores in providing us with thousands of good books at a very low cost. The fact is that very few people cannot afford a few good books if they really want them. Paul wanted his books as much as his warm cloak. For him books were necessities, like food and clothing. So for us books merit planning and financial outlay. There is much good sense in the opinion of John Lyly, the Elizabethan romance-writer: "Far more seemly

were it for thee to have thy study full of books, than thy purse full of money."

Furthermore, good reading requires mental effort. Paul served a long intellectual apprenticeship. He is a model of intense mental life. Calvin comments, regarding Paul's books and parchments, "But let us know that this passage gives to all believers a recommendation of constant reading that they may profit by it." And Matthew Henry's *Commentary* adds: "As long as we live, we must still be learning."

The Christian's Responsibility

Our Saviour says that we must love God with all our heart, soul, strength, and mind (Matt. 22:37). How can we obey Him without devoting our minds to Christian culture? He prayed for us in His farewell prayer, "Sanctify them through thy truth: thy word is truth" (John 17:17). The Bereans were commended for Bible study (Acts 17:11). The neglect of serious Christian reading is a sin. We cannot expect the Holy Spirit to honor lazy brains. The witness of lazy Christians has been compared to that of the Hallowe'en pumpkin—a small light in an empty head. But our obligation in this present evil world is to shine as luminaries, holding forth the Word of life (Phil. 2:15, 16).

Even busy people can read, if they always keep a book at hand for spare moments. Consider David Livingstone. At the age of ten, he became a worker in the cotton-mill at Blantyre and continued in that occupation for fourteen years. He studied at odd mo-

ments of his fourteen-hour working day. He attended night school from nine to ten. At home he read by candlelight till such late hours that often his mother would have to come downstairs and carry away the candlestick. Finally, with study at Glasgow in medicine and theology and science, he qualified himself to begin, in 1840, his great career in Africa as missionary and explorer. His example is an extreme one, indeed, but it tells us that we can make at least some exertion in Christian reading.

The Comfort of Reading

Along with the expense and the effort required for good reading, we should think of the comfort it gives. Books and parchments would be an indescribable consolation to Paul in his dungeon. Occupied with divine thoughts, he would find the stone walls no prison, the iron bars no cage. Books are the unfailing friends Crabbe describes:

"Their aid they lend to all; they never shun
The man of sorrow, nor the wretch undone."

Books offer a constant solace to the lonely. "Doughty travelled in Arabia for three years with nothing but the Bible and Spenser's *Faerie Queene*. His *Arabia Deserta* is written as with the pen of Spenser. One of the most pathetic things in Nansen's *Farthest North* is the story of that dreary winter when the two men, cut off from all the world, had no literature but the *Nautical Almanac*" (John Kelman, *The Road of Life*, I, 34).

Those laid aside by illness can testify to the enrichment books furnish to otherwise empty hours. Even blindness cannot take away the reader's joy as he lives, like Milton, in thoughts stored up in hours of sight, or listens to the books read to him by others, or reads in Braille himself. Books, indeed, are such a comfort that we can well agree with Lord Macaulay when he says: "I would rather be a poor man in a garret with plenty of books than a king who did not love reading."

The Benefit of Reading

Finally, we should reflect not only
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God Save America!

By the REV. SAMUEL J. ALLEN

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EVERY true Christian should pray for God to bless America in the same way that he would pray for God to bless a wayward and dissolute brother or sister or wife or husband. It would be more appropriate, though, to pray, "God save America."

There is no promise in the Bible which would give us any right to expect that God will bless an individual who refuses to honor Him and keep His commandments. We must pray for God to have mercy on such a person.

I believe that the same is true of nations, and particularly is it true of America. America has had and now has the greatest privileges and opportunities. Of all nations America should have shown its gratitude to the triune God in a national life both virtuous and law-abiding. Instead, its people are among the most lawless on the face of the globe. They have made a mockery of the Christian religion. They pay lip service to it and to its system of morality, while in reality they worship at the shrine of force. Their actions are dictated by self-interest and ambition and pleasure, and not by the high and lofty principles of the Word of God. Very few indeed are they who rely on almighty God for strength to live righteous lives and who thank God for the blessings received each day. There is a general forgetfulness of God. The reigning philosophy is a soul-destroying, brutish materialism which sets man against man and group against group in a struggle for power. It is the same philosophy that dominates Nazism, Fascism, and Communism. It is tragic to behold this nation, dominated by a materialistic philosophy of life, seeking to uphold freedom and the rights of man which are based on the Christian philosophy of life. It is not strange that there are so many contradictions. We talk and write with fervor on the subject of freedom and act in such a manner that we must be controlled if order is to prevail. Actually, we have no passion for freedom, the rights of man and the virtues of love, justice and mercy. That is why we do not see the threat of Nazism to Christian

civilization. We have a passion for things and for the material comforts of life. We are not willing to fight unless these possessions are threatened, or unless we think they are threatened. It is very easy for us to think of ourselves as secure if we manufacture enough airplanes and ships and guns. That is exactly what we are doing, and that is exactly why we are going to suffer a terrible disaster unless God has mercy on us and sends a real revival of Biblical Christianity.

Christians should unite in a prayer for America to repent and believe the gospel of Jesus Christ. That is our only hope if we wish to retain the blessings of Christian civilization and pass them on to our children.

America's Peril

Make no mistake about it. We are in grave danger of losing those blessings which we take for granted, such as the right to worship God in accord with the dictates of the conscience, and to live our own lives without dictation as long as we abide by the civil law. We may lose them even though Nazism is defeated, but we are bound to lose them if Nazism is victorious. It does not matter whether Hitler attacks us or not. If he gain his present objectives, the Nazis will control the trade of the world. Nazism is totally opposed to Christianity. It scorns the teaching of humility, love, peace, mercy and the equality of all men before God. It degrades man to the place of a creature of the state, to live and die as the state directs. It is slavery of the individual soul. It knows no virtue but power. The men who are fighting for such an ignoble creed with fanatical heroism are doing so because they believe that they are members of a superior race made to rule the world. The world will do as they direct, or as their leader directs. They openly proclaim their materialism and are willing to sacrifice and die for what they regard as its benefits in the realm of things.

Our greatest danger lies in this: We in America have the same materialistic philosophy and love for

things. The difference lies only in that we do not recognize the fact. Sentimentally we love freedom and the human rights which we take for granted under our form of government, but we are not willing to fight for them. We will fight for things, and things only. The man who will really fight for truth and principle is looked upon as a noble fool, or as a museum piece.

America's Need

I believe that only God can save America by sending a glorious revival so that at least a goodly minority of our people shall be passionately devoted to the ideals of truth and freedom as they are found in the Word of God. Such a people cannot be enslaved; such a people cannot be frightened, for their hope is in God who made the heavens and the earth and all things therein, and governs His creation by His wisdom and power. We need to pray for God to forgive those who desire the fruits of Christianity but who despise the supernatural gospel of Christ.

It is the Christianity of the Bible which gives us the standard of morality necessary in order to be free. It is the decline of Biblical Christianity which has produced that hatred, greed, corruption, graft, envy, strife and utter confusion which destroy freedom and cause many to say that we need a "strong man," a dictator, at the head of the nation to force us to obey the law. God save America by sending a great revival of Biblical Christianity—the foundation of every blessing we enjoy.

The supreme task of those of us who confess the name of Jesus Christ is to preach and live, with increasing fervor, the gospel of Christ. I am convinced that the future of our blessed country lies largely with us and with the extent of the testimony that we—whether we be clergymen, business men, laboring men, statesmen or soldiers—give to the fact that the gospel of Jesus Christ is the only hope of this sin-cursed world and that it is the only fact which will give men freedom and order at the same time.

America's Sin

Let us realize that monstrous "I-am-an-American" rallies on the Sabbath day cannot save America. Some time ago I read that about 700,000 persons gathered in New York to celebrate such a day. To most people it probably was a thrilling spectacle, demonstrating an essential unity in love for country. But to the thoughtful Christian it was a gigantic display of a paganism which the late Cardinal Gibbons, in his book, *Our Christian Heritage*, written in the year 1880, pronounced one of the five leading threats to our American civilization. It was a desecration of the Lord's day. We know for a certainty that God is not going to bless a country which has made His holy day into a holiday. May God save the souls of that great multitude of Sabbath breakers who refuse to worship and glorify Him and yet have the effrontery to sing "God Bless America" and to display that prayer in their homes and cars! *Let us pray for God to save America.*

Let us recognize the fact that God cannot bless a nation with a Hollywood culture and morality. There is not a state in the Union which has not seen well-financed and successful drives in its legislature to permit various forms of gambling in order to raise money, and to permit saloons and tap-rooms and dance halls and motion picture halls to open without any restriction on the Sabbath day in order to raise more money. It seems as though there were a never-ceasing battle to erase every law on the books which may aid morality. There is little chance of passing such a law in any of the states today. In some states there is a contest for the money of those who are seeking divorces. The Christian ideal of chastity and constancy in love is ridiculed as out of date. Divorces and broken homes are increasing every year. And the something-for-nothing attitude is everywhere present. We know that God will not bless a nation in which avarice, drunkenness, licentiousness and all forms of lawlessness are increasing by leaps and bounds among all classes of people, and where the leaders of the debauchery are often the leaders of the nation. Let us pray and work for God to save us from the guilt and power of sin. Righteousness exalteth a nation, but sin is a shame to any people.

Let us recognize the fact that God

cannot bless a nation in which the great majority think little or nothing of blaspheming His holy name. God has said that He will not hold him guiltless that taketh His name in vain. Think you that He did not mean these words, and that somehow He will bless us in our sin, because we are conceited enough to think that we do the best we can? No, this is impossible! Let us pray for God to save America from the curse of this sin.

Let us recognize the fact that a great leader, apart from God, cannot save America. Let us pray for leaders who, even as Washington and Lincoln, will humbly pray to God for help in times of crisis. Only such Christians will lead the nation to freedom; all others will lead it to some form of servitude.

Let us recognize the fact that airplanes, guns, and ships will not in themselves save America. We may outstrip the world in armament, and have a standing army big enough to face the world—and yet lose. It takes more than armament to win battles. It takes the intangible thing called morale. If we are not certain that the cause for which we are fighting is right, if we are thinking that we are fighting for the rich, or for some other nation, or that it really does not matter who wins, armament will not do us much good. If our nation is pacifistic in spirit and opposed to war of any kind, it is not likely that armament will do much good. On the other hand, if we build a great army, and instill into it a fighting spirit and a lust for conquest, we are only building another force for oppression and the destruction of liberty. Our armed forces can only be used to save America as the land of the free and the home of the brave if they are actuated by Christian principles and ideals.

Let us recognize the fact that pacifism cannot save America. Of all false teachings that have been successfully taught in the schoolroom and from the pulpit, this is among the most dangerous. It is among the most dangerous because it masquerades in the name of Christianity. The majority of Protestant preachers went on record a few years ago as against war of any description and said that they would not countenance war regardless of the cause. This teaching has been prevalent in the public schools during the past twenty-five years. The

young men and women who were raised to think that this was the only Christian attitude toward war are now asked to take up arms in order to be ready for a powerful aggressor who is determined to control the world. Is it possible that they, thinking that all war is evil, even that in defense of home and loved ones, are going to be very enthusiastic about the present struggle for freedom? These teachers and preachers and pupils have not changed their minds. They are among the leaders today of that group which has opposed every step which America has taken to defend itself from the aggressor.

Pacifism is false. It is not taught in the Bible. It is a doctrine of man based on the naive and false idea that man is essentially good and is in the process of working out a social order which will be more just and equitable, where wars will be no more. It denies the best authenticated fact of history—namely, that man is a lost sinner who can only be saved by faith in the atoning blood of Christ.

It is a tragic fact that the majority of Protestant preachers are pacifists and that the majority of their hearers agree with them. It is this group which is counted on by the government to declare those truths and principles for which men should be willing to live and even, if necessary, to die.

The leaders of the country, even those who are leading in the struggle against Nazism, throw all their influence with these unbelieving Christian preachers and against those who preach the everlasting gospel of Christ as the only hope of this sin-cursed world. Let us pray for God to save America from these blind leaders of the blind.

The Task of American Christians

The great task of every Christian is to preach and live the gospel of Jesus Christ and declare from the housetops that there is none other name under heaven given among men whereby we must be saved. The gospel of Jesus Christ makes us free because it teaches that we must obey God rather than man. The gospel of Jesus Christ gives control and order to our lives, for it teaches that we must give an account of the deeds done in the flesh before the judgment seat of Christ. The gospel of Jesus Christ tells us to love Christ and keep His

commandments. Christ summarized those commandments in this manner, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind, and thy neighbor as thyself." In obeying this commandment, the Christian cannot possibly leave his neighbor at the mercy of a fierce aggressor, when it is in his power to

check the aggression. It is the very essence of Christianity to be willing to sacrifice for the good and well-being of others. What is true of individuals is true of nations. The Christian will hate evil and fight unto death for righteousness, with the deep consciousness that God is his strength and refuge and with an unflinching faith that right will triumph in the end.

Against such people tyranny cannot prevail!

Let us pray God to save America by sending us a real revival of Biblical religion, so that a strong minority, or even in God's providence a majority, of the people will stand for that righteousness which exalteth a nation and against that sin which is a shame to any people.

Wyclif and Luther—Pioneers of Truth

By the REV. PAUL WOOLLEY

Professor of Church History at Westminster Theological Seminary

IF ANYONE, except among your immediate relatives, pays any attention to you and your ideas thirty years after you are dead, you may suspect that something that you did or said was of considerable importance. Now in the year 1414 what was probably the greatest assemblage of dignitaries ever to convene on the European continent, up to that time, gathered in the city of Constance, on the borders of Switzerland and Germany, for a great ecclesiastical council. There were princes of the secular realm and the highest bishops of the church present there at Constance. Doctors and masters from the greatest universities of Europe walked the streets. The town was overflowing with persons of magnificence. And one of the solemn acts of this council was to declare John Wyclif of England, dead now these thirty years, a heretic and to order his bones disinterred from the ground of Lutterworth churchyard and burned in disgrace.

What had Wyclif done to deserve all this attention? Why, his worst offense was to have promoted and secured the first complete translation of the Bible into English, the mother-tongue of the people to whom he had preached. The church was so frightened by the enormity of this crime and castigated it so severely that no printer dared to print an English Bible for nearly one hundred years after the invention of printing.

The dusk was gathering rather slowly one evening in the spring of 1521 in the shades of the deep forest of Thuringia in central Germany as a traveler bound for his home in Wittenberg passed along

the dirt road in the deepening gloom. Suddenly there emerged from among the tree trunks a band of knights who took possession of the wayfarer, bag and baggage, and immediately spirited him off into the woods. That was the last that the world saw for some time of the intrepid monk, Martin Luther.

But though the world did not see him, God did, and he was hard at work. For his own safety, the knights had taken him to a castle called the Wartburg, perched on a hill in the forest west of the town of Eisenach. There Martin Luther from his tiny chamber looked out over the green waves of forest and worked hard, in spite of the temptations of the devil, on—the same task that had concerned Wyclif, a translation of the Bible into the language of his people. He worked with incredible speed and finished the New Testament within a few months. The Old Testament followed more slowly.

The ecclesiastical authorities were even more enraged by Martin Luther than they were by John Wyclif, because Luther had not only determined, like Wyclif, to make the Bible available to the people and to make it

the final authority for life and truth, but also he had drawn valid conclusions from it which were now threatening to upset the existing church structure. After much difficulty Wyclif's ideas had been largely stamped out. But Luther seemed to be out of control and his ideas were becoming more popular every minute.

These two men were so completely convinced that the Bible was the Word of God, the only final authority for belief and for action, that they were willing to risk their lives to place it in a form which the ordinary man could use.

For centuries the actual availability of the inspired Bible for the common people of Great Britain and of Germany has helped to make those peoples two of the greatest in Europe. One of the most dismal tragedies of the present world is the fact that active opposition to Biblical standards on the part of the government of Germany is in large manner responsible for the violence, cruelty and destruction which reign in the world at the present moment.

The most important single truth which Luther found taught in the Bible, and proclaimed on its authority, was the fact that men who are sinners are made right in the eyes of God not by their good works but by the goodness and the sacrifice of Christ alone. He had not always believed this. He was brought up as a boy in the only Christian church existent in his part of the world, the church directed by the pope of Rome. In due time he became a monk. The older he became, however, the more oppressed he was by the burden of

Young People's Topics

THE article on this page will be an aid in studying the young people's lessons published by the Committee on Christian Education of The Orthodox Presbyterian Church, which may be secured from the Rev. Richard W. Gray, 7 Franklin Avenue, Montclair, N. J. "Great Reformers Who Rediscovered Great Truths" will be studied during November and December.

sin and his inability to get rid of that burden by any of the ways suggested or prescribed by the church. Finally one winter, as he studied in his tower room in the monastery at Wittenberg, where he was a university professor, he came to see what was really meant by Romans 1:16, 17: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith." Salvation, he saw, does not depend upon a man's efforts to make himself good; it depends upon his believing that Christ was good and that Christ's goodness can, in God's sight, be taken as the goodness of the indi-

vidual sinner.

It was the recognition of the tremendous truth that man does not, and cannot, save himself by his own goodness that started Luther upon the path of greatness. It was his constant reiteration of this truth by every means of publicity at his disposal that made him the pioneer reformer of the church.

Wyclif and Luther both understood that the final authority for the Christian resides, not in the pope of Rome, but in the Bible. They made that Bible available for all so that any man might have in his own hands the direct commands of God. Then they themselves proceeded to act upon those commands and to encourage others to do the same. That is proclaiming the truth.

Communicant Church Membership

By the REV. GEORGE W. MARSTON

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(EDITOR'S NOTE: It is requested by the author that those studying this course make the following alterations in the text of Chapters I and II as published in the September 25th issue:

Chapter I, A, 1: In the second sentence, substitute the word "but" for the word "for," so that the sentence will read, "The word may be used in this way, but the building is actually God's house."

Chapter I, A, 3, (c): In place of the first paragraph, insert the following: "(c) He has committed to the visible church the administration of the ordinances of public worship, i.e., preaching, prayer, singing of praises, and the sacraments (Rom. 9:4).

"(d) The visible church is one of God's appointed means for the discipline of His people (Matt. 18:15-18; I Tim. 5:20)."

Chapter II, E, 1, (d): The last reference in the paragraph should be I John 3:1, 2, instead of I John 3:5.)

CHAPTER III

The Sacraments of the Church

A SACRAMENT is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers" (S.C. 92). "The Sacraments of the New Testament are Baptism, and the Lord's Supper" (S.C. 93). It is essential that we have a clear understanding at least

of the primary facts concerning the sacraments lest, by our partaking, the sacraments be profaned and we merit condemnation (I Cor. 11:27, 29). We are devoting so much time and space to this subject because there is a lamentable ignorance of the sacraments on the part of church members, even in Reformed circles.

Baptism

A. THE SCRIPTURAL WARRANT FOR BAPTISM.

1. The Scriptural warrant for adult baptism is evident and undisputed. (Matt. 28:18, 19; Mark 16:16; Acts 2:38; 8:36, 39; 10:47, 48; 16:30, 33).

2. The Scriptural warrant for infant baptism, though disputed by some, has always been recognized by the greater part of the Christian church. The Biblical basis for infant baptism is primarily the fact that in this dispensation baptism has taken the place of circumcision (Col. 2:10-12; Matt. 28:19, 20). As, in the old dispensation, adult converts from the world were circumcised so, in the new dispensation, adult converts from the world are baptized; likewise, as, in the old dispensation, children of believers were circumcised so, in the new dispensation, children of believers are to be baptized (Gen. 17:10-14; Luke 18:16; Mark 10:14-16; Acts 2:38, 39.)

B. THE MANNER OF BAPTISM.

1. We baptize by immersing the individual in the water, or by pouring or sprinkling water upon the individual. The mode of baptism is not of great importance, but we feel that baptism by pouring or sprinkling is more Scriptural for two reasons: first, because there is no New Testament instance of baptism which demands immersion; * and secondly, because cleansing from sin is often symbolized in holy Scripture by sprinkling (Heb 9:13, 14; 12:24; I Pet. 1:2; Ex. 24:7, 8.)

2. We baptize into the name of the Father, and of the Son, and of the Holy Ghost, in accordance with the command of the Lord Jesus Christ (Matt. 28:19). Baptism into the name of the Father and of the Son and of the Holy Ghost is God's sign and seal of the many relations which do or shall exist between the God-chosen recipient and each member of the trinity, i.e., covenant relationship with the Father, vital union with the Son, communion with the Holy Ghost, and through the Holy Ghost with the Father and the Son. The significance of baptism as a sign and seal will be discussed in this chapter. (Gen. 17:7, 11; Acts 2:38; I Cor. 6:19; 12:13, 27; Rom. 8:16; II Cor. 13:14; John 16:13, 14, 15.)

C. THE MEANING OF BAPTISM.

1. Baptism is a sign. Sprinkling with water signifies, represents, pictures for us, cleansing from sin.

(a) Baptism signifies to us the cleansing work of Christ.

(1) It represents that cleansing

* It is true that there are several instances of baptism which at first sight might seem to demand immersion, e.g., Mark 1:10; Acts 8:38, 39. A close examination of these passages, however, leads one to the conclusion that in both instances the individual might have walked down into the water and received baptism by sprinkling or pouring. This seems especially obvious in Acts 8:38, 39, where we have an account of the entrance as well as the exit from the water. There is no distinction made here between Philip and the eunuch; both are said to have gone down into the water and both are said to have come up out of the water. Now no one would claim that Philip was immersed on this occasion, and since the same statement is made concerning both, there is nothing in this passage to demand that the eunuch was immersed. A more logical explanation of what took place would seem to be that both Philip

from the guilt of sin which Christ secured for His people by His shed blood (Rev. 1:5; I Pet. 1:18, 19). This work, together with His act of obedience to the law of God, is the ground for our justification.

(2) Baptism represents that cleansing from the power and pollution of sin which the Holy Spirit brings to pass in the lives of God's people (Titus 3:5). There are three aspects to this work: Regeneration, sanctification and glorification.

(b) Baptism signifies to us the covenant of grace, or the new covenant and its blessings.

The covenant which God made with Abraham and his seed we call the covenant of grace (Gen. 12:1-3; 17:4-14). At the Lord's Supper, the Saviour made mention of a new testament or covenant (Matt. 26:28). The blessings of the new covenant are set before us in Heb. 8:10, 12; 9:14. These are exactly the blessings secured for us by the cleansing work of Christ. The covenant of grace and the new covenant are one. True, the covenant of grace in the old dispensation had some features which applied only to Israel as a nation but, in essence, the two covenants are one. They set forth the same Saviour and the same way of salvation. They contain the same blessed promise, "I will be their God, and they shall be my people" (Gen. 17:7; Jer. 24:7; II Cor. 6:16; Rev. 21:3). Those who believe in Christ

are said to be Abraham's seed (Gal. 3:29); Christ wrought His work of redemption that the blessings of Abraham might come upon the Gentiles (Gal. 3:13, 14; Eph. 2:12-14). The new covenant is simply a later edition, a more complete statement, of the covenant of grace. In Gen. 17:11 we are told that circumcision was the sign of the covenant of grace. Now since baptism has taken the place of circumcision in this dispensation, it signifies to us the covenant of grace or the new covenant.

(c) Baptism signifies membership in the visible church.

In the old dispensation circumcision was the badge of membership in the theocratic kingdom, which was the visible church in that dispensation. In this dispensation baptism has taken the place of circumcision and is therefore the badge of membership in the visible church. This is also implied by I Cor. 12:13. It is worthy of note that children of believers were members of the visible church in the old dispensation. They received the badge of church membership when eight days old (Gen. 17:12). Now the right of children of believers to belong to the visible church has never been annulled. Indeed, the Lord Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16). (See also John 21:15.) It is evident that children belonged

to the apostolic church (Eph. 1:1; 6:1). Who, therefore, can deny to the children of believers the right to receive the sign, the badge, of church membership?

(d) Adult baptism signifies three kinds of blessings:

It signifies those blessings which the recipient professes to have received, namely, regeneration, conversion, justification and adoption; those which the recipient is now receiving, which we shall sum up under the term "sanctification"; and those which the recipient is to receive in the last day, namely, glorification.

(e) Infant baptism signifies the same blessings as adult baptism:

It signifies the blessing of regeneration which the recipient may or may not have received as yet (Jer. 1:5; Luke 1:15), and the blessings of conversion, justification, adoption, sanctification and glorification which he will receive in God's good time if he is a true child of the covenant.

2. Baptism is a seal or pledge.

(a) In the old dispensation, circumcision was a seal (Rom. 4:11). Since baptism has taken the place of circumcision, it is also a seal. Baptism is like a notary's seal or a wedding ring. It is God's pledge that His promises will be kept.

(1) Adult baptism is God's pledge that the blessings signified by this ordinance have been in part, and shall be fully, bestowed upon the recipient who is a true believer (Gen. 17:11). In this ceremony the recipient also pledges that he will be faithful to the vows which he takes, namely, to submit to Christ as his teacher, to obey and serve Him as his Lord and Master as long as he lives. (See A. A. Hodge, *Manual of Forms*, page 25.)

(2) Infant baptism is God's pledge to bestow upon the recipient who is a true child of the covenant the blessings signified by this ordinance. In receiving baptism for their child, the parents pledge that they will be faithful to the vows taken on this occasion, namely, to bring up the child in the nurture and admonition of the Lord. (Eph. 6:4; A. A. Hodge, *Manual of Forms*, pages 13, 14.)

3. Baptism is a means of grace.

A means of grace is a channel

and the eunuch walked down into the water where Philip baptized the eunuch by sprinkling or pouring, after which they both came up out of the water. Paterson, in his commentary on the Shorter Catechism, says, regarding the manner or mode of baptism, "When we consider the way in which the thing signified by baptism is expressed (Tit. 3:5, 6; Heb. 10:22), and that the pouring out of the Holy Spirit is expressly called baptism (Acts 10:44, 45, compared with chapter 11:15, 16); when we consider the divers washings of which the apostle speaks in Heb. 9:10; or, as it is in the original, divers baptisms; referring probably to the various liquids which were used, viz., water, and oil, and blood, into which it is not very likely that the people and various things were plunged; and that Christ speaks of a baptism of blood, with which He was to be baptized; when we consider also the instances of the administration of this ordinance by the apostles

(Acts 2, where we read of 3,000 being baptized in one day); the baptism of the jailer and his family, and of the Apostle Paul (Acts 16 and 9:18); the one in prison, and the other in a private house where it is probable they had not much water and as probable that the administrators would not have brought them forth to the nearest water—the one at midnight, which was dangerous, and the other in the weak state in which he then was, after three days' fasting (Acts 10:47, 48); and, moreover, when we consider that the yoke of Christ is easy and His burden light; and that His religion is adapted for all parts of the world—the coldest as well as the hottest; and for all constitutions—the weakest as well as the strongest; when we consider all these things, we must conclude that baptism may be administered by sprinkling as well as by plunging—nay, that sprinkling or pouring is most agreeable to the general tenor of Scripture" (pp. 309-310).

whereby the benefits of salvation flow from God to His people. The means of grace are three: the Word, the sacraments and prayer. Baptism is a means of grace, a channel, whereby the blessings signified and sealed are conveyed and bestowed by the Holy Spirit upon believing recipients. In brief, by baptism believers are strengthened in their faith and, in consequence, bring forth the abundant fruits of faith in their lives (Acts 22:16; Rom. 6:3; Gal. 3:27).

Being a sign, baptism brings to mind, both in the case of the adult convert from the world and in the case of the child of the covenant as it comes to years of discretion, the blessings of the covenant. In both cases, being God's seal or pledge, it assures the heart of the blessings which it signifies, and thus strengthens the faith. It constrains the recipient, whether child or adult, to obedience and attendance upon the other means of grace, and thus results in his growth in sanctification.

D. THE QUALIFICATIONS FOR BAPTISM.

1. The first qualification for adult baptism is a creditable profession of faith and promise of obedience. When the eunuch said to Philip, "What doth hinder me to be baptized?" the latter replied, "If thou believest with all thine heart, thou mayest" (Acts 8:36, 37). To believe with all the heart involves a creditable profession of faith and promise of obedience.

(a) A creditable profession of faith involves:

(1) A knowledge concerning the gospel. We need to know certain facts concerning Him of whom the gospel speaks: Who Jesus Christ is (Isa. 7:14; John 1:1, 14; I John 5:20; Matt. 16:16; John 11:27; Matt. 27:54); why He came to earth (Matt. 1:21; Luke 2:off; Matt. 20:28; Gal. 4:4, 5); what He did to save His people (Isa. 53:6; Gal. 3:13; I Pet. 2:24; II Cor. 5:21; I Cor. 15:3). We also need to know how this so great salvation is obtained, i.e., by the Holy Spirit working in us saving faith (S.C. 31; Eph. 2:1, 8) and by our accepting the Lord Jesus Christ as personal Saviour (Acts 16:30, 31; John 1:12).

(2) Repentance. We must know our need for the gospel. We are guilty of sins of omission and commission. We have sinned in

thought, word and deed. The wages of sin is death, eternal separation from God (Rom. 3:10-12, 23; 6:23). To repent is to be sorry for our sins, not merely because of the havoc they have wrought in our lives or the lives of others, but because they are grievous in God's sight. To repent is to turn from our sin with hatred and loathing, to turn to God confessing our sins, asking His forgiveness and receiving His remedy (II Cor. 7:10; Mark 1:15; Acts 2:38).

(3) A profession of faith in Christ as Saviour. (Acts 8:37, 38; Rom. 10:9, 10; Matt. 10:32, 33.)

(b) A promise of obedience (1) is a promise to obey Christ and His laws; (John 14:15; 15:14; Matt. 28:20); a life of obedience is the test of a sincere profession of faith (Matt. 7:21; James 2:20).

A promise of obedience (2) requires obedience to all lawful authority, whether it be that of the state, the home or the church (Deut. 6:13; 10:20; Rom. 13:1-7; Ex. 20:12).

2. Other qualifications for adult baptism are:

(a) An understanding of the meaning of the sacraments.

(b) Some knowledge of the duties and privileges of communicant church membership, in order that God may be glorified and the church and individual may profit thereby. In the apostolic church there were instances where adult converts were baptized immediately after their conversion, having received only brief instruction (Acts 8:26-39; 16:30-33). More intensive instruction followed baptism (Acts 2:41, 42). On the other hand, in the post-apostolic church it was customary to have catechetical classes for converts before admitting them to the church. This is also the practice on many mission fields today. Not having the power to discern at once the sincerity of a convert's profession as the apostles did, we would do well to follow the practice of the post-apostolic church and some missionaries of today, delaying baptism until after a period of catechetical instruction and opportunity to test the sincerity of the convert's profession by his manner of life.

3. The qualifications for infant baptism are:

(a) A creditable profession of faith by the parents, parent, or another acting as a parent. The parents should be communicant members of the particular church in which the child, by virtue of his baptism, becomes a non-communicant member. Unless the parents are subject to its authority, the church has no opportunity of fulfilling the obligations which it assumes in infant baptism, i.e., to see that the child exercises the privileges and duties of non-communicant church membership.

(b) A life of obedience on the part of the parents, parent, or another acting as a parent. This means that the parents must be church members in good and regular standing. Church membership is an evidence that one has made a creditable profession of faith; good and regular standing in the church is an evidence of obedience in a denomination which is faithful in the exercise of church discipline. Those who are not church members in good and regular standing are not eligible for the sacraments, and therefore cannot present their children for baptism.

QUESTIONS

Baptism

1. What is baptism?
2. What is the Scriptural warrant for adult baptism? infant baptism?
3. What are the various modes of baptism? Which one do we prefer? Why?
4. In whose name do we baptize, and what does this action signify?
5. What is the meaning of baptism?
6. What is a sign? a seal? a means of grace?
7. What does baptism signify to us?
8. What does adult baptism signify to us?
9. What does infant baptism signify to us?
10. In what sense is baptism a seal?
11. What does adult baptism seal or pledge?
12. What does infant baptism seal or pledge?
13. How is baptism a means of grace?
14. What is necessary in order that baptism may be a means of grace?
15. What graces does adult baptism convey under these conditions?
16. What graces does infant baptism convey under these conditions?

The Presbyterian Guardian

EDITORIAL

What Price Loyalty?

LOYALTY is sometimes a fine quality. Often it is also a costly quality, exacting from its owner a heavy price. Like other virtues, loyalty can be perverted and thus cease to be a virtue. And when it ceases to be a virtue, the possession of it demands a greater price than the Christian may pay.

Many individuals have remained as members of the Presbyterian Church in the U.S.A. because they want to be loyal to their church, for one reason or another. Sometimes it is because they want to be loyal to Sunday school classes which they have built up, and to which they can teach the gospel. Other times it is merely loyalty to a building which their parents or they themselves have helped to build. The cost of leaving these things and sacrificing for a new church is more than they feel they can pay. But a recent instance of this kind shows that the price they are paying for remaining in the church is even greater.

A young man recently returned to his home for the first time in several years. It had been a devout home, the husband an elder and Sunday school superintendent, the wife a teacher in the Sunday school. Came the 1936 General Assembly of the Presbyterian Church in the U.S.A., and they chose to remain "loyal"; their minister was orthodox. Some time later their minister accepted a call to another church and was succeeded by a Modernist. But they felt they should still remain loyal to their church; that minister would not always be there. Gradually the elder was "eased" out of his position in the Sunday school, and finally dropped altogether. Soon he became an inactive elder. Receiving no preaching of the truth in their own church, he and his wife began to seek it in other churches, yet kept in occasional touch with their former church.

When the young man returned to

this home after his prolonged absence, he found a father and a mother strangely changed. No more was there a wholehearted devotion. No more was there the familiar joy in the Lord which he had known in them. No more a burning zeal for the things of God. A complete extinguishing of the flame? No, but merely the smoking embers of a former fire. Their spiritual life was slowly but surely becoming smothered.

That is a price no Christian can afford to pay for anything. But it is the price this couple has paid for "loyalty". And they are not alone.

—J. P. G.

The Example of Our Lord and His Apostles

THEN answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not my own glory: there is one that seeketh and judgeth" (John 8:48-50).

"For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children" (Luke 7:33-35).

"Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Peter 2:23).

"Being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day" (I Cor. 4:12, 13).

* * *

"A good man was ther of religioun,
And was a povre Persoun of a toun;
But riche he was of holy thought and
werk.

He was also a lerned man, a clerk,
That Cristes gospel trewely wolde
preche;

His parissshens devoutly wolde he
teche.

Benigne he was, and wonder diligent,
And in adversitee ful pacient; . . .
He wayted after no pompe and rever-
ence,

Ne maked him a spyced conscience,
But Cristes lore, and his apostles
twelve,
He taughte, but first he folwed it him-
selve" (Chaucer—Prologue to
The Canterbury Tales).

Blasphemer

THE antics and tortuous verbiage of Father Divine, Negro religious humbug, are laughable to many people. Indeed, mirth is almost thrust upon us by words which he either uses in the wrong place or invents. He declares, ". . . all these Blessings I have called into expression and you can see them for I have tangibilated them." So we cannot take him seriously.

Nor should we merely laugh, for above all other things, Father Divine is a blasphemer. The quotation above is from his magazine, *The New Day*, dated "September 4th, 1941 A.D.F.D." The "A.D.F.D." proclaims what he everywhere insists—that he is God.

Such words as God, I, me, my, are capitalized all alike—"GOD," "I," "ME," "MY." He quotes a portion of a statement made during an imprisonment in 1932, "Stone prison walls and iron prison bars cannot hold ME, for I AM SPIRIT, yet SPIRIT MATERIALIZED!—I caused you to realize GOD is PRESENT everywhere!" He speaks of "MY ACTUAL PRESENCE transmitting MY OMNISCIENCE." On the cover of the magazine, beneath his picture taken at a "banquet table," is this blasphemous quotation, "I speak in words, but more so in deeds and actions, I put MY Spirit in the people, and cause them to walk in MY Statutes." And the further legend for the picture, "Father Divine addresses the multitudes as they gather around HIS bountifully laden Banquet Table known as 'God's Holy Communion Table.' What was promised, predicted and recorded in the Scriptures, HE is this day fulfilling."

Thus we see thousands flocking after fables not even "cunningly devised," and observe how ready the human heart is to believe a lie. We also are moved to redouble our efforts to make known the glorious, joyous Truth as it is in Jesus.

—J. P. G.

The Christian Book-of-the-Month Club

By THOMAS R. BIRCH

HAVE you read the article, "The Christian's Reading," by Dr. Lawrence B. Gilmore, beginning on the first page of this issue? If so, you will understand why, when it first reached my desk, it filled me with a desire to do something constructive toward the accomplishment of the goal it set for readers of THE PRESBYTERIAN GUARDIAN. And out of that desire has grown an idea which I believe every reader should consider thoughtfully and which most readers will want to use.

THE PRESBYTERIAN GUARDIAN is launching "The Christian Book-of-the-Month Club." Fashioned in large part upon the plans successfully used by secular book clubs, it will provide a means whereby our readers may build up a Christian library at average savings of more than twenty per cent. over the retail price of all books offered. Included in the list of books available to members of The Christian Book-of-the-Month Club will be almost every conceivable type of Christian book—popular treatises, devotional books, doctrinal studies, theological classics, children's books, books of sermons, discussions of controversial subjects, exposés of false cults, and, in fact, almost any book that the popular vote of the members of the club demands.

Here is how the plan will work. Each month, in the issue of the 25th, THE PRESBYTERIAN GUARDIAN will announce a list of four or more books available to members of the club during the following calendar month at a substantial discount over the list price. A brief description of each book will be given, and members may make their choice of any or all of the books offered. We regret that the publishers will not allow us to send the books on approval. Therefore, they will not be returnable.

Members of The Christian Book-of-the-Month Club need purchase as few as four books a year, without forfeiting their membership. If fewer than four books a year are purchased, the difference between the club price and the list price of the books already purchased will be billed at the end of the year.

Book List for November

WHAT IS FAITH?, by J. Gresham Machen, D.D., Litt.D. Another of the timeless works by this master theologian, the book deals in popular and understandable terms with the facts and nature of Christian faith and exposes the error of modern and subtle denials of the faith. Every Christian library should contain it. The publisher's stock is limited, so order promptly. Price to members, \$1 (retail list price, \$1.25; members save 20%).

THE CHILD'S STORY BIBLE, by Catherine Vos. A book that we can unhesitatingly recommend as the finest Bible story book for children we have ever seen. An absolute "must" if there are children in your home, and a wonderful Christmas present for any child. Price to members, \$2.25 (retail list price, \$3; members save 25%).

THE BIBLE AND THINGS TO COME, by David Freeman. A discussion of prophecy and a detailed study of it from the amillennial viewpoint. An effective antidote to the claims of Modern Dispensationalists. Price to members, 80c (retail list price, \$1; members save 20%).

THE PRESBYTERIAN CONFLICT, by Edwin H. Rian. A detailed, complete and dispassionate history of the doctrinal decline in the Presbyterian Church in the U.S.A. and the establishment of The Orthodox Presbyterian Church. Indispensable to any student of Presbyterian church history. Price to members, \$1.40 (retail list price, \$2; members save 30%).

WHEN THOU SITTEST IN THINE HOUSE, by Abraham Kuyper. A book of meditations for the home that breathe the atmosphere of true Christian piety and devotion. This book belongs in every home that has a family altar. Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

BORDEN OF YALE, by Mrs. Hudson Taylor. The biography of a young man whose life was wholly consecrated to the service of his Lord. Price to members, 80c (retail list price, \$1; members save 20%).

There is no charge for membership in The Christian Book-of-the-Month Club. You pay only for the books you want, and buy as few or as many as you want. In other words, you have absolutely nothing to lose and a very great deal to gain by membership in the club.

And as a special inducement, for a limited time only, we will send to new members, entirely free of all charge, a copy of the paper-bound edition of Dr. Machen's great classic, *Christianity and Liberalism*. Regularly selling for seventy-five cents a copy, this unanswerable refutation of the claims of Modernism is yours at no cost whatever. Perhaps you already have a copy; if so, you will want an extra one to lend to Christian or non-Christian friends, or to that boy or girl who is just beginning to meet the seductive arguments of unbelief in school or college. And if you have no copy in your own home, don't wait another day to avail yourself of this unusual opportunity to secure the book that even Dr. Machen's theological opponents acclaimed.

Christmas is not far away, and the Christian Book-of-the-Month Club provides a wonderful opportunity for you to secure the very finest in Christian gifts—a truly Christian book. From the list on this page, and from the list to be published next month, you can do your Christmas shopping with ease and at an actual cash saving. You need not limit your purchases to a single copy of any listed book; no matter how many copies you order, you will still receive the book club discount. Why not start making out your Christmas list now?

On page 109 of this issue is an application for membership in The Christian Book-of-the-Month Club. Fill it out today and send it to THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia. If you wish, you may include your first book order from the list on this page. Please also give us the name of any book that you would like to see included in the list at a later date. But mail the application now, and your copy of *Christianity and Liberalism* will be sent to you at once.

The Fate of an Unjust King

A Meditation on Jeremiah 22:13-19

By the REV. BURTON L. GODDARD

IN THE fancy of children, kings belong to the realm of fable and legend and have no share in the everyday world in which we live. More mature youth, given to hero worship, pictures the royal personage as the grandest being on earth and covets the privilege of some day actually seeing a king in all his splendor. The coronation ceremony is always proof of yet another truth—the fancies and dreams of childhood, though often imprisoned and secret, still dominate adult emotions, and men with gray hair and bowed frames are thrilled at the sight of the king in all his resplendent pomp and glory.

It is difficult for us to realize that kings are human, that they undergo the same experiences which come to us, that they are tempted, that they sin, and that they are visited by divine judgment. Yet this is all true—too true, sometimes—and the Bible gives many such instances that we may be admonished to flee from like sins.

Serious Charges

One of the last kings of Judah was a man of wicked character. Originally, his name was Eliakim, but he bought from the powerful ruler of Egypt the right to rule and was given by this pharaoh a new name, Jehoiakim.

To Jehoiakim, the throne of Judah signified nothing of responsibility, either to God that he should walk in the fear of the Lord or to his subjects that he should consider their welfare and reign in justice and with mercy. The price Pharaoh Necho had demanded for the throne, Jehoiakim exacted mercilessly from the people. He also impressed them into his service and, without wages, compelled them to erect regal palaces which would vie with those of Ahab and Solomon in splendor. His father, the godly Josiah, had trembled at the recitation of God's requirements as written in Scripture, but the hardened son plunged his penknife into the scroll of Jeremiah's prophecy and cast it angrily into the fire. The woes pronounced by another prophet kindled his wrath to such an extent that he sought the prophet's life, dispatched unprincipled men to seize him as he

fled into Egypt, and with his own sword ended the life of the man of God. The worship of Assyrian and Egyptian deities flourished in Judah, and no effort was made to bring about a purity of religion. For the true religion Jehoiakim had no care. Of some men the Bible says nothing bad; of this man it says nothing good.

Moreover, God was to bring him face to face with his sins, condemn them in no uncertain terms, and warn him that unless he changed his ways he would bring utter ruin upon himself and the nation. In accordance with God's purpose, the prophet Jeremiah went down one day from the temple to the royal palace and boldly charged the king with his various sins: violence, oppression, undue love of money and luxurious dis-

play, vanity, injustice, bloodshed. The charges were pointed and stinging. Without doubt, embarrassment and rage must have seized the proud sovereign, and from that day we may be sure that he was a sworn enemy of Jeremiah. But Jeremiah had been faithful to his Lord's command and had done only that which God had directed him to do.

Grave Consequences

Before his message to Jehoiakim was finished, he prophesied the king's fate if he refused to repent. Like the "man without a country," he would come to the end of life "unwept, unhonored, and unsung." No royal procession would bear him to the grave. No mourners would lift their voices in lamentation. His dead body would be cast forth outside the city into the open field where the birds of heaven could swoop down and devour it. No one would care. As Eliphaz the Temanite truly remarked, "They that plow iniquity, and sow wickedness, reap the same."

Just how the prophecy was fulfilled we do not know. The writers of Scripture barely mention his death. The historian Josephus says that Nebuchadnezzar slew him and cast his body outside the city walls, unburied. We can well believe this to be true. For eleven years he played the unfeeling despot and defied heaven and earth. For eleven years he ground the poor beneath his heel. For eleven years he sneered at justice. But when the eleven years had come to their full, the tables were turned and justice emerged the victor. God was still on His throne!

Timely Observations

What does life mean to you, anyway? Are you like Jehoiakim? Are you merely interested in making your mark in the world? Are you out to seize what you can and "let the devil take the hindmost"? The world is full of such people today. Or do you feel compassion toward the poor? Do you try to share the burdens of the one who is helpless and unfortunate? Have you gone out of your way to visit the sick?

So many of us live in our own little cells and forget that our Saviour made it His practice to help those who were distressed in body and soul. We work for our own advancement and are not troubled if our gain makes

A Rally For Men

A RALLY for all men who are friends and supporters of Westminster Seminary will be held on the campus on Friday evening, October 31st. At seven o'clock there will be a fellowship supper (40 cents) and at eight o'clock a business meeting to elect officers and discuss plans of the Men's Committee of the seminary. Following the business meeting, there will be an address by Dr. Cornelius Van Til, who has just returned from a year's leave of absence. An interesting feature of the evening will be the showing of motion pictures of the Tenth Anniversary Commencement Exercises and of the 1941 Opening Exercises.

This is the first Westminster Seminary rally for men, and it is hoped that there will be a banner attendance.

loss for another. Sometimes we actually scheme and plan how we may take advantage of our neighbors or those with whom we do business. Yet we profess to know God and to be His people.

How can this be? Jeremiah told King Jehoiakim that a man who knew God would follow justice in his dealings and would be considerate of the one who was poor and needy.

You say that you are a Christian, that you know God. You profess to have received His Son as your Saviour. You claim His salvation. If your profession is true, you will bear witness to the fact by living not just for yourself but with every thought for those about you. You will pray for them and speak kindly to them. You will help them when they are in need. You will comfort them when they are in sorrow. You will be content with what you can earn in an honest way, a way which does not bring injury to others.

Do you know God?

If not, think of King Jehoiakim, and yourself, and listen:

"Then Christ, the Gardener, said,

These many years

Behold how I have waited
For fruit upon this barren tree, which bears

But leaves! With unabated
Patience I have nurtured it; have fed
Its roots with choicest juices;
The sweetest suns their tender warmth
have shed

On it; still it refuses
Its blossom; all the balmy summer rain

Has bathed it; unrepaying,
Still, its green and glittering leaves,
in vain

And empty show arraying,
It flaunts, contented in its uselessness,
Ever my eye offending.

Uproot it! Set it in the wilderness!
There no more gentle tending
Shall it receive; but, pricked by nettle stings,

And bruised and hurt, and crowded
By stones, and weeds, and noxious
growths of things

That kill, and chilled 'neath
shrouded
And sunless skies, from whose black
clouds no rain

Shall fall to soothe its anguish,
Bearing the utmost it can feel of
pain,

Unsuccored, it shall languish!"

Orthodox Presbyterian Church News

By EDMUND P. CLOWNEY, JR.

Presbytery of New Jersey

CALVARY Church, Bridgeton: Fall plans stress Sunday school work, emphasizing the school as an evangelistic organization. Professor R. B. Kuiper of Westminster Seminary spoke at the organizational meeting of a teachers' training class and also was guest of honor at the Rally Day banquet.

Calvary Church, Ringoes: Renovations undertaken this fall by the Board of Trustees include sanding and varnishing of the floor, adapting the basement for winter use, and complete painting of the interior of the church. . . . Mr. and Mrs. Richard B. Gaffin of Tsingtao, China, brought missionary messages at recent morning and evening services, and Professor Edward J. Young occupied the pulpit on the last Sunday of September.

Grace Church, White Horse, Trenton: Bibles and Bible-story books are the awards offered by the new Go-To-Church Brigade, organized by the pastor, Dr. Lawrence B. Gilmore, to

stimulate the attendance of children at the regular church services.

Faith Church, Pittsgrove: First-hand recounting of the Zamzam drama packed Faith Church on Sunday evening, September 28th, when the Rev. Roy Brill of the Africa Inland Mission told of God's providential care of the missionaries on the torpedoed vessel. . . . The Rev. Edward B. Cooper, pastor, announces that plans have been made for dedication services next month.

Calvary Church, Wildwood: The Rev. George W. Marston of Philadelphia has held a series of fall evangelistic services for one week. Four communicant members have recently been received and one covenant child baptized. . . . Bridgeton and Pittsgrove young people joined the Wildwood group in a late September beach party which, in the evening, was addressed by the Rev. John P. Clelland of Wilmington.

Presbytery of Philadelphia

THE presbytery will meet on November 14th in Gethsemane Church. It is expected that, at a public meeting in the evening, Mr. Richard B. Gaffin will preach his trial sermon for licensure.

Calvary Church, Germantown, Philadelphia: The Rev. Theodore J. Jansma reports that the fall program is in full swing, with catechism classes for the children now held each Saturday. The Women's Missionary Society has resumed its activities, and at the first meeting was addressed by Mrs. Richard B. Gaffin. . . . Three communicant members have recently been received and it is expected that two covenant children will be baptized this month. . . . Two ruling elders—Mr. Howard Silbert and Mr. William Kingma—were elected by the congregation, and plans for their installation are being made. . . . The architects have completed their plans for the new church building to be erected on the lot purchased by the church, and a committee is now working on the securing of funds for its construction.

Gethsemane Church, Philadelphia: From its repaired roof to its reconditioned floor, including a fresh paint

November Journal

THE subject of the old and new covenants in their relation to the dispensations of God's dealing with man is treated in the November issue of the Westminster Theological Journal which is about to be mailed. A number of important books, many of which will be most helpful to ministers of the gospel, are also reviewed in this issue. We suggest that if you have let your subscription expire you hasten to renew it, or if you are not a subscriber, that you remit fifty cents for this issue or one dollar for a year's subscription to The Westminster Theological Journal, Chestnut Hill, Philadelphia, Pa.

job in between, the church has been completely renovated, according to the Rev. Samuel J. Allen. . . . The Calvin Institute of the Bible meets in Gethsemane Church each Monday evening at 7.30. . . . The Women's Missionary Society has been reorganized and will meet each month. . . . On October 19th Mr. Allen exchanged pulpits with the Rev. Theodore J. Jansma of Calvary Church, Germantown, and on the 26th Mr. Gaffin will be the guest preacher.

Grace Church, Middletown, Delaware: The Rev. Robert H. Graham reports that top attendance continues at the church for the morning services. "What the Bible Says About Jesus" is being discussed by the pastor in a series of Sunday evening sermons. Topics include: "What the Old Testament Says About Jesus," "What Paul Says About Jesus," "What the Devil Says About Jesus," "What Jesus Says About Himself." Mid-week services are devoted to the study of the Westminster Confession of Faith. . . . Mr. Richard B. Gaffin and Miss Margaret Hunt will be speakers on Missionary Sunday, November 9th. Annual pledges to the missionary work of The Orthodox Presbyterian Church will be received at the close of the morning and evening services.

Atonement Church, Philadelphia: Student pastor for the congregation is Mr. Jacob Eppinga of Detroit, now enrolled at Westminster Seminary. Mr. William Kingma was the preacher during the summer and early fall.

Mediator Church, Philadelphia: Fall work for the children has begun with Friday night classes in Bible study. Mr. and Mrs. Alan Tichenor and Mr. and Mrs. Edmund P. Clowney are in charge. Mrs. Clowney is the former Miss Jean G. Wright of Buffalo, New York. . . . The church young people are commencing a study of the history of great Christian doctrines. Morning sermon themes follow the Westminster Shorter Catechism.

Mediator Chapel, Philadelphia: The Rev. James W. Price has begun a Thursday night class in the meaning of church membership, following the course now current in the GUARDIAN. Growing interest and increased giving in the community, together with the support of Mediator Church, has made possible the laying of sidewalk around the new building, and further improvement to the grounds. Classes in the chapel are held on Friday

afternoons for grade school children and on Friday evening for the older students.

Faith Church, Harrisville: The Rev. Charles G. Schaufele tells of a banner fall Rally Day service with eighty-eight present in the Sunday school and a special offering for new pews amounting to \$257.77. The pews have been installed. . . . Week-day Bible classes for children of all ages were begun this month. The Machen League is joining with the young people of New Hope in an Armistice Day conference, bringing the Rev. Edward L. Kellogg and Miss Margaret Hunt as speakers.

New Hope Church, Branchton: Plans for redecorating are now definite. A special offering of \$405 was received toward the paying off of the mortgage. The Women's Missionary Society gathered recently for an all-day meeting in the pastor's home at Harrisville. Delegates for the Presbyterian have been chosen.

Covenant Church, Pittsburgh: Interested Presbyterians of the vicinity were attracted by a special series of sermons recently preached by the pastor, the Rev. Calvin K. Cummings, on "Modernism in the Presbyterian Church in the U.S.A." Sunday school growth has been aided by the purchase of a 7-passenger Plymouth which does service as a bus for the children.

Calvary Church, Willow Grove: This church, under the pastorate of the Rev. Robert Strong, celebrated its fifth anniversary on October 5th. In the past five years, two hundred new communicant members have been received; giving to all causes has exceeded \$40,000; and, on a \$20,000 investment in grounds and building, the indebtedness has been reduced to less

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than \$7,000. Grateful to God the giver of every good gift, the congregation enters upon a new phase of its work with high hopes.

Redeemer Church, Philadelphia: The Rev. Thomas M. Cooper of Lincoln, Nebraska, has accepted a call to the pulpit of Redeemer Church and will assume his new duties on Sunday, October 19th.

Knox Church, Philadelphia: The fall communion service was held on Sunday, October 5th, with a large attendance. . . . Special evangelistic meetings are being planned for the second week in December, and will be conducted by the Rev. J. Marcellus Kik of Montreal, Canada.

Calvary Church, Middletown, Pennsylvania: An intensive fall program has been launched, with a committee of twenty-five members appointed for visitation work. The committee is divided into two groups, with a captain over each. One group is calling on all those in any way connected

with the church or Sunday school, and the other is visiting new families. A ten-week program in the church, culminating in a week of evangelistic services, has been planned, and will include a doctrinal and an evangelistic series of addresses by the pastor, the Rev. Edward L. Kellogg, at the Sunday services. The Rev. Robert S. Marsden will conduct studies in personal work at the mid-week services throughout the period.

Presbytery of Ohio

COVENANT Church, Indianapolis, Indiana: Celebrating its fifth anniversary, the Covenant Church was host to the presbytery at its regular fall meeting. The Rev. Everett C. DeVelde and the Rev. J. Lyle Shaw took part in an evangelistic service conducted in connection with the sessions of presbytery.

Presbytery of the Dakotas

THE Women's Missionary Society at Wilton, North Dakota, is launched on its winter program. Fifteen women attended a recent meeting at the home of the pastor, the Rev. C. A. Balcom; the ladies of the church at Baldwin joined with them in a joint meeting on October 23rd.

Aurora Church, Aurora, Nebraska: The letters to the seven churches, recorded in the Book of Revelation, formed the theme of the second annual Bible Conference held in the Aurora Church. The pastor, the Rev. Calvin A. Busch, tells of a good attendance to hear the guest speaker, the Rev. W. Benson Male of Denver, Colorado.

Faith Church, Lincoln, Nebraska: By unanimous vote of the congregation, Dr. James B. Brown was called as pastor of Faith Church, to succeed the Rev. Thomas M. Cooper.

Jennings Memorial Church, Omaha, Nebraska: A recent visit of the Rev. Robert S. Marsden was a stimulus to the interest and enthusiasm of the members. . . . On Rally Day sixty pupils in the Sunday school were promoted to higher classes. . . . On October 5th two persons united with the church on reaffirmation of faith and three covenant children were baptized. Six young people are now receiving instruction and will make profession of faith early next year.

The Rev. A. Culver Gordon, pastor of the churches at Bancroft and Man-

chester, South Dakota, has been appointed a chaplain in the United States Army Reserve Corps and has already been called to active duty in the service. . . . Daily vacation Bible schools at both of Mr. Gordon's churches had fifty students for two weeks of all-day sessions. . . . The church at Manchester is engaged in negotiations with the Presbytery of Huron of the Presbyterian Church in the U.S.A. to buy the church property which was lost through the foreclosure of the mortgage last February.

Presbytery of New York and New England

AT Franklin Square, Long Island, autumn work began in earnest for the Rev. Bruce A. Coie early on Sunday morning, September 14th, when flames in the Legion Building, meeting-place of the congregation, roused him to a fire-fighting preface to the morning sermon. Quick action saved the Bibles, hymnals and other equipment of the congregation and, while the local firemen took over the partly-damaged building, Mr. Coie and his helpers occupied the Fire Hall and completed the moving of the equipment in time to begin the morning service on schedule. Other organizations in the Legion structure lost valuable equipment and the extent of fire damage will necessitate the rebuilding of the hall above ground level. . . . Recent guest preachers included the Rev. Robert H. Graham and Chaplain Clifford Bristow of Fort Hamilton, Brooklyn.

The Covenant and Memorial Churches of Rochester have just closed their first annual missionary conference. The speakers were Mr. Richard B. Gaffin, the Rev. J. Lyle Shaw and Miss Margaret Hunt. The conference was well-attended and both congregations gave liberally to the work of missions. . . . On October 12th the churches inaugurated their new radio program over station WHEC of the Columbia Broadcasting System. To each listener contributing one dollar or more, the churches are sending a copy of *Is the Bible Right About Jesus?* by Dr. J. Gresham Machen. . . . On Sunday, October 12th, the Covenant Church, whose pastor is the Rev. Peter Pascoe, received five new communicant members, and three covenant children were baptized.

Calvary Church, Schenectady: The

organization of a young people's society, meeting every Sunday evening, marks an expansion in the church program. . . . Two young men were recently received into communicant membership upon public profession of faith. . . . During the vacation of the pastor, the Rev. Raymond M. Meiners, the pulpit was occupied by Ruling Elder Robert Y. McCullough and Mr. Herman T. Petersen.

At Windham Plains, Maine, the Rev. Dean W. Adair and Mr. Lenville L. Hawkes are alternating in a series of Sunday morning sermons based on the Westminster Shorter Catechism. At regular intervals each family in the township is visited. . . . At West Cumberland a study of the Acts of the Apostles is in progress.

The Rev. Burton L. Goddard of Carlisle, Massachusetts, will teach in both the college and divinity school of Gordon College of Theology and Missions, beginning this fall. . . . The Rev. Lawrence R. Eyres of Deerfield, New Hampshire, will take graduate work in Harvard Divinity School leading to the degree of S.T.M. . . . The plans of the newly-constituted Deerwander Bible Conference Association include a ten-day conference next summer, a rally at Deerfield next spring, and the publication of the bi-monthly magazine, *Deer Talk*.

The Presbytery of New York and New England met in the Second Parish Presbyterian Church of Portland, Maine, on September 16th and 17th. The Rev. John Murray of Philadelphia was elected moderator and the Rev. Peter Pascoe of Rochester clerk for the coming year. Presbytery also elected a standing Home Missions Committee of five. Among the duties assigned to it are the making of necessary surveys of fields within the bounds of presbytery and the appointing of evangelists and summer workers to these fields. The committee will also confer with the denomination's Committee on Home Missions and Church Extension for the purposes of mutual understanding and cooperation.

A request was received by the presbytery from fifteen persons in Cornville, Maine, asking to be constituted a particular church of the presbytery. That body has set in motion the proper machinery for bringing about that end, and further details will be published as soon as they are available.

The Rev. Robert Moody Holmes

was granted a letter of dismission to the Florida Presbytery of the Presbyterian Church in the U.S. (Southern Presbyterian Church).

Evening services during the sessions of presbytery were addressed by the two ministerial members from Rochester, the Rev. John J. DeWaard and Mr. Pascoe.

Presbytery of California

THE presbytery convened in the First Church of Long Beach for its regular fall session. In a popular meeting sponsored by the body, the Rev. Glenn R. Coie of Bend, Oregon, spoke on "God's Call to Obedience." At a second popular service, held at the Beverly Church following a Machen League banquet, the Rev. Floyd E. Hamilton preached on "The Blessed Hope."

Beverly Church, Los Angeles: A "Mile of Pennies" campaign, inaugurated last March, has swelled the building fund of the church. It is hoped that construction work may begin soon on two recently-purchased lots across the street from the present site. . . . Summer activities included a three weeks' daily vacation Bible school and cooperation in the Blue Ridge Conferences held for the young people. Sixteen delegates attended the Blue Ridge meetings, and the Rev. Dwight H. Poundstone, pastor of the church, described the initial year of these conferences as an outstanding success. . . . Supply preachers have been the Rev. Russell D. Piper and Westminster students Wilson Albright, Louis Knowles and Robert Valentine.

The Christian's Reading

(Concluded From Page 98)

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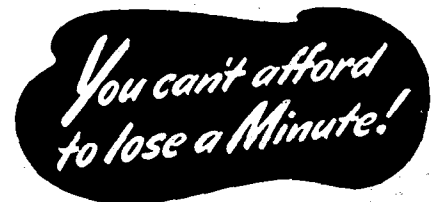
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Christian Duty and Privilege

The believer needs the Bible and Biblical reading not only at the beginning but also all the way through the Christian life. He is always the man with the Bible, and good books to help him understand the Bible. We must never forget that the Word, with the sacraments and prayer, is a means of grace. We must read it and absorb it in order to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Here we see the importance of the Westminster Confession of Faith and Catechisms, which systematize our Bible knowledge and help us better to understand the whole counsel of God.

Further, we need Bible knowledge not only for salvation and for sanctification, but also for service. We should be ready to guide those who, like Philip's Ethiopian official, need somebody to expound the Scriptures to them and preach unto them Jesus (Acts 8:30-35). We require, moreover, to be ready to give a reasoned testimony to our Christian faith, a testimony that recognizes and deals with modern unbelief, and that will be respected by thoughtful minds (I Pet. 3:15). Hear Calvin again regarding Paul's books and parchments: "Above all, let those whose office it is to instruct others look well to themselves; for however able they may be, they are very far from approaching Paul. This being the case, let them resolve to commit themselves to God, that he may give them grace to have still more ample knowledge of his will, to communicate to others what they have received. And when they have faithfully taught during their whole life, and when they are at the point of death, let them still desire to profit, in order to impart to their neighbours what they know; and let great and small, doctors and the common people, philosophers and idiots, rich and poor, old and young, —let all be exhorted by what is here

taught them, to profit during their whole life, in such a manner that they shall never slacken their exertions, till they no longer see in part or in a mirror, but behold the glory of God face to face."

The Fruit of Christian Reading

So much for Paul's example. What effect shall it have on us? Should it not make us more diligent in Christian reading, especially on the Lord's Day? Instead of wasting time on the Sunday paper with its burden of secularity and scandal, or spending it on books and magazines proper only for reading on other days, shall we not try to make steady attainment in knowledge of the Bible and Reformed doctrine? Would the Lord's Day not also be a good day in which to give special attention to THE PRESBYTERIAN GUARDIAN and thus gain a firm grasp on the thought and activity of The Orthodox Presbyterian Church?

We can do even more. Just as Paul gave out the message of salvation in epistles copied down on papyri and parchment, and now preserved for us in the inspired Word, let us give Bibles and Christian books and papers to others, especially to children.

Do we seek to do some great thing for God? Let us not overlook a small thing we can do. We can give a Bible to a child who has no Bible. We can even give him one with helps and maps and colored pictures in it. Or we can find a child with no Bible story book, and provide one for him. Perhaps we can guide young people into Bible-believing Bible study, or subscribe to THE PRESBYTERIAN GUARDIAN for some person or institution that should learn about the testimony of The Orthodox Presbyterian Church and the glorious gospel to which it is dedicated.

Our opportunity for this sort of work is limited in time. Only in this life can we seek to lead sinners from the bondage of sin and the doom of certain judgment into saving faith in Christ through God's grace. Only in this life can we distribute the printed word, or give out the inspired Word, for in heaven there are no books and parchments. Everyone in heaven will see the Living Word, whose glory shall fill every space with light and truth. Now is the time to do our part in this matter of the Christian's reading.