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Back to God—In Education

By the REV. MARK FAKKEMA

General Secretary of the National Union of Christian Schools

THEY have taken away my Lord." This is the just complaint which every truly God-fearing Christian must make concerning secularized instruction. The secularism of the schools of our land has dismissed God from His world. It has banished the Creator from creation. It has disowned "the Lord of all." What the fool has said in his heart is now by implication proclaimed from our educational housetops.

Let those who name the name of Christ awaken to the full meaning of this. Two devastating consequences are inevitable.

Deprive education of its vertical relation to God and we deprive it of its fundamental educative character. If a man is a fool who says in his heart there is no God, what must we say of the school which implicitly, if not explicitly, teaches that there is no God? The soul of education is the education of the soul. But what must we say of an education that denies the very existence of the soul? Education without religion is a sharpening of tools without giving direction as to their use. Worse than that, given a depraved human nature, education without religion is education seeking its own depraved level unhindered. Education without God is an engine without a governor. More than that, due to man's fallen state, education without God is an engine in reverse. "Without religious motive," says Wyatt Brown, "any education is adding power to irresponsibility."

If we adhere to the Biblical principle of education and make the fear of Jehovah the beginning, the chief part, of knowledge, blessings will extend not only to the field of education but also to the fields for which education

prepares. On the other hand, if we remove our Lord from the scene of educational endeavor—and thereby remove "the fear of the Lord"—we undermine knowledge in its most vital and vitalizing aspect. The truth of these Biblical maxims is forcefully brought home to every one of us who is at all conversant with the apostatizing tendency in modern churches and the demoralizing tendency as expressed in the present-day, ever-increasing figures concerning juvenile delinquency, crime, lawlessness, divorce and the general moral breakdown of modern social life.

But there is more: *An education without God dishonors our God.* If there is anything that we of the Reformed Faith hold high it is the honor of our God. Our God is a jealous God. He will not brook our disowning of Him in any field of endeavor—and least of all in the field of education, which is basic and formative to all other fields. How can we confess on the first day of the week that the glory of God is the chief end of man, and during the next five days send our children to an institution which prepares them for a life in which man is set forth as the chief end of life? The Word of God tells us that "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." If the daily, physical eating and drinking of our children should be to the glory of God, should their daily mental and spiritual eating be less to His glory? We contend, do we not, that a life of good works must proceed from true faith, must be in accord with the law of God, and must be to His glory—and it must not be founded on human-spun theories of life. If the life of

our children should be thus, should their preparation for life consist of daily instruction which does *not* proceed from faith, which is *not* in accord with the law of God, and is *not* to His glory, but which is founded on the false theories of evolutionary thinking?

Not only is the well-being of our children concerned, not only do the future orthodoxy of our church and the moral integrity of our civic life hang in the balance, but also the honor and glory of our all-glorious God is at stake. Indeed, an educational system divorced from religion is a maladjustment of the first magnitude.

A Serious Situation

Oh, that a prophet would arise in Israel! But a prophet has arisen, and he has spoken in no uncertain terms. I refer to the late Dr. J. Gresham Machen.

In his Chicago address, delivered in August, 1933, Dr. Machen said, ". . . the bearings of truth, the meaning of truth, the purpose of truth, even in the sphere of mathematics, seem entirely different to the Christian from that which they seem to the non-Christian; and that is why a truly Christian education is possible only when Christian conviction underlies not a part, but all, of the curriculum of the school. True learning and true piety go hand in hand, and Christianity embraces the whole of life—those are great central convictions that underlie the Christian school. . . . I can see little consistency in a type of Christian activity which preaches the gospel on the street corners and at the ends of the earth, but neglects the children of the covenant by abandoning them to a cold and unbelieving secularism."

In his Chicago address of 1934, Dr. Machen ponders the question, "What is there about Christianity which makes it necessary that there should be Christian schools?" His answer is, "Christianity is, indeed, a way of life; but it is a way of life founded upon a system of truth. That system of truth is of the most comprehensive kind; it clashes with opposing systems at a thousand points. The Christian life cannot be lived on the basis of anti-Christian thought. Hence the necessity of the Christian school."

Among the last words penned by

Dr. Machen were these. He wrote them in Chicago while on his way to the West, where he died.

"Compare the state of public opinion today with that which prevailed 40 or 50 years ago, and you will see that something little short of a moral revolution has come about. . . . What shall be done about it? Well, various palliative measures are being proposed. Some of them—like the introduction in public schools of 'character education' based on considerations of expediency—are positively harmful. Others of them, like the required reading of the Bible in public schools . . . are at least dangerous. All of them are woefully inadequate. The real remedy, as over against these makeshifts, is found in the establishment of Christian schools" (THE PRESBYTERIAN GUARDIAN, January 3, 1937).

God was ever gracious to His people of the Old Testament; He never left them without a prophet. God is gracious to us; He does not leave us without prophets. But our educational shortcomings are not due to God nor His prophets; they are evidences of our unfaithfulness both to God and to His prophets.

Two Kinds of Christian Schools

Christian institutions of learning on the primary level are of two kinds. There is the Christian "church school" or "parochial school." As to organization, this school is similar to that of the public school in that it is ad-

adjunct to a larger institution. It differs from the state school or public school in that it is accessory to a widely different institution. Whereas the public school is adjunct to the state, which concerns itself with the purely natural phases of life, the "church" or "parochial school" is adjunct to the church, which concerns itself with the spiritual aspect of life. Schools of the church or parochial type are found in Roman Catholic and certain Lutheran circles.

Besides the Christian "church school" we have the "Christian school." Its organization is unique. Its setup makes it adjunct to neither state nor church, although in certain outward aspects it is controlled by the institution of the state and in its spiritual aspect it is strongly influenced by the institution of the church. The "Christian school" is sponsored by an organization which is called into being for the specific purpose of supporting and operating a local school plant. The membership of the school organization—or school society, as it is usually called—comprises local individuals interested in the local Christian school project. These individuals need not be members of one and the same ecclesiastical body. (The present membership of the local Christian school societies in America is largely drawn from the membership of the Christian Reformed Church, the Protestant Reformed Church and from some congregations of the Reformed Church.) Although the membership of a school society may include persons affiliated with two or more church denominations, they must agree on the doctrinal principles basic to the instruction which is given. These principles are laid down in an article of the constitution of the school society. To this all members of the school society must subscribe. This is, we believe, the type of Christian school that Dr. Machen had in mind.

It is evident that there is a rather marked difference between the "church school" and "Christian school." The control and operation of the church school is thrust upon the local church board, all of whose members may or may not be faithful supporters and ardent advocates of Christian instruction. The control and operation of the Christian school proceeds from a local

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A Plan for a Vacation Bible School

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

BIBLE school work for children in the summer vacation offers a priceless opportunity for evangelistic effort of the most fruitful and enduring kind. The work deserves and requires the pastor's best theological and practical ability. He should be principal of his own school and do the planning for it according to the needs of his particular field. But to work out a good summer Bible school curriculum he needs a fundamental idea, a basic plan. Once he has a basic plan he can elaborate it, adapt it, and play it like a theme with variations. I shall try to outline such a basic plan.

The Daily Schedule

The daily schedule will be the same, whether the school runs two, three, or four weeks. Here is the schedule, with comments:

8:45 A. M.: Teachers' prayer meeting, to seek divine strength and wisdom, and the Holy Spirit's application of the Word to the hearts of the children. The prayer meeting is absolutely essential.

9:00 to 9:25: Opening exercises, a service of worship for all:

Opening praise songs, preferably from the Psalms;

Brief prayer by the principal, followed by the Lord's Prayer;

The Ten Commandments, followed by a hymn or Bible song exalting the Bible as the inspired Word of God;

The Apostles' Creed, followed by the *Gloria* (for worship, and to stress the Bible doctrine of the Trinity);

The Twenty-third Psalm, followed by a hymn or Bible song presenting the Good Shepherd as described in Psalm 23 or John 10;

Hymn or song of Christian faith and action, followed by marching music as pupils go to their classes.

Some of this opening worship service will be over the heads of the smaller pupils, but it is surprising how much of it they grasp.

(In the grading of the pupils, beginners are pre-school and first grade children, ages 5 and 6; primaries are grades two and three, ages 7 and 8; juniors are grades four, five, and six, ages 9 through 12; and intermediates are from the seventh grade up, ages

13 and up. I believe in trying to coax even older children to come to Bible school and in making the courses worthwhile for them.)

9:25 to 9:45: Memory period, each class separately. Books of the Bible, Old and New Testament passages, and catechism. The beginners and primaries use the Catechism for Young Children. Juniors and intermediates use the Westminster Shorter Catechism. Only as many questions are assigned as the children can learn well.

9:45 to 10:00: This represents a special music period for each class, in which the children learn Bible songs and hymns suitable for their age. Juniors and intermediates may sing together. Beginners and primaries do not sing so well together.

10:00 to 10:15: This represents the recess period in which each class has a separate time or place, to avoid having larger pupils bumping into the smaller ones. All play should be supervised.

10:15 to 10:30: Old Testament lesson, Bible characters and narratives with accompanying doctrinal teaching.

10:30 to 10:45: Old Testament picture or map to color.

10:45 to 11:00: New Testament lesson from one of the Gospels.

11:00 to 11:15: New Testament picture or map to color.

11:15 to 11:30: Closing exercises, all classes together. The principal may give a very brief summary of the day's lessons, or a chalk talk or poster talk on Christian faith and conduct, or on missionary work. The closing songs should include one about Christ's Second Coming or the blessed life of Heaven, and one about God's constant care. The pastor will offer the closing prayer.

The Purpose of the Course

Now let us look more closely at the course of study suggested in the foregoing schedule. The content of this course is governed by the aims of the school. The primary aim is to give the children knowledge of the Bible as God's Word and to lead them to trust in the Lord Jesus Christ as their personal Saviour. A secondary aim is

to use the material the children have learned as a commencement program.

The commencement program starts with the daily opening exercises. Then come the beginners, primaries, juniors, and intermediates in order giving their memory work and songs. The program concludes with the daily closing exercises. The curriculum itself furnishes a ready-made commencement program. The commencement forms a positive gospel appeal to the many people, some unsaved, who will come to see and hear the children, and also wins new interest and support for the school.

All the songs and hymns, even those for the smallest children, should be selected with the purpose of securing good music and attractive rhythms and, much more, with an eye to teaching as wide a range of Bible doctrine as possible. With care, songs and hymns can be selected so as to present in a season or two something about the Trinity, Creation and Providence, God's Grace in Christ, the Saviour's Virgin Birth, Incarnation, and Blood Atonement, the Holy Spirit's Work in Salvation, Christ's Second Coming, the Resurrection, Judgment, Heaven and Hell. The music should not consist of mere jingles. It should be something compatible with the dignity and glory of the gospel, and calculated to make the children feel at home in the regular services of the sanctuary.

Practical Helps

The words of the hymns are best written in longhand (printing is too slow) on charts made of large pieces of white shelf paper at least a yard in length. Large wax crayons for this purpose can be purchased at the 5 and 10 cent store. Guide lines can be made by folding the paper according to the number of lines in the stanza. There should be an opening exercise chart, a closing exercise chart, and a song chart for each class, even for the beginners, who may thus learn to read a few words. The idea, in general, is that the boys and girls learn the songs painlessly by singing them over and over from the charts until they know them by heart. It takes work to prepare the charts, but their

convenience rewards the laborer for his exertions.

It is a good idea to write the Scripture memory work also on charts. Some principals prefer to make carbon copies for a small class, or mimeographed copies for a larger group. The songs and hymns may also be mimeographed, if time permits, to enrich the children's notebooks.

Now for the Bible lessons. Suppose the school runs four weeks, except for Saturdays and Sundays. This means 20 days. Reserve two days for rehearsing the commencement program and you have 18 days for instruction.

For the Old Testament lessons 18 Bible characters from Adam to Malachi are selected, or 18 narratives giving the main current of Old Testament history. These characters or narratives are used with emphasis on their doctrinal applications. The ingenious pastor can vary his Old Testament lessons summer after summer by changing his list of Bible characters and narratives. He thus makes his Old Testament curriculum continuous. Each year he schedules the new list of lessons and their Bible references. The teachers are furnished their schedules at least several weeks before the school, so they can prepare the lessons from their Bibles, standard Bible story books, Bible dictionaries, or books such as *A Brief Bible History* by Boyd and Machen. In the classroom the children enjoy helping with the reading from the Bible or Bible story books in addition to hearing the stories related by the teacher.

For the New Testament lessons, penny Gospels are used by all the children except the beginners. Primary pupils can read at least a little, and juniors and intermediates will enjoy reading the Gospel narratives. Eighteen lessons are chosen (or as many lessons as there are days of Bible school), giving the main events and teachings of the particular Gospel used, but with emphasis on the Lord's death and resurrection as our Redeemer from sin. Matthew may be used the first summer, Mark the second, Luke the third, and John the fourth, if the pastor prefers this order. All the teachers will have the same list of references, but the older children receive more detailed exposition.

Handwork

Now what shall be done about handwork? This is a real problem.

Missionary Furloughs

THE Rev. R. Heber McIlwaine, Orthodox Presbyterian missionary to Japan, will return home on furlough early in June. Mr. McIlwaine's furlough has been set by the Committee on Foreign Missions to begin on May 1st in Japan. The furlough schedule of the committee will provide that one missionary or family will be in the United States each year.

Plans are now being made for the return of the Rev. and Mrs. Henry W. Coray to their Harbin field in the latter part of August. Funds for this purpose are urgently needed, and contributors may designate their gifts to the committee for this cause. All such gifts should be sent to the Rev. Robert S. Marsden, general secretary, 1505 Race Street, Philadelphia, Penna.

By all means reject non-Biblical handwork. Time is too precious to be spent on anything but the Bible. Outline pictures and maps illustrating the daily Bible lesson should be provided for the pupils to color. For small classes, the principal can trace simple Bible pictures or maps, using carbon paper and a dull-pointed steel stylus. For large classes, Bible pictures are better traced on white stencils and mimeographed. All pictures and maps should be fairly large and without much detail, and printed on business size paper. The pages should be gathered into a notebook bound with brass brads between brightly-colored sheets of construction paper and given to the pupil at the end of the school. After a year or two the interested pastor

develops considerable skill in preparing this visual material and also an eagle eye for locating new pictures and maps he can adapt for his work.

In addition, Sunday school picture rolls should be carefully preserved and each Bible picture mounted on strong backing, 19 by 26 inches, with title and Scripture references neatly printed. Mounting material can be cut from large cartons. These pictures will accumulate year after year and be a great help to teachers in telling their Bible stories.

In all this endeavor the first years are the hardest. As time goes by the pastor and his teachers learn to do things faster and better. Practice leads to higher standards of preparation and of teaching. Meanwhile the children are being grounded in the saving truths of God's Word.

Let us all—pastors, teachers, and church members—take new courage for summer Bible school endeavor. May no obstacle of expense or hard work hold us back. God's Word will not return void. We shall not only see our Bible school boys and girls growing up in the Christian life on earth, but we shall also meet them one day with the redeemed in Heaven. We shall see them safe within the gates of pearl. We shall hear them singing in the golden streets.

"CHRISTIAN EDUCATION" FUND REACHES SIX MILLION MARK

THE Sesquicentennial Fund for Christian Education, launched three years ago by the Board of Christian Education of the Presbyterian Church in the U.S.A., has raised a total of \$6,059,590 to date, it was announced by Dr. Lewis S. Mudge, former stated clerk of the church's general assembly.

The board is seeking \$10,000,000 to "strengthen Christian influence on the college campuses of the nation." This "strengthening" is being done through the ministrations of an Auburn Affirmationist general secretary, Paul C. Payne, who serves under a board which contains three other signers of the Auburn Affirmation, and which employs nine more Affirmationists as student pastors in universities and colleges.

The Bible Doctrine of the Separated Life

PART II

By the REV. JOHANNES G. VOS

IV. The Separated Life and the Use of Things Indifferent

SCRIPTURE recognizes a classification of things or actions which are commonly called *adiaphora*, or "things indifferent." This term must not be misunderstood. It does not mean that any act of a Christian, considered as such, can be regarded as morally neutral or indifferent, or that the Christian can at any time take a moral holiday and concern himself wholly with things morally indifferent. No act of a Christian is ever without moral significance. This is shown by Col. 3: 17 and I Cor. 10: 31:

And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

All that the Christian ever does is either for the glory of God or else contrary to the glory of God and therefore sinful. Whatsoever is not of faith is sin (Rom. 14: 23). Any particular act, considered as the act of a Christian under a particular set of circumstances, must be either for the glory of God or else sinful; there can be no third possibility. This does not mean that there are no *adiaphora* or things indifferent in themselves; it simply means that the right use of things indifferent, that is, the conscientious use of or abstinence from them, is for the glory of God, and the wrong use, or abuse of things indifferent, is contrary to the glory of God and therefore sinful. That there are certain things and practices which, considered in themselves, are morally indifferent cannot be denied for it is clearly taught in Scripture, especially in such passages as Rom. 14: 1-23, I Cor. 8: 1-13 and I Cor. 10: 23-32.

One part of Christian liberty consists in the conscientious free use of or abstinence from things indifferent, that is, things which are not in themselves unlawful. In this category Scripture includes such practical mat-

ters as what we shall eat and drink (Rom. 14: 2, 3, 6, 14, 17, 21; I Cor. 8: 8; I Cor. 10: 25-26), the observance of certain days (Rom. 14: 5-6), and such matters as marriage and celibacy (I Cor. 7: 28).

What is the duty of the Christian with respect to things indifferent? Should he abstain from all conduct which might offend any Christian? If so, what are the proper grounds for this abstinence? Or should the Christian assert his freedom by a free use of things indifferent before the eyes of men? The teaching of Scripture on these and related questions may be summed up as follows:

1. THINGS INDIFFERENT CAN NEVER BE SINFUL IN THEMSELVES. To classify something as *indifferent* and then regard it as sinful in itself is to become involved in a contradiction in terms, as if one were to speak of an honest thief, or a truthful liar. Let us assure ourselves, then, once for all, that Scripture does really teach that certain things or actions are not sinful in themselves but morally indifferent. If this fact be denied or ignored, only confusion and error can result. If any of our readers are disposed to deny that Scripture teaches the existence of *adiaphora*, we can only entreat them to make a more careful study of the 14th chapter of the Epistle to the Romans. Certain circumstances may render the use of *adiaphora* sinful by a particular person at a particular time, but this is very different from saying that the things in question are of themselves sinful. This is proved by Rom. 14: 14 and I Cor. 10: 23.

I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; save that to him who accounteth anything to be unclean, to him it is unclean.

All things are lawful; but not all things are expedient. All things are lawful; but not all things edify.

There can be little doubt that certain groups among American Fundamentalists have to a considerable extent revived the ancient Gnostic doctrine that material things can be sin-

ful in themselves. It is not difficult, however, to show how contrary this conception is to the Biblical doctrine of sin. According to Scripture, the seat of sin is the corrupt heart of fallen man, not any material thing or impersonal matter. This is shown by our Lord's words in Mark 7: 21-23,

For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man.

Scripture also teaches that sin has an *absolute* character; even the slightest sin is a violation of the whole moral law of God and brings on the sinner the sentence of eternal separation from God (James 2: 10-11; Gen. 2: 17; Rom. 6: 23). If the use of any material thing is sinful in itself, then that use partakes of the absolute character of sin and brings upon the user a deserved sentence to eternal punishment. Thus, if the use of any material thing is sinful *in itself*, then such use is sinful *regardless of the degree of use*. In that case, even the slightest possible use is an offence against the righteousness of God which brings His deserved wrath upon the user (Rom. 1: 18).

This may be illustrated as follows: Beyond doubt it is sinful to commit suicide by drinking carbolic acid. This, however, is not because the use of carbolic acid is sinful in itself, but because it is used with suicidal intent. In such a case, the sin committed is the sin of suicide, not the sin of drinking carbolic acid. Carbolic acid being a material thing cannot be sinful in itself. If its use were sinful *in itself*, that use would be sinful *regardless of the quantity used*. If one drop of carbolic acid were to be dissolved in a thousand gallons of water, and one drop of the resultant solution drunk, the drinking of that one drop would be a sin deserving the punishment of eternal death, *provided the use of carbolic acid is sinful in itself*.

Let no one say that this is simply a *reductio ad absurdum* and therefore

not worthy of serious consideration. Scripture *does* teach that sin has an absolute character, and that *any* sin, even the least, is a violation of the whole moral law and therefore deserving of the judicial sentence of eternal death. This being the teaching of Scripture, it follows necessarily that if the use of material things can be sinful in itself, then the slightest such use is deserving of the judicial sentence of eternal death. The absurdity is in the notion that sin can be inherent in the use of any material thing, not in the Scripture doctrine that even the least sin has an absolute character. It is extremely important at the present time to defend the proposition that things indifferent cannot be sinful in themselves, for this proposition is widely denied in some Fundamentalist circles today. A return to the teaching of Rom. 14 and I Cor. 8 would be a most salutary thing in the life of many churches today.

2. THE CHRISTIAN IS FREE TO USE OR ABSTAIN FROM THINGS INDIFFERENT. Since things indifferent are not sinful in themselves, the Christian is free to use them *except when there is some special reason for abstinence from them*. Scripture expressly uses the word "liberty" (I Cor. 8:9; 10:29) in dealing with this matter. The Christian's freedom to use or abstain from things indifferent is also brought out by Rom. 14:5 and 22,

One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind . . . Happy is he that judgeth not himself in that which he approveth.

Since the Christian is declared to be free either to use or not use things indifferent, it follows that any abstinence from things indifferent must in the nature of the case be voluntary and not obligatory. This is brought out by Rom. 14:21,

It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.

The word here translated "good" is *kalon*, which means "pleasant," "comely," or "seemly," but cannot possibly mean "obligatory." The same Greek word is used in Mark 9:5, where Peter, speaking of the Mount of Transfiguration, says to the Lord, "It is *good* for us to be here." This should be sufficient to show that Rom.

14:21 cannot possibly be interpreted as a divine prohibition of the use of any material thing.

3. IT IS NOT OF THE ESSENCE OF CHRISTIAN LIBERTY THAT IT MUST BE EXERCISED IN THE SIGHT OF MEN. Scripture teaches, rather, that it is to be exercised in the sight of God, and that God holds the Christian accountable for his use or abuse of this freedom. This is proved by Rom. 14:22, 6, 12,

The faith which thou hast, have thou to thyself before God.

He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks.

So then each one of us shall give account of himself to God.

A corollary of this truth that the Christian is responsible to God for his use or abuse of Christian liberty, is the command to refrain from judging others for their conscientious use of things indifferent, as shown by Rom. 14:4, 10, 13,

Who art thou that judgest the servant of another? to his own lord he standeth or falleth . . .

But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God.

Let us not therefore judge one another any more . . .

These texts speak of individual judging of individuals. The judicial function of the church in these matters will be dealt with in a subsequent section of this paper. As to individual judging, can there be any doubt that uncharitable and presumptuous judging of others for their legitimate and conscientious use of things indifferent is exceedingly common at the present day?

4. THE CHRISTIAN MUST TAKE CARE THAT HE DOES NOT CAUSE OTHERS TO STUMBLE. The Christian is accountable to God to take care that in his use of things indifferent he does not cause others to stumble or be offended. The Christian is his brother's keeper, and has a responsibility for his brother's welfare. He should therefore deny himself and *voluntarily* abstain from the use of particular things which are in themselves indifferent, when a brother

would be offended or caused to stumble by their use. This is shown by Rom. 14:7, 13, 15, 21,

For none of us liveth to himself, and none dieth to himself.

Judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling.

For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.

It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.

In this connection, it must be repeated and emphasized that, *so far as the Christian's relation to his brethren is concerned*, the abstinence spoken of in these texts is *voluntary* and not *obligatory* abstinence. It should be carefully noted that Rom. 14, I Cor. 8 and I Cor. 10:23-32 are definitely addressed to the individual Christian and not to church assemblies or judiciatories. The singular number is used throughout. These passages, therefore, present principles for the guidance of Christians in regulating their personal conduct, not principles for the guidance of church assemblies in formulating conditions of church membership. A Christian may feel that it is his duty, before God, to abstain from a particular thing which is in itself indifferent, while yet realizing that, so far as men are concerned, it is not mandatory upon him to abstain. In such a case, abstinence is obligatory so far as the relation between the Christian and God is concerned, but voluntary so far as the relation between the Christian and his brethren is concerned. Abstinence can be truly voluntary only when it is a matter between the Christian and his Lord; when it is made mandatory by ecclesiastical enactment it ceases to be voluntary and becomes obligatory. This would seem very clear from the texts above cited, taken in their context, yet it has been repeatedly claimed that Rom. 14:21 contains a *divine prohibition* of the use of certain material things. If that is the true meaning of Rom. 14:21, then all the rest of the chapter is without point and its teaching is utterly obscure.

5. IN ABSTINENCE FROM THINGS INDIFFERENT, THE CHRISTIAN'S CONSCIENCE IS FREE. Abstinence from things indifferent, while it *may* pro-

ceed from consideration for the weak conscience of a brother, can never proceed from our own conscience, except in the indirect sense that our conscience requires us to be considerate of the weaknesses of fellow Christians; for if a thing be regarded as *indifferent*, how could the use of it be sinful in itself, or how could we abstain because of our own conscience? This relation of Christian liberty to the conscience is proved by I Cor. 10: 25-29,

Whatsoever is sold in the shambles, eat, asking no question for conscience' sake; for the earth is the Lord's, and the fulness thereof. If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience' sake: conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience?

The closing words of the above citation need to be emphasized today: *Why is my liberty judged by another conscience?* Why should my liberty, in those things in which Christ has left me free, be subject to the judgment of an individual brother's conscience, or to the collective judgment of the conscience of a church assembly or judicatory? Let us ask ourselves in all seriousness, what right has any person or power on earth to bind the conscience of the Christian in matters in which Christ has declared that conscience to be free under God? The very heart of the Scripture teaching concerning the use of things indifferent is that the Christian is free to use or to abstain from using such things, *according to his own conscience*, and that for his use or abuse of this freedom he is accountable to God. The moment that specific rules are made by men concerning things indifferent, the moment that any man or body of men requires of the Christian abstinence from things indifferent for religious or moral reasons, at that moment liberty has become bondage, and the conscience, left free by God as to things indifferent, has become enslaved to the commandments of men. At that moment abstinence ceases to be voluntary and becomes obligatory, and the entire Scripture teaching on



Westminster Commencement

THE eleventh annual commencement exercises of Westminster Theological Seminary will be held on the campus at Laverock, Chestnut Hill, Philadelphia, on Tuesday, May 7th, at 3 P. M. The Rev. Louis Berkhof, President of Calvin Theological Seminary and well-known author, will deliver the commencement address on the subject, "What Shall We Preach?" Preceding the exercises there will be a luncheon of the Women's Auxiliary Committee of the seminary, at 12.30.

The Baccalaureate Sermon will be delivered on Sunday, May 5th, at 3.30 P. M., by Dr. Ned B. Stonehouse, Professor of New Testament. Friends and alumni are cordially urged to be present on both occasions.



this subject is utterly perverted.

6. A MATTER MUST BE REGARDED AS INDIFFERENT IN ITSELF UNTIL PROVED SINFUL BY SCRIPTURE. The question may be raised, How are we to decide whether or not a particular matter belongs in the category of things indifferent? In this, as in all other questions of faith and conduct, the Word of God must be our chart and compass. A matter must be regarded as indifferent until proved to be sinful, not *vice versa*. A man is regarded as innocent until proved guilty. Nothing could be more false

and dangerous than the contention of some religious teachers that a matter must be regarded as sinful until proved to be indifferent. When there is any doubt that the matter is sinful in itself, it must be left to the individual conscience. If the teaching of Scripture about a particular matter appears to be doubtful or obscure, or even seems to be contradictory, this is all the more reason for church assemblies *not* to make authoritative pronouncements or laws about such a matter. What God has clearly revealed, let the church confidently enforce. What God has not clearly revealed, let the church not presume to determine. God grant that we may be preserved from trying to have a clearer standard than the Bible, or a more complete set of moral laws than that contained in the Word of God!

Beyond question a great deal of the present insistence on the obligation to live what is called the separated life proceeds from misunderstanding of the Scripture passages dealing with the use of things indifferent. When groups of earnest Christians demand separation from particular things, in themselves indifferent, as the condition of Christian fellowship, they set up a false and unwarranted standard of fellowship, and become guilty of presumption by judging their brethren in those things in which Christ has left them free under God.

TERMS OF REINSTATEMENT OFFERED DEPOSED GERMANS

CONDITIONS under which deposed German pastors may be reinstated in their pulpits have recently been drawn up by the Reich, according to the *Evangelische Presbiterien* of Zurich.

Pastors who agree to cooperate within the structure of the church, it is said, will be allowed, considering the seriousness of the times and in the spirit of reconciliation, to return to their posts. Theological students must also declare their theological opinions and their willingness to serve the church as well as confirm their loyalty to the Fuehrer, the People and the Reich. Any accusations of political heresy must also be cleared up.

Today's Youth in Tomorrow's World

By the REV. PROFESSOR PAUL WOOLLEY

May 5th What Shall We Think About the State? Part II

A PARTICULARLY important question is that concerning the proper relationship between the Christian church and the state, between the state and the gospel. It is a question which has a tremendous amount of history behind it, yet it is a question which vigorously demands attention today for it is constantly reappearing in one form or another. Shall, for example, the state provide free transportation for children going to church schools? Shall academic credit be granted at state institutions for instruction given under church auspices? Shall the state enforce Christian morals by law? These questions are constantly arising.

The church is the divinely-constituted organism which contains within its limits all of the members of the body of Christ (Colossians 1:18-24; Ephesians 1:22f.). Its members have all received the benefits of the *special* saving grace of God. Its mission is to proclaim the gospel to all men and to nourish its own members in the faith (Matthew 28:19f.; I Corinthians 3:9).

The state is also divinely-constituted (cf. Part I). But it contains within its limits *all* men within the area where it operates, without reference to their standing in Christ. Its members have all received the benefits of the *common* grace of God but not all have received His special grace. Its mission I have already discussed.

God has granted to every man the right of free agency. He does not coerce men into accepting the gospel against their wills. No more does He coerce them into obeying the moral and ethical principles of the divine morality. The church is not commanded to coerce men for these purposes; rather it is indicated that its mission is to set before men the truth and to point out to them their responsibility.

With these principles of action the state must also be in accord. It may not force men to accept the gospel; no more may it force them to obey Christian ethics which are the fruit

of the gospel. Just as the common grace of God extends its blessings to all men, so the state should provide for all men within its sphere of action security and freedom. Beyond that it may not go.

Has the state no concern with morals then? Shall it do nothing to prevent murder? Certainly it is concerned with moral problems, but it must deal with them on the basis of the moral principles which, through common grace, are the standards of its sovereign power, whatever the latter may be. In a democracy the sovereignty lies with the people, in an absolute monarchy with the king, and correspondingly in other forms of state organization.

Since we live in a democracy, let us, for convenience' sake, talk in its terms. If the majority of the people believe that it is necessary, for security and freedom, for murder to be prohibited then the state should prohibit murder. If they believe it necessary, for security and freedom, to prohibit the sale of heroin, the state should prohibit it. The same is true, for example, with the sale of alcoholic beverages. In every case, the majority of the people must decide what is *necessary* for security and freedom. Note that the action of the state must be necessary. It is not what is wise or prudent or pleasant in the eyes of the majority that the state should do, but what is *necessary for security and freedom*. Beyond that it may not go, for if it does, it violates the principle of freedom in the name of freedom itself.

May 12th What Shall We Think About the State? Part III

Let us look at a few "burning questions" for Christians in this connection. Should the state enforce the observance of the Sabbath? Certainly not on the ground that it is a Christian obligation. If the majority of the citizens believe that it is necessary to their freedom and security that labor or amusement be prohibited on Sunday then a law to that end is in order. If, for example, men would be forced to work more than six days without a day of rest if there were not laws

enforcing such rest, then the majority of citizens might think, and rightly think, that their freedom to worship and their security of health were both endangered by the absence of such laws, and they should require the state to make and enforce a requirement of abstinence from labor on Sunday. But they must be sure that the danger is a real one.

Should the state enforce a censorship of the press and radio in the interest of morals? Certainly not in defense of Christian morals as such. The state has no more right to require by law that the press conform to Christian morals than it has to require that it conform to Mormon morals. Only when security and freedom are endangered by the expression of certain views in the press and over the radio may they be prohibited. The propagation of communism in the newspapers and over the air may be highly distasteful, but only when it becomes an actual danger to our security and freedom may it be stopped. The establishment in this country of Russian communism would, of course, end security and freedom. The mere exposition of the views of Russian communism is not as dangerous a threat to us as the suppression of the exposition would be. The facts about Russia are the best safeguard against the establishment of communism and the facts can never be fully ascertained by fallible men unless all parties to a question are heard.

The free expression of information in the field of sex may be embarrassing to many people but, even though conclusions contrary to Christian morals are drawn, such expression should not be suppressed unless it is a public danger of the type I have indicated.

Programs of the "Dick Tracy" type may keep children from sleeping at night and men like "The Lone Ranger" may have queer moral ideals, but there are always ways of dealing with the situation which are both more effective than censorship and free from the objections that cling to it.

On that day when the state begins to enforce Christian morals, Christian people may record in their diaries that the day when they will be forbidden to worship God in accordance with the dictates of His Word is near at hand. Such has been true in the past and it will be true again, if we are not vigilant.

The Presbyterian Guardian

EDITORIAL

Current Events

WE ARE happy to comply with the writer's request to print the following letter. We are sincerely sorry if any wrong impressions of Dr. Barnhouse's views have been implied by the Rev. Edward J. Young in his article, "Gog and Magog," published in the February 25th issue of THE PRESBYTERIAN GUARDIAN.

March 29, 1940.

TO THE EDITOR OF
THE PRESBYTERIAN GUARDIAN:

Dear Sir:

Someone has sent me a copy of your last issue in which there is an article attacking certain prophetic interpretations.

In the first paragraph there is a quotation of a single sentence from my writings, jerked from its context, which appears to make me teach something against which I have most frequently written.

While we are, of course, in absolute disagreement as to many points of the general prophetic plan, I am quite in accord with your argument against interpreting any current events as being the fulfillment of Bible prophecy. I am on record a hundred times in the past ten years in the columns of the magazine *Revelation* which I edit, against seeing anything more than *tendencies* in any contemporary events.

For example—although I know you disagree with the futuristic interpretation—our position is that the Roman Empire shall be restored under a personal Anti-Christ, and that a great confederacy shall be formed between Russia and Germany, and that the Jews will return to the Holy Land through the miracle working of God. We believe that none of these events will come to pass until after the Church has been removed from this earth in what we call the rapture of the believers. All that we see in the world today are tendencies. If Russia and Germany should go to war tomorrow, if the Arabs should massacre every Jew in Palestine, we would say that a wave has rolled back down the sands but that waves will come in again and that the tide is rising in the direction that we believe is outlined in Scripture.

As you distorted my position so definitely, may I ask you to be kind enough

to insert this letter in the earliest issue possible?

Yours faithfully,

(Signed) DONALD GREY BARNHOUSE

Frankly, our own reaction to this letter is twofold. In the first place, the method of interpreting the "Gog and Magog" prophecy to which Mr. Young took exception is the method Dr. Barnhouse employs. Whether or not the recent alliance between Germany and Russia is *the* alliance or only a tendency toward the alliance supposedly spoken of in Ezekiel, Dr. Barnhouse does hold that in that passage Rosh refers to Russia, Tubal to Tobolsk, Meshech to Moscow, and Gomer to Germany (*Revelation*, January, 1940, pp. 3f). To this extent, therefore, Mr. Young's reference was in point.

Secondly, we are not sure that Dr. Barnhouse has been entirely consistent in applying his own principle. As nearly as we can make out, for him a *tendency* is really the first or preliminary steps looking to the real fulfillment. Thus, concerning related matters, he says, "Tendencies of all these movements are clearly visible in the world today though we do not claim that these things are the final steps in these movements" (*Ibid.* p. 28). Now preliminary steps in a movement certainly form a part of the movement, even though complete fulfillment is yet future. And to say that a current event is only a "tendency" when it is a part, even preliminary, of the allegedly foretold movement, is somewhat evasive. Would Dr. Barnhouse hold that the present alliance between Germany and Russia, being only a tendency, will be completely broken down, in order that another similar alliance, which will be the real fulfillment, may take place at some future time?

Perhaps Dr. Barnhouse would say just that. But if the present alliance is not the one of which Ezekiel supposedly prophesied, why does Dr. Barnhouse remark, as quoted by Mr. Young, "Ezekiel knew more about it than *The Saturday Evening Post*"?

And in prophecies where a series of events seems to be portrayed, the question of fulfillment in relation to current events becomes more pressing. Concerning the visions of Daniel in another connection Dr. Barnhouse says, "Today we stand far enough down the lane of history to have a perspective which enables us to see all of the successive empires at one

glimpse. We know that the prophecies have been fulfilled to the letter, except one final detail. The power of Rome has been divided, as in the image, into two parts; the time of the mingling of the clay and the iron has come; there remains the rising of the one king that is to dominate the others of the ten" (*Ibid.* p. 27). Now while we, on our part, are perfectly willing to say that much of this prophecy of Daniel has been fulfilled in the course of history, Dr. Barnhouse goes on to relate certain details of it to the contemporary scene and tells us precisely where we stand in relation to Daniel's image. Current events would seem to have provided something more than a tendency toward fulfillment in this case at least!

But we have no particular zeal to press the point. We are glad that Dr. Barnhouse wishes to go on record as denying that specific current events are fulfillments of specific Bible prophecy, though we strongly suspect that if another interpretation of his views has been suggested, some of the blame, at least, must rest on his own writings.

—L. W. S.

EVANGELISM ON YALE CAMPUS PLANNED BY NEW HAVEN GROUP

CONCERNED over the lack of an evangelical witness on the campus of Yale University, several graduate students who regularly attend the services of the Calvin Orthodox Presbyterian Church of New Haven, Connecticut, are collaborating with the pastor, the Rev. Marvin L. Derby, and with other interested students for the purpose of sending a copy of the Gospel of John through the mails to each undergraduate, and to promote the cause of orthodox Christianity on the campus.

The Gospels are being supplied by an organization connected with Wheaton College, and the expense of accompanying letters and postage, as well as the labor of mailing, will be defrayed by the Calvin Church and other evangelical churches in the vicinity. It is the aim of the group to locate by this means any who would be interested in joining The League of Evangelical Students, and thus in time to form a Yale University Chapter of the League.

A Praise and Prayer Calendar

PART II: For the Work of the Committee on Foreign Missions of THE ORTHODOX PRESBYTERIAN CHURCH

Sixteenth Day

FOR the two groups, Sui Hua (attendance 24) and Ching Cheng (26), (three hours north by rail). These groups are in large towns which are centers of numerous Korean rice farming communities. But both have a similar problem in that a small denomination, "The Chosen Christian Church," dominated by theological liberals but disarmingly stating as its platform "non-denominationalism" and the "pure gospel," has two of its strongest churches in this locality. This platform, coupled with the fact that some devout men have been led without sufficient consideration into uniting with the testimony of the church, is attracting some who are leaving Korea on account of the defection in the church there. Now that Mr. Hunt has left the presbytery, "the Chosen Christian Church" is renewing its efforts to estrange our groups, holding out the offer of more help. Mr. Hunt has to try on the one hand to keep the groups from following the presbytery in its defection, and on the other from being led into a denomination which, while it has some who appear to be godly leaders in the nearby churches, as a whole is under liberal leadership. The Sui Hua group seems to be moving in the right direction, but the other is still very much in the balance.

For Chu Yuan Ch'ang (25 miles northeast by bus), the first country place where Mr. Hunt did work, but where there has not been much growth, due largely to the weakness of those who were originally Christians, and their inability to build up those who have made public professions. Recently the "Chosen Christian Church" rented a hall and sent a theological student there, but on Mr. Hunt's last trip he was encouraged to find that the "Presbyterians" had not transferred their allegiance, though they were attending the new chapel, and that they begged him to return. Pray for the strengthening of these weak children of God, that they may not be given a stone by this young liberal, and that his activities may not close the doors to our continued activity in that place.

Seventeenth Day

For Hai Lun, (six hours north on the railroad), and the two country groups in Ku Jung Chia (15 in attendance), and Chao Chia Chan (46), near it. The Hai Lun group, at one time one of our largest, having sprung up quickly later went to pieces for lack of leadership. It was revived on a more modest scale in June in a private home and has continued uninterruptedly. It is composed largely of women.

The Chao Chia Chan group has built its own church this year and has decided to sever its connection with the presbytery. The owner of the land where this farming community is located is a nominal Christian, his wife being a deaconess in the church, and the community has agreed to do no community work on Sunday.

Ku Jung Chia has also agreed to sever its connection with the presbytery. It is a group composed mostly of new believers, with the fresh vigor common to such groups. It is located in a district settled and dominated by the Roman Catholic Church.

These three groups together could support an evangelist. Pray for an uncompromising evangelist to lead the group in the town of Hai Lun and to look after the two country groups.

Eighteenth Day

For colporteurs, one to work among the Koreans, travelling through North Manchuria, and one to work among the Chinese in the districts visited by our missionaries, who will sell Scriptures and Christian literature and preach the gospel, not counting their lives dear.

Nineteenth Day

For deliverance from fear among the native Christians, Korean and Chinese, especially that they may not feel, as so many others seem to do, that pressure relieves them of responsibility in doing what they know is wrong. Pray that they may not "be afraid of them that kill the body, but rather fear him who is able to destroy both soul and body in Hell," that they may worship the Lord their God and serve Him alone.

Twentieth Day

For wisdom in facing the problem of training native leaders, that we may determine how most efficiently to supply the needs of our own work and also consider the opportunities of helping in the training of leaders for other parts of Manchoukuo and the Far East.

For the seminaries and Bible institutes in the Far East, from which we have obtained helpers in the work.

For the establishment, as soon as possible, of local Bible institutes for Koreans and Chinese, perhaps for one or two months during the slack season, when Christians may come in from the different groups for a deeper grounding in the Word, to prepare themselves better to work in their home churches.

Twenty-First Day

For Mr. Andrews, as he has to carry the burden of the Chinese work alone this winter and spring, that he may have power in ministering the Word, and that he may be given special wisdom in laying foundations, particularly as he is attempting to work along the lines of the Nevius principle of self-support in a country where the churches are accustomed to receiving much aid financially; also that he may find time to complete his language requirements, so as to be able soon to give undivided attention to the work.

Twenty-Second Day

For Mr. Hunt, in his responsibilities for the Korean work, particularly as it has just been cut off from the established church, that he may be given special wisdom and grace as he tries to make the issue, with all it involves, clear to the Christians both in the city and country districts, and that he may be given power in preaching the gospel to the saving of souls.

For Mrs. Hunt in her teaching and work in the home.

For Lois Margaret, Bertha, Katharine, David and Mary.

Twenty-Third Day

For Mr. and Mrs. Coray on furlough in America, that Mr. Coray may be used to strengthen and encourage the churches there, and that they may both be refreshed physically and spiritually for the term of service that lies ahead; and for their two little boys, Edward and Donald, and the infant, Virginia.

Twenty-Fourth Day

For Mr. and Mrs. Gaffin, working alone in Tsingtao, that the Lord may use them there, and that, if it be His will, He may bring the present conflict soon to an end, that they may be able to go into the field in which they wish permanently to locate.

For their children, Margaret, Richard, Jr., and Charles.

Twenty-Fifth Day

For the following items for which the Gaffins have asked prayer:

For the Sunday afternoon preaching trips with Mr. Yu, their helper, and other Chinese Christians.

For the Sunday school started by Mrs. Gaffin during the summer.

For the Sunday evening evangelistic services.

For the Wednesday and Friday evening Bible study and evangelistic services.

For the Thursday (all day) country preaching trips with Chinese Christians. There are two places which have shown a real interest in having regular services in their midst.

For their helper, Mr. Yu, and his wife.

Twenty-Sixth Day

For the work in Japan, with its peculiar difficulties, that the right place to work may be found and that a strong witness may be made against compromise and that an orthodox church may be established.

For the Japanese evangelistic worker, Mr. Yamaguchi.

Special request has been made for prayer that homes may be opened for the holding of informal services.

Twenty-Seventh Day

For Mr. Frehn, in his tract distribution and work among students; especially for a tract which he has recently written and which is being translated by the helper.

For Mrs. Frehn and the children.

Twenty-Eighth Day

For Mr. McIlwaine, that he may be given opportunities for witnessing and boldness in preaching the Word.

For the results of a series of tent meetings recently held in the town of Yashima, and that opportunities may open for more such meetings.

Twenty-Ninth Day

For the Committee on Foreign Missions of The Orthodox Presbyterian

Church, in its responsibility for directing the work, and in its capacity as a connecting link between the work out here and the home churches.

Thirtieth Day

For our fellow missionaries in this part of the country who are standing faithfully on the Word, especially for the Covenanter and Independent

Board missionaries, and for the part the latter have had in building up the Korean work in which we have been so closely associated.

Thirty-First Day

Let us praise God for the doors opened, the hands restrained, and for the way in which He has led and blessed during the past year.

The God of Judgment

A Devotional Study in the Book of Malachi

By the REV. BURTON L. GODDARD

Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

For I am the LORD, I change not; therefore ye sons of Jacob are not consumed (Mal. 2:17-3:6).

MEN given to sober reflection, whether they be Christian or pagan, have commonly entertained the persuasion that there must sometime be a judgment which will correct the injustices prevailing among men. The notion may be conceived by way of reason, though the truth is apt to be somewhat clouded and distorted. In God's revelation, the certainty of judgment is clearly depicted. The fool, however, respects neither reason nor revelation. He jumps at conclusions, being proud in his own conceit, and makes no effort to keep his ignorance to himself. Instead, his vanity constrains him to publish it abroad.

He Tarries

There were fools in Malachi's day. They considered the pompous splendor of the Persian Empire in which Jehovah was not worshipped, and contrasted its prosperity with the mean state of Israel where He was recognized and where His temple and its worship symbolized His identity with the nation. They saw the righteous Jobs of their generation afflicted and suffering. They beheld "the wicked in great power, and spreading himself like a green bay tree." Surely Jehovah, if indeed He existed, was either an immoral God, a champion of evil, or was entirely impotent, unable to execute justice. More than likely there was no such God. Thus they "reasoned."

The problem which presented itself was real. David, in psalm after psalm, betrays how he wrestled with it. He tried to console himself with the observation that sometimes the irreligious man of affairs was cut off before his time, "passed away, and . . . was not." But it was not always thus. Many were the instances in which the sinner lived to a ripe old age in comfort and ease, indifferent toward God or openly disrespectful, yet smiled upon by fortune and never visited by judgment. The "man after God's own heart" found it necessary to rest on "the evidence of things not seen." Faith rose supreme, and David trusted that God would yet compensate with the "things hoped for" after the pilgrim journey of this life was over.

Not so the post-exilic murmurers. "The substance of things hoped for" meant nothing to them. They would laugh at an assertion like that of Job, "I know that my redeemer liveth, and . . . in my flesh shall I see God." The folly of Ingersoll's was theirs, for he

is reputed to have stood on a public platform with watch in hand and dared God, if He at all existed, to strike him dead within three minutes. Because the three minutes passed uneventfully, the noted unbeliever assumed that there was no God. Because the sands of the years continued to drop in the hour-glass of time and God's judgment did not appear against the unrighteous, the contemporaries of God's messenger mocked the Holy One of Israel.

He Comes

They were wrong! Dead wrong! Our proverbial expression tells us that it is darkest just before dawn. Also, the unnatural stillness of the hour which precedes daybreak is in reality a silent herald of the unceasing activity and bustle which will begin with the sun's rising and continue long after the stars again take their places in the mantled heavens.

The generation which worshipped at the second temple complained of the universality of unrequited evil. The day of judgment was just around the corner! Abel and Enoch, Noah and Abraham, "died in faith, not having received the promises, but having seen them *afar off*." In Malachi's time they were *relatively near*. His was the last prophetic testimony before the voice of the herald of whom he spoke sounded in the wilderness, warning all that the God of Judgment was at hand. Turn but a page or two from the words of God's messenger and read those of John the Baptist: "He that cometh after me . . . shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." So spoke John of Christ.

It was that Christ who later said, "Now is the judgment of this world." It was He who announced, "I am come to send fire on the earth." It was He who drove from the temple those who profaned it. It was He who pronounced divine judgment on those who professed to be spiritual leaders, but who were actually far from God. It was He who became a living sword, dividing Israel, and separating even Pharisees and Levites and priests unto a true worship, causing the Father to look with divine favor upon their spiritual offerings

of prayer and thanksgiving, as He had done in olden times upon the sacrifices offered in obedience and faith.

What was true of Israel was also true of men in general, once the Lord of Judgment had come. No veil can longer obscure the relationship of men toward God. The sword has passed through all nations, dividing men according to their answer to the one persistent question, "What think ye of Christ?" Our Lord Himself declared the criterion of judgment: "He that believeth on the Son *hath* everlasting life." "He that believeth not is condemned. . . ." The consciousness of judgment intrudes into the secret chambers of men's souls. Either Christ accuses your conscience, or the Holy Spirit testifies to your spirit that you are a child of God. Judgment was prophesied and has come. When the same Lord comes again, it will be made public; now it is known only to individual hearts.

Should you worry, Christian, if the unbeliever enjoys prosperity and health and honor, while you do the will of God and are but sparingly rewarded in this life? "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Ye have need of patience. . . . For yet a little while, and he that shall come will come, and will not tarry." How true are the words, "If winter come, can spring be far behind?" Christ has come and pronounced judgment; He will come again and execute it.

Back to God—In Education

(Concluded From Page 114)

school board whose members are chosen by the local school society because of their special qualifications as Christian school board members. Among the members of the Christian school board one may find the local pastor or some of the members of the local church board, but in serving the school society they act as representatives of the school society and not as representatives of an ecclesiastical body.

Society Form of Management

After experimenting with the church school form of government, the Christian school movement in America has adopted the school society form of government, not merely because his-

tory has taught us that this form makes for the most vital, virile and healthy school life, but also because we believe it is implied in a Reformed world- and life-view. Two considerations call for the school society form of government:

(1) *The character of the church is such that it cannot properly include the program of the school.* The church is the visible manifestation of the spiritual body of Jesus Christ. As such it is spiritual in its character and in its program. The discussion of social and political issues, of vocational and economic problems, and of literary, musical and art productions, may be favorite subjects of modernist pulpits, but they are not made the subject of discussion among orthodox, Reformed preachers of the gospel. Not so with the school. All that pertains to natural life has its proper place in the instruction given in the day school. In so far as the church (the *spiritual* body of Christ) controls and operates the day school, the church will either lose sight of its *spiritual* character or it will slight the *natural* aspects of the school.

(2) *God has assigned the duty of education to parents — not to the church or the state.* Not even in a theocracy, in which church and state were one, did God place the responsibility to educate upon public officials. The duties assigned to the Levites were so numerous that the whole tribe was set apart. Unlike the other tribes, the Levites received no land in Canaan. And yet the duty to educate was not assigned to them. When Moses speaks of this duty, he thus addresses the parents: "These words . . . thou shalt teach . . . diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." God's ordinances are always right; His way is ever the best way. The Bible's principle of parental education, as distinguished from state and church education, we cannot ignore with impunity. We as individuals need to give thought, judgment, time, effort, money, for the education of our children. We need to do this as our children need to be instructed in reading, writing and arithmetic. The time and money which we give to the cause of Christian education is not first of all a *means* of supporting this Kingdom cause. Rightly considered, it is the *result*, nay, the *expression* of

our love for the King. In so far as we are deprived of *personally* assuming *full* responsibility for the training of our offspring, we are deprived of a most natural, a most fruitful, and a most glorious Christian experience.

Christian Schools in the United States

At present, there are some 80 elementary institutions of the Christian school type, located in 16 states of the United States. The enrollment of each school ranges from 20 to 747 pupils. The total enrollment of all schools is 13,668 pupils; the faculties are manned by 438 teachers. The local school societies are organized in what is known as the National Union of Christian Schools, maintaining a central office which is located at 10119 Lafayette Avenue, Chicago, Illinois. Further information will gladly be furnished by this office. A large quantity of promotional literature has been prepared. This literature, as well as the services of speakers advocating the cause of the Christian day school, can be secured at little or no expense.

PLANS ANNOUNCED FOR COLORADO CONFERENCE

DR. JAMES B. BROWN of Lincoln, Nebraska, conducted a successful series of meetings in the Second Congregational Church of Denver, Colorado, from March 17th to 22nd. The pastor of the church, the Rev. W. Benson Male, reports that there were some professed conversions and that his people were built up in the faith.

Mr. Male, a minister of The Orthodox Presbyterian Church, has been active in the work of the summer Bible camp known as Camp Chief Yahmonite, held annually at Steamboat Springs, Colorado. This year the camp will meet from August 4th to 11th. In addition to Mr. Male, the faculty will include the Rev. Robert K. Churchill, pastor of the Covenant Orthodox Presbyterian Church of Berkeley, California. It is expected that the enrollment will be somewhat larger than last year's.

the Eastlake congregation will be held on April 24th.

Grace Church, Middletown, Del.: The annual meeting of the congregation and corporation was held in the manse on April 2nd. A dinner, with nearly 50 persons present, preceded the business session. Later, a well-planned program of entertainment was offered by the young people of the church. . . . The pastor, the Rev. Robert H. Graham, was married to Miss Ruth Hall of Garden City, N. Y., on Saturday, April 13th. During his absence from the pulpit, it was supplied by Mr. John Gray, a senior at Westminster Seminary.

Knox Church, Philadelphia: Five new members were enrolled in the missionary society, which is enthusiastically studying the book, "China

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Orthodox Presbyterian Church News

Presbytery of Philadelphia

BETHANY CHURCH, *Nottingham:* During the absence of the pastor, the Rev. Peter De Ruiter, guest preachers included the Rev. Professor R. B. Kuiper, Mr. Arthur W. Kuschke, and Mr. John Gray. . . . The session has decided to send to all its church workers a year's subscription to THE PRESBYTERIAN GUARDIAN.

Calvary Church, Willow Grove: Easter morning found a record attendance in the Bible school and worship service, and a special offering of over \$500 was made to the building fund. During the fiscal year just ended, gifts for all purposes approached the \$9,000 mark, and gifts to benevolences were in no way curtailed by the expense of building a new church property. . . . Recent guest preachers have been Dr. Ned B. Stonehouse and the Rev. Robert S. Marsden. . . . The session has voted to pay the expenses of an elder commissioner to the Cincinnati General Assembly.

Covenant Church, Pittsburgh: A filled chapel on Easter morning seems to indicate that the congregation may soon outgrow its present quarters. At

the next communion service, several new members will unite with the church, including a former Roman Catholic who has been receiving instruction for more than a year.

Calvary Church, Middletown: At a congregational meeting held on March 1st, plans for a Colonial chapel, costing approximately \$10,000, were submitted to the congregation and approved. The Rev. Robert Strong, pastor of the Calvary Church of Willow Grove, told of the experiences of his congregation in erecting its new church home and of the blessing which the new building was proving to be. Before the end of the evening, \$9,500 had been pledged or given in cash, and the remaining \$500 has since been pledged. The congregation hopes to begin work in the near future.

Eastlake Church, Wilmington, Del.: During the week of March 15th special preaching services were addressed by the Rev. Robert Strong. An unusual feature was the series of prayer meetings held in the mornings. . . . The hearing of the case of the Presbytery of New Castle of the Presbyterian Church in the U.S.A. against

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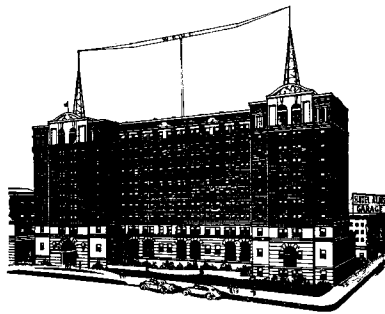
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Calling." Mrs. George W. Marston, wife of the pastor, was born of missionary parents in China, and in teaching the society is able to inject unusual interest into the studies. . . . Five members were received into the church on the last Sunday of March—four on confession of faith and one on re-affirmation of faith. . . . A Westminster Seminary rally was held on April 3rd and was addressed by the Rev. Paul Woolley, with brief testimonies by several students.

Calvary Church, Germantown, Philadelphia: During the time that the pulpit has been vacant, guest preachers have included Messrs. William Welmers, Peter Katt, George Willis and Stanford Reid. . . . On April 5th a well-attended meeting of the Women's Missionary Society was addressed by Mrs. Martyn Greet, a native Eurasian of India, who is a missionary to the outcasts of India and Ceylon. . . . Many of the members of the society plan to attend the meeting of the Women's Presbyterial, to be held in Norristown on April 26th.

Livingstone Memorial Church, Philadelphia: Dr. Cornelius Van Til, Dr. Ned B. Stonehouse and the Rev. Leslie W. Sloat, all of Westminster Seminary, were recent guest preachers. On Easter morning the Sunday school presented an interesting program, giving evidence that the young people had learned portions of the Shorter Catechism quite thoroughly.

Mediator Church, Philadelphia: Special services were held during the week before Easter, with Dr. William P. Green, Director of the Deerwander Lodge Bible Conference, as guest preacher. Two members were received into the fellowship of the church. . . . A congregational dinner on April 12th celebrated the second anniversary of the day the congregation was forced to leave its church building and come to the present place of worship.

New Hope Church, Branchton: Thirty persons braved the frigid weather to attend an Easter sunrise service. At the worship service which followed, two people united with the church on confession of faith. . . . Favorable reports were heard at the congregational meeting on April 3rd, and the Board of Deacons was increased by three. . . . In order to continue his work in California, the Rev. Robert L. Atwell, former pastor of the Branchton and Harrisville churches, has resigned both charges. The Rev. Jack Zandstra has been supplying the pulpit during Mr. Atwell's absence.

Valley Forge Church, Norristown: On April 26th the ladies of the congregation will be host to the Women's Presbyterial of Philadelphia Presbytery. The all-day sessions will be held in the Young Women's Christian Association building at DeKalb and Chestnut Streets. In the morning Mrs. Irwin Coe of the Mediator Church,

Philadelphia, will lead a round-table discussion of the question, "How can we increase our contribution to missions?" Following luncheon, the speaker of the afternoon will be Mrs. Henry W. Coray, Orthodox Presbyterian missionary to Manchoukuo now in this country on furlough. All the ladies of Philadelphia Presbytery are urged to attend.

Presbytery of New Jersey

THE New Jersey Women's Presbyterial was held on Tuesday, April 9th, at the Calvary Church of Ringoes, with the Rev. Henry W. Coray as the speaker of the afternoon. In addition to Mr. Coray's address, there were a number of brief dramatizations of "what not to do at missionary meetings." Delegates were present from most of the churches in the presbytery.

Grace Church, Trenton: Two communicant members were received and two covenant children baptized on April 7th. . . . The Rev. Leslie A. Dunn has organized a "Pastor's Reading Course," by which the members may read a book a month from a selected list of sound literature. . . . A junior choir has recently been started, and a mission Sunday school is being organized at Forrest Valley, one mile from the church.

Presbytery of Wisconsin

THE Rev. and Mrs. Edward Wybenga of Waterloo, Iowa, are receiving congratulations on the birth of a son, Daniel Edward, born on March 17th.

Calvary Church, Cedar Grove: At a meeting held on March 15th the congregation voted to erect the superstructure and complete the church building. It was also decided to build a manse. . . . The recent donation of choir robes has been an encouragement to the church choir. . . . On March 10th and 17th the Rev. Peter De Ruiter of Nottingham, Pa., occupied the pulpit and administered the sacrament of baptism to three covenant children. During the week he engaged in visitation work, and addressed the meetings of the Men's Forum and the Dorcas Society.

The Rev. John Davies of Gresham, whose work among the Indians is attracting great interest throughout the denomination, has written of some of his experiences in bringing the gospel to these neglected people. "It is over three years that we have been

working among the Indians of Shawano County," says Mr. Davies. "We have had our discouragements, but the Lord has also seen fit to encourage us in the work of presenting the gospel to lost souls. One day, as I came near one of the Menominee Indian cabins, a little boy ran into the house and cried out: 'The Bible man is coming! The Bible man is coming!'"

"The Menominee Indians need to know about the Bible. Most of them are nominally Roman Catholic, but there are also some pagans among them. The pagans are concentrated largely in one corner of the large reservation, which is about 25 miles from Morgan Siding where we have out Stockbridge Indian Church. It is among these pagans that we go the most, although we also work with the Roman Catholics in the villages. Some of you may remember that it was in the village of Neopit that we pitched our tent in August, 1936. However, the priest was watching us, or setting watchers, and not many of his people would come into the building where we conducted the school. He told the children they might hang around the building and make a disturbance, but they should not go inside.

"In the days gone by a certain missionary tried some house-to-house canvassing for information and giving the gospel, and he was finally told by the government workers that he had better not do much of that. Yes, these people have religion, but they do not have the Word of God, the Bible. However, we are encouraged to see that they ask us for Bibles. One of the Roman Catholic mothers gave her husband, who is neither pagan (in the original sense) nor Roman Catholic, a Bible for a present last Christmas."

Presbytery of New York and New England

SECOND PARISH CHURCH, Portland, Maine: In spite of a heavy snow-storm on Good Friday evening, about 70 people gathered in the church vestry to partake of the Lord's Supper. . . . On March 26th the Rev. Lawrence Eyres gave an account of his missionary labors in Deerfield, New Hampshire.

The Rev. Peter Pascoe and the Rev. John J. DeWaard, pastors of the two Rochester churches of the denomination, have combined their

forces to issue a monthly pamphlet, entitled "The Orthodox Presbyterian Voice," for distribution in the neighborhood of each church, both as an evangelistic enterprise and to attract persons to the worship services. It is expected that this publicity will do much to increase the influence of the churches in their respective communities.

Presbytery of California

BEVERLY CHURCH, East Los Angeles: Early this year the Men's Fellowship Club assumed responsibility for launching a building program, because of the evident need, particularly in the Sunday school, for larger quarters. More than \$400 has already been contributed to the building fund, and the church hopes soon to erect its new home. The pastor is the Rev. Dwight H. Poundstone, a member of last year's graduating class at Westminster Seminary.

Covenant Church, Berkeley: The congregation and pastor, the Rev. Robert K. Churchill, took part in the fellowship of a Good Friday service held at Old Westminster Church in San Francisco, in which the Rev. Robert L. Atwell has been ministering during recent months. . . . Plans are being made for the organization of the men's work in the church, and the missionary society is being enlarged to include every department of the church. . . . Mr. and Mrs. Churchill are receiving congratulations upon the birth of their daughter, in March.

The Rev. Robert L. Atwell, who has been ministering to the independent Old Westminster Church of San Francisco, reports that attendance is increasing at all services and that there are signs of definite spiritual growth. There has been evidence of a number of conversions in recent months. In order to reach the multitude of unchurched children in the vicinity, Mr. Atwell has organized a Boys' Club and a Girls' Club, which meet each week. He has also been asked to teach a Bible class on Tuesday evenings at the University of California Medical Center. The class is attended by more than a dozen persons, including nurses, medical, dental and pharmacy students. . . . At the congregational meeting of March 26th, Mr. Atwell was called to serve as pastor for the coming year, with the full approval of the congregation to engage in the organization of a

particular church of The Orthodox Presbyterian Church.

At the spring meeting, held in the San Francisco Bay region on March 28th and 29th, the presbytery received Mr. Atwell, pending the receipt of his credentials from the Presbytery of Philadelphia, and his appointment as a home missionary under the presbytery was continued. The presbytery also met with student members of the Bible Club of the University of California, and enjoyed a time of fellowship with the young men who are bearing a true Christian witness among their classmates. On the clos-

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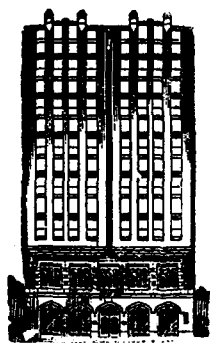
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The
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ing evening, a popular meeting was held in the Old Westminster Church; the sermon was delivered by the Rev. Dwight H. Poundstone.

DEERWANDER LODGE RALLY HELD IN MASSACHUSETTS

ON THE evening of April 5th approximately 150 young people from various parts of New England gathered at Carlisle, Massachusetts, for a supper and rally in connection with the annual Bible Conference for young people held at Deerwander Lodge, West Hollis, Maine. Supper was served by the host church of which the Rev. Burton L. Goddard is pastor.

The evening program included music by a string band, violin numbers, a piano solo and a vocal duet. "Get-acquainted" talks included:

"Deerwander and Nature," by the Rev. Arthur Olson, Portland, Maine.

"Deerwander and the Bible," by the Rev. Dean Adair, Cumberland Center, Maine.

"Deerwander and Scholarship" by the Rev. Daniel Van Houte, Ph.D., Pownal, Maine.

"Deerwander and New England," by Mr. Charles Stanton, Canaan, Maine.

"Deerwander and Fellowship," by Miss Esther Hempel, Lawrence, Massachusetts.

"Deerwander and Music," by the Rev. Lawrence Eyres, Deerfield, New Hampshire.

"Deerwander and Recreation," by the Rev. Martin Bohn, Steuben, Maine.

"Deerwander and the Future," by the Rev. Burton Goddard, Carlisle, Massachusetts.

The main address of the evening was on "Deerwander and Evangelism," by the Rev. William P. Green, D.D., West Hollis, Maine. Testimonies on the subject, "What Deerwander Means to Me," were given by various young people who attended the 1939 conference. Pictures of the 1939 and 1938 conferences were projected on the screen at the close of the evening program.

Another Deerwander Rally will be held at the North Deering Church, Portland, Maine, on the evening of May 3rd. Mr. Goddard will be the speaker, and all young people are invited. The activities will start with a

covered dish supper and end with a social hour.

This year's conference at Deerwander Lodge will be held from August 23rd to September 2nd, and the speakers will include the Rev. John J. DeWaard of Rochester, New York, and the Rev. William T. Strong of West Collingswood, New Jersey. Full information and a copy of the prospectus may be obtained by writing to Mr. Charles Stanton, Canaan, Maine

ALUMNI PLAN THIRD SUMMER CONFERENCE FOR MINISTERS

TENTATIVE plans for the Third Reformed Summer Conference for Ministers, under the auspices of the Alumni Association of Westminster Theological Seminary, have been announced by the alumni committee. The conference will be held from Tuesday, August 20th, through Monday, August 26th.

The visiting professor this year will be the Rev. H. Henry Meeter, Th.D., Professor of Bible and Calvinism, Calvin Theological Seminary, Grand Rapids, Mich., and a teacher and author of note. Dr. Meeter's subjects have been announced as follows: Calvinism as a Vital Force; The Basic Thrust of Calvinism; The Fortunes of Historic Calvinism, A Survey; Is There a Revival of Calvinism Today?; The Book of Job, or The Sufferings of the Righteous; The Book of Acts, or The Missions Book of the New Testament; The Greatness of Christ, the Head of the Church.

In addition to Dr. Meeter's course, the Rev. Professor John Murray, Professor of Systematic Theology at Westminster Theological Seminary, will offer a course of six lectures on the general subject of "The Exaltation of Christ." Speakers at the popular evening services will include the Rev. John H. Skilton, Instructor in New Testament at Westminster Seminary, the Rev. Theodore Jansma, pastor of St. Andrew's Orthodox Presbyterian Church, Baltimore, Md., and the Rev. Richard W. Gray, pastor of the Covenant Orthodox Presbyterian Church of Orange, N. J. At least one other course will be offered at the conference, and additional speakers will be announced in an early issue of THE PRESBYTERIAN GUARDIAN.