

The Presbyterian Guardian

July 25, 1941

VOLUME 10, NO. 2

J. Gresham Machen
Editor 1936-1937

One Year—\$1.50

Published Twice Each Month—Ten Cents a Copy

Eight Months—\$1.00

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The Bible Doctrine of Salvation by Grace

By the REV. JOHN P. CLELLAND

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NOT by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). This is the testimony of every believing heart. We know ourselves to be wicked and sinful men, by nature the children of wrath, all of whose righteousnesses are as filthy rags. There is nothing we can do to save ourselves. "Could my zeal no respite know, could my tears forever flow, all for sin could not atone; Thou must save, and Thou alone." Yet God in His infinite mercy has saved us so that, though we be sinners, we are sinners saved by grace. And it is this grace of God in Christ Jesus that is the joy and confidence of every Christian heart. The Holy Bible is such a sacred and precious book because it contains the record of how the sovereign God, who made heaven and earth and doeth all things according to His will, has sovereignly planned and wrought man's salvation. From the protevangelium of Genesis 3:15 to the mighty oratorios of the Apocalypse the theme is the same—the redemption of sinful men by God the Father, the Son and the Holy Ghost. This salvation is of God, not of men. Therefore it is salvation by grace.

Surely all this is apparent to any fair-minded reader of Scripture. We know that the Modernist, with his denial of inspiration and his rationalistic interpretations, sets scripture against scripture in such a way as to destroy its unity and make it impossible to find any such theme of divine grace running throughout. We are not greatly surprised at this because of the

Modernist's initial position of unbelief. "The natural man receiveth not the things of the spirit of God."

One of the most popular Bibles of our day is the so-called Scofield Bible. Its popularity is not due to its text, which is the familiar King James version, but to the extensive notes by Dr. C. I. Scofield which it contains. These notes have exerted, and continue to exert, great influence over many Christian people and are probably the most influential exponent of a more or less clearly-defined system of thought known commonly as Dispensationalism. Now Dr. Scofield was not a Modernist but an evangelical believer who accepted the Bible as God's inspired Word. His followers also believe in the truth of Scripture and preach salvation by grace with much enthusiasm and apparent success. Yet, as we shall attempt to show in this article, in the Scofield Bible we find many notes which obscure, if they do not deny, this glorious doctrine of the grace of God in Christ. We should like to present quotations from the Scofield Bible itself to prove our point, but

(EDITOR'S NOTE: THE PRESBYTERIAN GUARDIAN addressed a request to the Oxford University Press, publishers of the Scofield Bible, for permission to quote in this article from the notes in that volume. The reply which was received seems to us both unfair and illogical, but we must abide by its ruling. It said: "We wish that it were possible for us to give permission to quote from the notes in the Scofield Reference Bible, but unfortunately we cannot do this because the Estate of Dr. Scofield has made it a rule not to allow this and no exceptions are ever made. This is in accordance with a ruling made by the Rev. Dr. Scofield himself and the Estate has felt obligated to carry out his wishes.")

inasmuch as the estate of Dr. Scofield has refused permission to quote the notes we shall be compelled to give the pages in the Scofield Bible where the references are found and to state them in our own words.

It will be agreed by all, we believe, that Scofield teaches salvation by grace in this dispensation; but how are men saved in other dispensations? On page five of his Bible, in note four, he says there are seven dispensations in each of which man is required to be obedient to some particular revelation of God's will. As Dr. Oswald T. Allis says in his article on "Modern Dispensationalism and the Doctrine of the Unity of Scripture" in *The Evangelical Quarterly* for January, 1936, "The tendency is to confine or to concentrate each of these specific features in its own proper period, and to set each period definitely and distinctly over against and even at odds with the others. This leads to strained exegesis and strong-arm methods of inclusion and exclusion which are dangerous in the extreme."

As we examine what Scofield has to say regarding the distinctive features of the dispensations of law, kingdom and grace, we believe we can see that Dr. Allis has not spoken too harshly. On page twenty, in a note on Genesis 12:1, Dr. Scofield says that the Abrahamic covenant made a great change for Abraham and his descendants in that under this covenant they were heirs of promise. It was a covenant of unconditional grace. But then he goes on to say that Israel by rashly accepting the law brought to an end that Abrahamic covenant of promise. He declares that when the people accepted the law at Sinai, law was substituted for grace. The basis for this amazing statement is declared to be Exodus 19:8, where the children of Israel said, "All that the Lord hath spoken we will do." In his *Rightly Dividing the Word of Truth*, Dr. Scofield says that the Israelites should have humbly pleaded for a continued relationship of grace. But because they promise obedience, they forfeit the state of grace and enter into a state of law. Was God then merely tempting or testing the people when He gave the Decalogue? Did He not offer it to them in good faith? Was it a terrible mistake for the children of Israel

to promise obedience to the commands of God? Such a view is subversive both of the character of God and of a rightful understanding of the nature of law and grace.

We shall see that the promise and requirement of obedience is found in the Abrahamic and New covenants as well as in the Sinaitic covenant and does not at all nullify grace. But just at this point let us confine ourselves to what the Scofield notes say about law. The Scofield dispensation of law extends from Sinai to Calvary. This is the era in which God specifically tested His people by the law. How then were the saints saved during that dispensation? Was it by grace or by keeping the law? In a note on I John 3:7, "he that doeth righteousness is righteous," Scofield states that under the law men did righteously and so became righteous, while under grace they do righteously because they are already righteous. If this is not a flat denial of salvation by grace, words have no meaning. Under the law man does good works and thereby becomes righteous, says Dr. Scofield. But how can depraved man do good works? Perhaps Dr. Scofield would say that he cannot. How then were David and Elijah and Daniel and all the saints of the Old Testament saved, for they all lived under the law?

We do not believe that Dr. Scofield

intends to deny salvation by grace, for elsewhere he implies that this is the only way of salvation. Yet this note by itself teaches the very opposite. It is for this reason we contend that the notes in the Scofield Bible obscure the doctrine of salvation by grace. On page 1000, speaking of The Sermon on the Mount, Scofield says that its primary application is not to the church in this age. The privileges and duty of the church are to be found in the epistles. He grants that there is a beautiful moral application to the Christian, yet the primary application is not for him. The Sermon on the Mount is still in the realm of law. In a comment on the fifth petition of the Lord's Prayer, "forgive us our debts, as we forgive our debtors," he argues that the ground of forgiveness is legal. Because we have forgiven others, we have the right to ask the Lord to forgive us, and Dr. Scofield asks us to contrast such a legalistic request with Ephesians 4:32, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." There we are exhorted to forgive because in Christ we have been forgiven. The Sermon on the Mount is in one dispensation, that of law; the Epistle to the Ephesians is in another dispensation, that of grace. Therefore this fifth petition, and by inference the entire Lord's Prayer, is legal and not for the Christian. Dr. I. M. Haldeman puts it bluntly when he says, "... it does not belong to the church, it is not for the Christian at all." He calls it "a prayer that has no more place in the Christian church than the thunders of Sinai or the offerings of Leviticus." Under law, then, men ask forgiveness because they have merited it by forgiving others. What does this do, we ask, but destroy salvation by grace? That precious doctrine is beautifully set forth at this very point in the Westminster *Shorter Catechism*, Question 105, "In the fifth petition, which is, *And forgive us our debts*, as we forgive our debtors, we pray, that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others."

In his note on John 1:16, Dr. (Please Turn to Page 27)

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A Voice in a Wilderness

By **LENVILLE L. HAWKES**

Lay Preacher at Windham Plains, Maine

THE voice of the Almighty has been heard in the pagan wilderness of New England. Not all of New England has heard His voice, of course, but just a few of His elect according to grace. The Holy Spirit has taken the written Word and applied it.

I was a young man, just married, and settling down in a home to live without Christ and without God in the world. A missionary of the resurrected Saviour from The Orthodox Presbyterian Church called at my home and announced some gospel services in a little schoolhouse nearby. I had always attended church, but not gospel services. I had been taught to trust in my own righteousness for salvation and, therefore, I felt quite satisfied with myself.

My wife and I attended the services very faithfully; in fact, we never missed a service. I quite often slept very soundly through both prayer and preaching. In spite of sleep, the Holy Spirit did His work by impressing the need of personal Bible reading and study.

The day of my conversion I shall never forget. It happened just before prayer. I was about to begin my Sunday nap. A still, small voice seemed to say, "Young man, listen to the preacher!" And I did listen, and have ever since—thanks be to the Lord who spoke.

The great transaction was finished. I no more belonged to myself, but to my Lord who paid my redemption price in full, to my Lord who shed His own blood on the cross to wash away the guilt of my sins. No more did I rest upon my own righteousness, for I could find none to rest upon. All that I could see were my sins, and they looked as scarlet.

Everything was different now. Before there was no hope; now there was a sweet and blessed one. It was not based on works, but on faith and that by grace. Praise God for His mercy!

Shortly after I had become united to my Lord, it was suggested that I begin preaching. But how could I do this? I knew nothing about the Bible.

How could I preach something which I did not know? Finally, after much deliberation I decided to begin. I was confident that my Lord would overrule, in some way, my lack of knowledge to His glory. And truly He did. He increased my knowledge of His Word as I studied and preached.

Services at Windham Plains Church were announced, and begun almost three years ago. Much to my surprise, attendance was very good. It kept so, with the exception of brief slumps.

I do not know just what effect the preaching had upon the listeners at first. But I do know how it affected the preacher. I am sure that every time I pronounced the name of the Saviour, it took at least a whole minute. Think of it! That name which I had all my life used blasphemously was now to be spoken reverently. What a complete about-face!

The Lord Jesus certainly did overrule my lack of knowledge to His glory. It was not long before my wife became a Christian. She heard the same irresistible voice which I had heard. After two years of services, God had impressed the message of His Word upon the hearts of almost all of the listeners. They confessed that they had never realized that the Bible contained such a message. God must have spoken to their hearts.

Slight slumps in attendance have been mentioned. These were not without cause. The first one came after a group of the children had begun to commit to memory the Shorter Catechism. One little shaver, about five years old, was learning one question and answer each week. He was forging far ahead of the older ones. He seemed very anxious to learn. The little tot's father and mother were afraid that he had "gone crazy over religion," so they stopped all their children from learning the Catechism. They also stopped coming to services for awhile, but finally came back.

After that I began teaching the Catechism to the older people after the church service, while the children had Sunday school. There was a

growing interest in this study, until we came to the question concerning God's decree. They were very reluctant to accept this Bible truth and, for the most part, refused to accept it. Many went home for another vacation. However, the Lord Jesus still worked in their hearts by the Holy Spirit, and in due time brought them all back for more of the truth.

One Sunday, after services had been held for about a year, an elderly Scotch lady came into meeting bearing under her arm a large Bible. She sat and listened very attentively to the preaching. After service I approached her and made her acquaintance. From her conversation it seemed to me that she did not need to carry a Bible, for it was well written in her heart. She told of her love for the Word of God, and also of her amazement and wonder that God could love her, an unworthy sinner, enough to sacrifice for her His only begotten Son. She said that she was very poor in this world's goods, but rich toward God in Christ. How she rejoiced in the cleansing blood of the Lamb! She had come from the old country. She was a Christian, but she had married an unbeliever. She told of her husband's hatred for the Bible, and how he had tried to destroy hers. The next Sunday she came again, and brought her husband with her. And since then they have been very faithful. The Lord of glory has granted saving grace to her husband, so that now they both rejoice in Him.

The Committee for the Propagation of the Reformed Faith in New England is engaged in a task of incalculable worth for time and for eternity. There is a great harvest here for the reaping, and faithful preaching of the whole counsel of God is bearing fruit to His eternal glory. These people are very much lacking in worldly wealth. But hath not the Lord chosen the poor of this world to be rich in faith? Pray that God's voice shall still be heard in New England, bearing testimony to His Word.

The Arm of Flesh

A Meditation by the REV. BURTON L. GODDARD

Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited (Jeremiah 17:5, 6).

AT THE close of a sermon preached during the great Philadelphia revival of 1858, the Rev. George Duffield, in lines of his own composition, exhorted his people:

Stand up!—stand up for Jesus!
Stand in his strength alone;
The arm of flesh will fail you—
Ye dare not trust your own.

Perhaps he was thinking of his young friend who, the Sunday before, had preached in the power of the Spirit unto the saving of a great company of men and women, but whose life was suddenly snatched away a few days later when his gown became caught in a machine and his arm was torn out by the roots. Be that as it may, I should like to think that the words of the prophet Jeremiah were ringing in his heart: "Cursed be the man that trusteth in man, and maketh flesh his arm."

Those words ought to ring in our ears today, not by themselves but in their context, for the following verse of Scripture describes the pitiful state of one who leans on the arm of flesh. Well might we say to the dictators of Europe, "The arm of flesh will fail you"—but would our words accomplish more than those of the fanatic whose practice it has been to cable or telephone advice to these same tyrants? It were better for us to urge this truth upon our own national leaders. They may perchance listen. They would listen if the church of Jesus Christ in these United States would itself believe the same truth enough to do something about it.

Again, we might wisely apply the truth to our own hearts. We blandly talk of trusting God, but in the last analysis do we not rely rather heavily upon the arm of flesh? The fact that our cause is right does not excuse us. God says, "Cursed be the man that . . . maketh flesh his arm." We need

that which we do not have: perfect, abiding trust in God, not only in our present national crisis, but in our churches and in our homes.

In 1858, when Dudley Tyng preached his dying message in Jaynes' Hall, the clouds of civil war were as yet no bigger than a man's hand upon the distant horizon, yet an estimated fifth of his vast audience of five thousand that day forsook the arm of flesh and placed their trust in the King of Glory. Today, when every little whisper of wind brings to our ears the clash of resounding arms and when men's hearts are failing them for fear, the gospel invitation falls upon deaf ears. The Lord Jesus pleads with the hearts of men, saying, "Come unto me . . . and I will give you rest." But there is almost no response. Instead, there is a mad program of taxation, of armament, of plans for defense. Not only do we neglect to put our trust in God—we rob Him! The day of rest, God's day, was instituted by Him as a day of prayer; it is now made but another day for the wheels of defense industry to grind feverishly. Our time, our money, our lives, our hopes—they all rest on the arm of flesh. God help us to do something about it!

A Canadian pastor writes of the town in which he ministers: "People think they are the salt of the earth and are the worst of proud, haughty, self-centered sinners. We surely need an awakening . . . and unless we get it throughout the empire we shall lose the war."

I like the ring of this man's words. They sound as though he sincerely believes that, unless his people forsake the arm of flesh and really trust in God, they will lose the war. His are evidently not mere pious phrases. Oh that we, too, might gain that conviction!

Do I hear someone saying, "What of Christian Netherlands? She trusted God rather than arms. Would she not better have made the flesh her arm?" But there is an answer. First, not all of the Netherlands was Christian. Secondly, God has yet to fail His people in that country or any country. The hymnist makes this commentary on such apparent plights of the faithful:

When through fiery trials thy pathway
shall lie,
My grace, all-sufficient, shall be thy
supply;
The flame shall not hurt thee; I only
design
Thy dross to consume, and thy gold
to refine.

Ev'n down to old age all my people
shall prove
My sovereign, eternal, unchangeable
love;
And when hoary hairs shall their
temples adorn,
Like lambs they shall still in my
bosom be borne.

The soul that on Jesus hath leaned
for repose,
I will not—I will not desert to his
foes;
That soul—though all hell should en-
deavor to shake,
I'll never—no never—no never for-
sake!

This is a security of which the world knows nothing. It depends upon no earthly might, no human power, no man-made armaments. It is rooted in the omnipotence of the Almighty and is as sure as His promises. The strongest battalions of evil are powerless to overthrow it.

Though the arm of flesh at a given moment may appear in the guise of conquering legions, the curse of God rests upon it. At such a time, trust in God may seem a pitiful defense, but God shall ever be the all-satisfying portion of His people.

A party of explorers makes its way through the desert. The sands are hot and burning. The glare from the desert floor is so intense as to blind unprotected eyes. No green plant is in sight. Water is a foreign substance. Suddenly a member of the party cries out. He points. The others follow his finger. There in the distance is something or somebody. It almost appears to be the figure of a man. They draw closer. It is. But what a sad specimen of humanity! The man is naked, emaciated. His eyes are sunken. He stares crazily about him, seeming not to recognize their approach. He is a derelict of the desert. His speech is unintelligible. Though alive, he is dead. The words of cheer from his rescuers mean nothing to him. His senses no longer serve him. His understanding is gone.

Such is God's description of the man who makes the flesh his arm. He is cut off from the fullest enjoyment of life. His growth is stunted. He lives in a place of narrow horizons. "He cannot see when good cometh." A noted preacher once suggested his plight thus: "God comes, and I would rather have some more money. God comes, and I prefer some woman's love. God comes, and I would rather have a prosperous business. God comes, and I prefer beer."

I sometimes think of the godless dictators of Europe and wonder what life can ever hold for them, whether in victory or defeat. That which is truly good has no power to satiate their appetites. They delight only in lust, greed, power, blood. They have made flesh their arm, only to become like the victim of the desert, insensible to all that is good. How terrible is the state of such a man!

But let us come closer home. Let us think of that little Canadian community where even the church people are self-righteous and proud. There is no wall between Maine and the Maritime Provinces, with one kind of people on one side and another on the other. If the trust of these, our neighbors, is mostly on the surface rather than in the heart, should we not be honest and admit the same of ourselves? The Iowa farmer was irreligious but frank when he refused to say grace before meals, contending, "I see no need for offering thanks for my meals; I work for what I get." Yet there are many of us who make a show of righteousness, and in our heart of hearts trust no more in God than did this foolish man who openly proclaimed entire reliance upon the arm of flesh.

Just how fully do you trust God? Is it mainly a surface trust? Even Hitler and Mussolini express confidence that God will vindicate their course, as though they rested faith in Him. Do you pray before setting your hand to each task, large or small? When did you last make confession before God of your sinfulness and weakness and need of strength from on high? How often do you pray, not recite, the Lord's Prayer? If required to choose between a bomb shelter and the watch-care of God, which would you actually choose?

The arm of flesh failed the Iowa farmer, and today he is stricken with illness and unable to work. Sooner or

later it fails every man. The only alternative is to trust in God's gift of love, the person of His Son, the Lord Jesus Christ. To trust in Him

is to put on the gospel armor. Then, watching unto prayer, we may rest secure in every storm, and at last, with the King of glory, reign eternally.

Christianity and Shintoism

By a Qualified Observer of the Missionary Scene

Conclusion

(*Preceding installments of this series of studies appeared in THE PRESBYTERIAN GUARDIAN for May 25th, June 10th and July 10th.*)

WE WILL now examine yōhai toward the imperial palace. Again, the participant is worshipping the palace from a distance. In his act of worship, he includes everything in the palace compound. In the first place, the worshiper worships the emperor in his bow. Let us look at our would-be Christian theorist, while he is standing bowing toward the shrine of the Sun Goddess and then toward the palace. Simple reverence is absolutely ruled out. The man is worshipping an inanimate object called the palace. Frequently the emperor is absent and at such a time the man is simply bowing to buildings. But what kind of buildings? Not only the emperor's personal home, but also the three palace shrines called the imperial sanctuary: the Kashikodokoro, the Korei Den and the Shin Den.

If the Christian were doing his yōhai immediately in front of the palace compound and the walls were to be removed, he might be facing directly toward these three palace shrines and bowing in front of them. So let us examine these shrines. Next to the shrines of Ise, the three palace shrines are the most sacred in the empire. The emperor, as high priest of Shinto, officiates personally before them. The Kashikodokoro is the most sacred, and houses a replica of the eight-pointed mirror of Ise. This shrine is connected with the shrine of the Sun Goddess. Before it, the emperor performs yōhai. The Korei Den is the shrine in which are deified the spirits of the imperial ancestors. Elaborate ceremonies are often held here. And the Shin Den houses the gods of heaven and earth. Throughout the entire year elaborate ceremonies are conducted before these three palace shrines.

We finish our study of yōhai by seeing our Christian friend bowing in worship before these idolatrous shrines of the palace, and the shrine of the Sun Goddess. It is Shinto from beginning to end, and Shinto is idolatry. No Christian can do yōhai and be free from idolatry.

Our fourth point is Ijin Sūhai. Ijin means a great man, a hero. Sūhai means worship. In other words, the worship of great men.

Shinto is not only a religious but also a patriotic cult. There is considerable patriotism in Shinto and to tell clearly where this patriotism begins and ends is wellnigh impossible.

We all love and desire to honor our national heroes. We write about them in our histories; we construct monuments to their memory. The Japanese do the same. Here again the Christian is confronted with a delicate problem. How is he to express his respect and reverence for his great men of the past?

We will select three of Japan's great men to show how difficult this problem is: The former Emperor Meiji, General Nogi and Admiral Togo.

Emperor Meiji was the emperor at the time of the restoration and ruled for over forty years. Great changes took place during his reign. He was a remarkable man, and he is honored by being deified in the great Meiji Jingu in Tokyo. He is also the deity occupying the Korean Shrine with Amaterasu-Omikami.

General Nogi won fame in the Russo-Japanese war, in the battles of Port Arthur and Mukden. General Nogi and his wife both committed suicide when Emperor Meiji died. This act helped to make them famous. Today a shrine is dedicated to him and prayers are made before it. He has been deified.

Admiral Togo became famous in the great naval victory over the Russian fleet. There is no doubt but that he was a naval hero and a

gentleman. In 1940 the new Togo Shrine in Harajuku Shibuya Ward, Tokyo, was dedicated and Admiral Togo was deified with appropriate ceremonies.

Thousands of people daily worship Emperor Meiji at the Meiji Jingu shrine at Tokyo and also in Seoul, Korea, at the Korean Shrine. Here is a mere man, a descendant of Adam, who is receiving worship. Elaborate ceremonies are conducted by Shinto priests. Costly sacrifices are offered to his deified spirit. This is the same procedure that is being carried out before the shrines of other great men of the nation. These men are deified in the same shrines with the ancient gods of Shinto.

The question naturally arises, Can a Japanese Christian go to Meiji Jingu and pay his respects to his former emperor? We answer No! for these great men are receiving worship as supernatural beings. Prayers are made to them and sacrifices are offered to them. Shinto priests officiate, and they are not regarded by the government as men, but as deities.

How then shall a Japanese Christian show respect for his nation's great dead? The Japanese Christian must, quietly, in his heart, remember the great life and deeds of these men. He cannot visit their shrines and bow, for these shrines are monuments of idolatry. If he bows there, he participates in idolatry. No Christian can visit Meiji Jingu, the Kashiwara Shrine, the Togo Shrine or any other where great men are enshrined and deified, and bow without engaging in idolatry. Ijin Sūhai cannot be done.

Another vexing problem confronts the Christian parent. That is the question of the education of his children in the schools of the empire. Idolatrous ceremonies are often held in the schools. The children are taken to the shrines to do Jinja Sampai. Also yōhai is demanded of them. Shinto is forced upon them from their first years in school. What shall the parents do? We answer that they must do what Christian parents in the Roman Empire did. If their children cannot be excused from participating in idolatrous practices, then they must take them from school, even if it means the loss of their education.

Christian parents among the Koreans have had to remove their children from school, and this will no doubt mean the loss of the chil-

dren's education. But these parents have counted the cost and will die with their children rather than compromise with Shinto.

Christianity comes to Japan in the same manner as it came to the Roman Empire, beseeching the Japanese government and people to be reconciled to God. It informs them that their gods are non-existent and the things they call gods are idols, that they are mistaken in their selection of gods. It informs them that the true God is the one God of the Bible, and that Bible they possess in their own tongue. It calls all Japanese, from the emperor down, to repentance and a turning away from idolatry.

Genuine, orthodox Christianity has a message to the professing church in the Japanese Empire. It finds the greater part of the church, both pastors and laymen, still involved in Shinto idolatry. This, genuine Christianity condemns. The Jews were doing yōhai, as recorded in Exekiel 8:16. God was against them. The Jews were engaged in idolatry and still carrying on their worship of Jehovah, as recorded in Amos 5:21-27, but God refused to accept their worship. God sent them into Babylonian captivity for this mixture of idolatry and Jehovah-worship. Nor does God accept the worship of the church in Japan that seeks to incorporate Shinto into Christianity.

The church in Japan must sever all relations with state and sect Shinto and take her true position according to the Scriptures. If necessary, the church must be ready to suffer martyrdom for the cause of Christ. Ostracism, loss of citizenship, imprisonment, and even death may be the penalty for an utter consecration to Christ.

Real Christianity cannot join the union of churches which the government demands under the new religious law. How can true Christians have fellowship with men of the stripe of Bishop Abe of the Methodists—a man who last year led a number of people to Ise to make certain announcements, and to worship before the shrine of the Sun Goddess.

True Christianity speaks to the pastors and teachers of the theological schools of the empire. On the clergy rests a heavy responsibility to see that the faith is guarded and not mixed with Shinto. There can be no compromise here; God will not sit

with Amaterasu-Omikami. A pastor who will do Jinja Sampai and yōhai is guilty of leading his people in idolatry. Paul tells us, in I Corinthians 5:11, that we are not to tolerate a brother in our churches who refuses to part with idolatry. We are not even to eat with such an one. Dean Alford, in his Greek Commentary, speaks of this idolater as "one who from any motive makes a compromise with the habits of the heathen and partakes in their sacrifices" (Volume 2, Page 510).

Before a Japanese citizen is baptized and received into the church, he must be made acquainted with the idolatry of Shinto and must renounce it in its entirety. This is the work of the pastor.

Finally, the Japanese pastor must know that his government is definitely opposed to true Christianity and has planned its extermination. He must warn his church people and prepare them for the persecution that may follow their testimony. Pastor and church must stand together as pastors and Christians have stood down through the ages—even unto death!

The worldwide church will stand in prayer and faith with the church in the Japanese Empire, if it is standing for true Christianity. But there can be no coöperation if the Japanese church insists on partaking of Shinto idolatry. There must be a clear-cut separation from every phase of Shinto. Can we conceive of the Apostle Paul and the preachers of his day bowing before the shrine of Jupiter and the other Roman deities, offering prayers to these gods and partaking of the sacrifices? Can we conceive of the Apostle Paul and our Lord Jesus Christ, together with the disciples of our Lord, bowing before the shrine of Amaterasu-Omikami? Our instinctive answer is, No! Nor can the Japanese pastors and Christians have anything to do with Shintoism, which God hates and will finally cast into the lake of fire forever. The eternal Jehovah has written of the doom of Shinto and each day hastens this sentence. Shinto is a part of Babylon and God calls men to "Come out of her."

The church in Japan needs our prayers. We should pray earnestly for those, although few, who are abstaining from every vestige of Shinto. God's elect will never amalgamate with state Shinto.

Lest We Forget

An Account of the Events Leading to the Formation of
The Orthodox Presbyterian Church

By the REV. EDWARD L. KELLOGG

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Conclusion

WITH the whitewashing of the Board of Foreign Missions, the conservative members of the church now faced a serious problem. Here was a board which accepted and sent out missionaries who proclaimed another gospel. Here was a board which urged prospective missionaries to read books the content of which was clearly opposed to the doctrines set forth in the subordinate standards and in the supreme standard, the Word of God. Could one be a faithful steward and still support such an agency, knowing that, although there were still some faithful missionaries, one's gifts would nevertheless be supporting missionaries who denied the Christ they trusted? Could young men and women go out under such a board and work hand-in-hand with missionaries who denied the gospel they endeavored to preach?

Some members of the church were convinced that they could not follow such a course and thus, both for a protest against the actions of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. and in order that there might be an organization which would carry on truly Presbyterian missionary work in accordance with the Confession of Faith and the Catechisms, the Independent Board for Presbyterian Foreign Missions was organized. The first missionary to serve under that board was the Rev. Henry W. Coray, who in time was stricken from the roll of ministers in the Presbyterian Church in the U.S.A. for serving under such an agency. Others followed Mr. Coray to the field and the work prospered. Then came the memorable 1934 assembly of the Presbyterian Church in the U.S.A. At this assembly an official mandate was issued, stating that "A church member or an individual church that will not give to promote the officially authorized missionary program of the Presbyterian Church is in exactly the same position with reference to the Constitution of the Church as a church member or an individual church that would refuse to

take part in the celebration of the Lord's Supper . . ." According to the constitution, one who refuses to take part in the celebration of the Lord's Supper is guilty of disregarding the command of Christ and therefore is subject to discipline. According to the mandate of the assembly, one who refuses to support the officially authorized missionary program of the church, *regardless of whether that program spreads the gospel of Christ or not*, is just as truly a violator of the command of Christ and therefore just as subject to discipline.

Furthermore, the 1934 assembly gave the following instructions with reference to the Independent Board for Presbyterian Foreign Missions: "That all ministers and laymen affiliated with the Presbyterian Church in the U.S.A., who are officers, trustees, or members of the 'Independent Board for Presbyterian Foreign Missions,' be officially notified by this General Assembly through its stated clerk, that they must immediately upon the receipt of such notification sever their connection with this Board and that refusal to do so . . . will be considered a disorderly and disloyal act on their part and subject them to the discipline of the church." The presbyteries were also directed to take action against any members who failed to obey this ruling within ninety days.

These unconstitutional actions of the assembly aroused the indignation of many people. Rallies were held and protests were issued, but the ruling stood and disciplinary action was initiated. Dr. Machen was the first to be called and he appeared before a trial judicatory of the Presbytery of New Brunswick. Dr. Machen, acknowledged by many friends and foes to be the greatest scholarly contender for orthodox Christianity in recent years, was being tried by a court of the church—tried by a court whose constitution declared that the Bible was the only infallible rule of faith and practice, and yet tried by a court whose moderator had signed the Auburn Affirmation, a statement denying the very infallibility of that rule.

The trial proceeded. Dr. Machen sought to give his defense, but one illegal ruling after another was made until no defense could be given. Questions of doctrine were ruled out. Questions relative to the rightness or wrongness of the action of the assembly were ruled out. Dr. Machen was being condemned on the ground that he had disobeyed a lawful order, but was not allowed to be heard when he offered to prove that the order was not lawful, but unlawful. He was being condemned for making false assertions against the Board of Foreign Missions of the denomination, but was not allowed to be heard when he offered to prove that the assertions were not false but true. The trial drew tragically to a conclusion. The verdict was rendered. Dr. Machen was found guilty—guilty of disturbing the peace when the very constitution of the church declared it was a sin to keep "undue silence in a just cause." Sentence was pronounced, and Dr. Machen was ordered suspended from the office of the ministry.

Other presbyteries then followed in the steps of that which tried Dr. Machen. One minister after another, and even laymen of the church, received similar treatment and punishment. Immediately, most of those who had been tried appealed to higher courts and finally to the assembly itself. It was in the spring of 1936 that the appeals came before the assembly, which was meeting in Syracuse. The Permanent Judicial Commission, to which appeals were referred for consideration and recommendation to the assembly, was composed of seven ministers, in addition to certain laymen. Of these seven, four were signers of the Auburn Affirmation. Here was an occasion of tremendous importance. The highest court of the church was ready to act. There was no higher court to which those who had been sentenced could appeal. The final, official action of the church was about to be made. The court recommended that the assembly uphold the actions of the lower judicatories, the assembly adopted the recommendations, and the case was closed. But what did it mean? It meant, first of all, that Dr. Machen and others were suspended from the gospel ministry and denied the privileges of performing the work of a minister, until such time as they might repent of an action which they were convinced was right

—until they might repent of an action which to repent of, in their judgment, would be sin. But, more than that, it meant that the church had officially exalted its own commands above the commands of the only King of the church, the Lord Jesus Christ!

The decision of the 148th General Assembly concerning the members of the Independent Board was rendered on June 1, 1936. An important meeting had already been scheduled for June 11th. It was the meeting of the Presbyterian Constitutional Covenant Union. As the name might indicate, this organization was composed of certain conservative members of the Presbyterian Church in the U.S.A. who had covenanted together to defend and maintain the constitution of the church in all of its purity. Chapters of this Covenant Union had been organized in many parts of the country. These met frequently to study ways and means of purifying the church; rallies were sponsored at which leaders of the movement informed the people of the condition of the church and urged them to take a firm stand for the gospel. Ever since the investigation of the Board of Foreign Missions made by Dr. Machen, more and more facts indicating the spread of the poison of unbelief throughout the church were constantly coming to light. Investigations of the Board of National Missions and the Board of Christian Education indicated that their condition was actually far worse than that of the Board of Foreign Missions. Bible teachers in denominational schools were found to be teaching that miracles recorded in the Bible were myths and that evolution was a fact. Literature on all sides was denying the deity of Christ with such statements as this: “. . . unless Jesus' method of making himself divine can be imitated, his achievement is a mockery rather than a challenge.”

The trend in the church was so evident that conservatives in other communions were aware of it and exhorted the leaders in their denominations to mend their ways. Even avowed unbelievers were not deceived; an annual report of the American Association for the Advancement of Atheism declared, “The forces of Modernism have won a sweeping victory in the last few years. Modernists now control the entire machinery and corporate life of the Presbyterian church. . . . Much as we dislike Modernism because of its

illogical compromising, we must recognize that for many it is but a stop-over on the road to Atheism.”

Similar facts and statements were well known to the majority of Covenant Union members who attended the important meeting of June 11, 1936. The covenant which they had signed consisted of two parts. First, they had covenanted to make every effort to bring about a reform in the existing organization and to restore the church's clear and glorious Christian testimony. In the second place, if such efforts should fail, they covenanted to hold themselves ready to perpetuate the true spiritual succession of the Presbyterian Church in the U.S.A., regardless of the cost.

The meeting was called to order and, following a devotional service, the executive committee made its report. Following a review of the year's work, the report recommended that “. . . in view of the fact that the efforts to reform the existing organization of the Presbyterian Church in the U.S.A. have failed, and in view of the fact that the tyrannical policy of the present majority of the Presbyterian Church in the U.S.A. has triumphed, as evidenced by the action of the General Assembly . . . , it is now declared that the Presbyterian Constitutional Covenant Union shall upon the adjournment of this meeting cease to exist and that the members of the Covenant Union are now free to carry on the true spiritual succession of the Presbyterian Church in the U.S.A. in accordance with Section Two of the Covenant.”

What was now to be done? Should the Covenant Union members return to their homes and, despairing of any hope of purifying the church, simply continue in its fellowship and do nothing more. God forbid! Such an attitude was impossible for anyone who was truly a soldier of the cross, truly worthy of the name of Christian. The church to which they belonged had denied their Saviour. The church to which they belonged had ejected Christ from His rightful place as only Head and King of the church, by putting in the place of His commands the commandments of sinful men. To those who cherished the favor of God more than the plaudits of men, to those who truly cared for the doctrinal heritage which had been passed down from the Reformers and which they in turn had received from the

Word of God, there was only one possible answer and one course of action. That was to form a church which would stand squarely upon the Word of God.

The morning session came to a close and the Covenant Union was disbanded, but the members did not leave; they had made a covenant and they would see it through. Thus, on the memorable afternoon of June 11, 1936, some two hundred persons rose to be constituted as The Presbyterian Church of America and, under the able moderatorship of the faithful and courageous Dr. J. Gresham Machen, the First General Assembly of The Presbyterian Church of America, now The Orthodox Presbyterian Church, convened. There was a reason for the organization of The Orthodox Presbyterian Church and there is a reason for its existence today. May God grant that, through the faithful adherence of its members to His Word, the true end of its existence may be achieved! And may God grant also that many more Christians still within the unfaithful walls of the Presbyterian Church in the U.S.A. may recognize their sin and may honor their Lord and Saviour by withdrawing from a church that has denied His Name and by uniting with those whose chief end is to glorify God and to enjoy Him forever!

Ivan D. Mishoff

THE Rev. Ivan D. Mishoff, M.D., a ministerial member of the Presbytery of Wisconsin of The Orthodox Presbyterian Church, died on June 27th at his home in Milwaukee. He was eighty-three years old.

Dr. Mishoff had practiced medicine in Milwaukee for about fifty years. He was a faithful attendant and liberal supporter of Grace Orthodox Presbyterian Church in that city, and of the various agencies of the denomination.

Dr. Mishoff was born in Bulgaria and came to this country at the age of twenty. He was graduated from Princeton University in 1884, and attended Rush Medical College in Chicago. Later, he attended Princeton Theological Seminary, and then returned to his native land as a medical missionary. After a year in Europe, he returned to the United States to practice medicine. He is survived by his widow.

The Presbyterian Guardian

EDITORIAL

Man-Made Creed

ROCKEFELLER has a creed. Speaking recently over the radio in a program sponsored by the U.S.O., the son of the former Standard Oil magnate revealed the ten "fundamental and eternal" principles by which he is endeavoring to bring up his family. He also told us that, in general, they are the principles by which he himself was brought up; and, according to the *New York Times* report, he added that they are the principles "upon which alone a new world recognizing the brotherhood of man and the fatherhood of God can be established."

Not to mention them all, Mr. Rockefeller believes: in the supreme worth of the individual; in the dignity of labor; that truth and justice are fundamental to an enduring social order; that the rendering of useful service is the common duty of mankind, and that only in the purifying fire of sacrifice is the dross of selfishness consumed and the greatness of the human soul set free; in an all-wise and loving God, named by whatever name; and, finally, that love is the greatest thing in the world.

The most outstanding thing about this creed, as we see it, is that there is nothing outstanding about it. It is purely a man-made creed. It is the expression of beliefs which are more or less common to unregenerated humanity. It is certainly not a "Christian" creed. It might well be subscribed to by persons who have never heard of the Man of Nazareth, the Son of God.

Even more, we may say that this creed reveals a condition of bankruptcy. Mr. Rockefeller would probably object to being considered bankrupt. Nevertheless, God Himself speaking in Scripture has addressed a letter to a church which is described as having thought itself rich, and increased, and in need of nothing, while, as a matter of fact, it was poor, naked and

blind. The treasure which is worthwhile is that treasure which is laid up in heaven. If his creed be judged in the light of Holy Scripture, we would say that Mr. Rockefeller is lacking in any such treasure.

Finally, this creed reveals the emptiness of that so-called Christianity which is spoken of as liberalism, or Modernism. Mr. Rockefeller, if we remember rightly, financed the building of the great Riverside Cathedral in New York, where Dr. Fosdick expounds weekly a modern misuse of the Bible. It is under the impetus of such religious instruction that Mr. Rockefeller is able to come forth with a creed that reveals nothing but a condition of spiritual bankruptcy.

Unfortunately, Mr. Rockefeller's creed is probably that of many of America's leading citizens. It indicates the field and the challenge that lies ahead of those who have taken their stand on the side of the Christ of Scripture. By the grace of God and the operation of His Spirit, there are many who have taken such a stand. They have a God-given rule telling

them what to believe and, first of all, they believe in Jesus Christ as Lord and Saviour.

May The Orthodox Presbyterian Church accept the challenge given by Rockefeller's creed and take up with greater earnestness the task of giving to this generation the truth as it is in Jesus!

—L. W. S.

Vacations

WHERE shall we go for our vacation? Probably this question has already been answered by most. Through the long winter months the prospect of a few weeks of leisure at the shore or in the mountains has served as a buoying hope, and the place of rest has been chosen long before summer arrived.

With the vacation season, however, certain temptations are apt to arise against which we must arm ourselves. When we decide where we shall go for our vacation, we must decide that, wherever or whenever it is, we will not go away from God.

During our vacation we possibly shall not be able to attend our own church, but we shall remember it in our prayers and we shall attend the services of the nearest church whose testimony we can support. If there is no such church, we shall either listen to an evangelical service on the radio or worship in a special way in our homes—or both. Whichever may be the case, Sunday will not be just morning and evening worship but the *Lord's day*. Our daily family worship, too, will not be neglected in spite of the many irregularities of vacation life.

Although we are absent from our churches during vacation, both our responsibilities of stewardship and the expenses of our church continue. With expenses for supply preachers during the pastor's vacation, running expenses often increase. So, while on vacation, we shall make some provision for the financial support of our own church.

When God called us into His family, He sovereignly took upon Himself certain responsibilities for our care. Suppose He should take a vacation from His responsibilities? When we accepted Christ as our Saviour and Lord, we too undertook responsibilities to Him. Dare we take a vacation from them?

—J. P. G.



The Next Issue

FOR purposes of economy, there will be only one August issue, instead of the usual two. It will be dated August 15th and will reach most subscribers within a few days of that time. We believe that our readers will not object to this slight vacation in the hottest summer month. Since it is our practice to continue all subscriptions for several issues beyond the renewal date, no one will suffer any loss because of this move. The regular twice-a-month schedule will, of course, be resumed in September.



With the New Books

THE SOVEREIGNTY OF GOD, the Proceedings of the First American Calvinistic Conference. Edited by Jacob T. Hoogstra, Th.D. Zondervan Publishing House, Grand Rapids, Michigan, 1940. 216 pp., \$1.50.

SINCE the First American Calvinistic Conference, which was held in Paterson, New Jersey, June 27-30, 1939, was unique in that it was an interdenominational conference with a definite theological standard, it is to be expected that the papers read and the addresses given would likewise be unusual. Eleven ministers from seven different denominations, including a minister each from Canada, the Netherlands and Scotland, were the speakers at the conference, which was committed to the theological position of "historic Calvinism as expressed in its classic creeds." It is encouraging to find that there are men in so many communions capable of presenting historic Calvinism, but it is likewise significant that the Program Committee evidently felt itself unable to invite, as speakers, ministers of most of the large denominations which profess Calvinistic creeds.

The format of the book leaves something to be desired. The paper and the binding are not of the fine quality that such a book deserves. More important than this, the book is entirely without an index—an editorial omission which seems inexcusable in view of the important discussions of Scripture passages, such as that of Romans 8:29 which is superbly exegeted on pp. 37f., and in view of the discussion of some practical problems, such as that of gambling which is ably handled as a part of the address on "The Sovereignty of God and Ethics" by the Rev. William Matheson (pp. 140f.). A few typographical errors were permitted to creep into the book, and an apparent aversion to the use of first names gives parts of the volume an odd appearance to the reader.

We turn, however, from these adverse criticisms of superficial elements in the publication to praise for the contents of the volume. To be sure, not all the addresses and papers are of equal merit or of permanent worth. In general, the "Fundamental Studies" and "Applicatory Studies" which comprise about two-thirds of the book are far superior to the "Public Addresses."

In our opinion the studies by the Rev. Professor John Murray and the Rev. Principal John Macleod, D.D., are superb, and either is well worth the price of the book. The high points in the book are Professor Murray's Biblical Theological Study (containing the exegesis of Romans 8:29 mentioned above) which, in searching out the deep things of the Word, breathes an unstudied piety so characteristic of Calvinism, and the discussion of the predestination of the acts of a free agent in Dr. Macleod's Dogmatic Study. It is to be regretted that the Rev. Professor D. H. Kromminga, who presented the other "Fundamental Study," "The Sovereignty of God and the Barthians," in his able paper did not give references to the writings of acknowledged Barthians upon which he based his criticisms. We believe that if he had quoted from the writings of Barthians, he could well have been more severe in his criticism of them than he saw fit to be.

Of the "Applicatory Studies," all can be termed "good." It is especially heartening to discover that the Program Committee saw fit to include among these studies one on "The Sovereignty of God and Politics." This article is not the best in the book, nor does it, to our mind, compare with the incidental treatment that the Rev. Johannes G. Vos gives this important subject in his article, "Christian Missions and the Civil Magistrate in the Far East" (*The Westminster Theological Journal*, Vol. III, No. 1, November, 1940). This is a facet of Calvinism which should receive more attention than it has up to now, and it speaks well for the Program Committee that it included such a study in this First American Calvinistic Conference.

We cannot feel that of the four "Public Addresses" any is outstanding. The nearest to attaining this distinction is that of the Rev. Professor William Childs Robinson, Th.D., D.D., on "The Sovereignty of God and American Attitudes." Dr. Robinson shows himself cognizant of the drift from truth which the present American attitude displays, and offers some remedies which Calvinists may use in turning this trend back to the truth of the Word of God.

In addition to the papers and addresses which are printed in full, the

book also contains a summary of some resolutions and discussions, a list of the registered members of the conference and a list of the sponsors—all of which will prove especially interesting to those who attended the conference.

The book ends with the closing address by the Rev. Charles Vincze, Ph.D., of the Hungarian Reformed Church. Dr. Vincze's address, "The Future of Calvinism in America," breathes an optimism which we feel is justified. We are sorry that he did not outline for us what steps we may take to bring to pass the triumphant future which he envisions, nor did he mention organizations and movements to which we can look for leadership in the revival of Calvinism—a revival which Calvinists everywhere confidently expect as the hope of Christianity in this age.

—ROBERT S. MARSDEN

UNIVERSALIST RECEIVED BY U.S.A. CHURCH PRESBYTERY

LAST month the Presbytery of Morris and Orange (New Jersey) of the Presbyterian Church in the U.S.A., by a vote of 27 to 10, received into membership in the presbytery a man who is a self-confessed universalist, who could not give his full assent to the doctrine of the virgin birth of Christ, and who, until the night before the meeting of presbytery, had never so much as read the Westminster Confession of Faith.

This applicant for admission to the presbytery was the Rev. Alden F. Mosshammer, formerly pastor of the First Congregational Church of Old Greenwich, Connecticut. Since the chairman of the Committee on Examination of Candidates was Auburn Affirmationist John A. MacSporran, and since the candidate was pastor-elect of Dr. MacSporran's church, it was to be expected that there would be some mutual backscratching.

In spite of scattered protests from the floor of the assembly, there was no effective opposition to the acceptance of Mr. Mosshammer. One commissioner wanted him brought before the examining committee again, in order that he might be further interrogated on matters of doctrine, but Moderator George J. DeWitt ruled that, since Mr. Mosshammer's paper had been accepted, this could not be done.

The overwhelming vote to receive

him seemed a clear indication that hereafter no one, except possibly an avowed atheist, need fear to be refused admission.

CINCINNATI CHURCH HOLDS DEDICATION OF BUILDING

THE congregation of Trinity Orthodox Presbyterian Church of Cincinnati dedicated its new church home on Sunday morning, June 29th, amid the profound rejoicing of members and friends. The property is considered one of the finest and most complete church plants in the entire denomination.

One hundred and sixty-eight persons gathered for the dedicatory service, at which the Rev. Edwin H. Rian of Westminster Seminary preached on "Sins of America." Representatives from several other Cincinnati churches, including the Christian Reformed and Lutheran, joined in the service of thanksgiving to God for his manifest blessing upon the witness of Trinity Church.

Despite intense heat, a hundred and fifty people attended a service in the afternoon, addressed by the Rev. Professor John Murray of Westminster Seminary on the subject of "The Church of God." On Monday evening a church supper was held, and Mr. Rian and others spoke briefly of their joy in the acquisition of the new church home. Special services were held also on Tuesday and Wednesday

evenings and addressed by Mr. Rian and Professor Murray.

The site of the church is at Taft Road and Kemper Lane. Formerly housing a Congregational church, it was purchased by the Trinity congregation and completely renovated from top to bottom. New pews, a new pulpit and a new organ were installed, and even the flooring was replaced.

The Bible Doctrine of Salvation by Grace

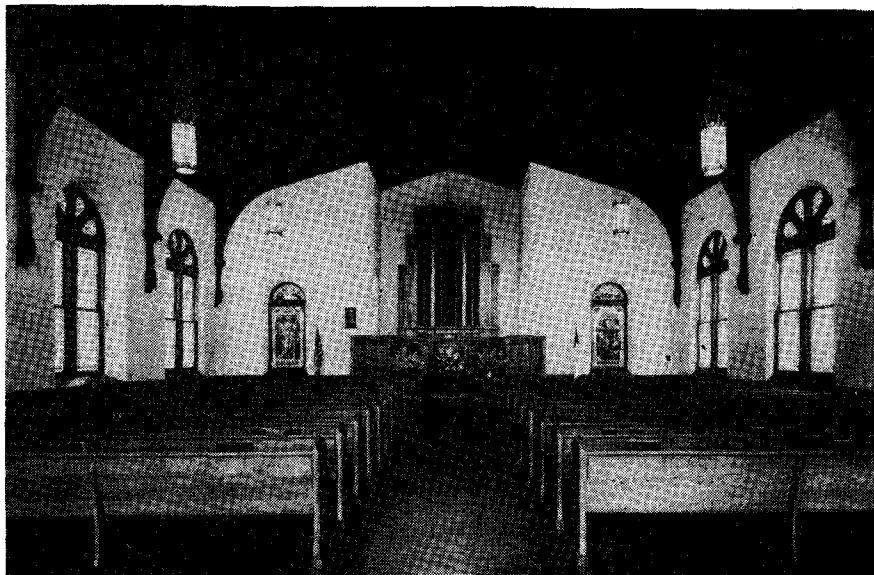
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Scotfield summarizes grace. He does this largely by setting it in the sharpest possible antithesis to law. Under law righteousness is a demand; under grace it is a gift. Law is linked with Moses and works; grace with Christ and faith. Under law blessings had to be earned while under grace they are freely given. The dispensation of grace began with the death and resurrection of Christ, in which dispensation the test is not legal obedience but faith in Christ, with good works as a resultant fruit. Under law the good are blessed but under grace the bad are saved. How, we ask, can all this be reconciled with the eleventh chapter of Hebrews and its catalogue of the Old Testament heroes of faith who obtained "a good report through faith" and "through faith" subdued kingdoms and wrought righteousness? If what Dr. Scotfield says about the law be true, how can David or Isaiah join in the song of Moses and the Lamb?

How could Moses join in it himself? Surely this is a denial of the Scriptural truth that all who have ever been saved have been saved by faith alone.

In a note on Matthew 10:5, Dr. Scotfield says that Jesus promised the kingdom to the Jews alone. The Gentiles would receive their blessing through Christ's crucifixion and resurrection. This would seem to teach that the Jews could be blessed through the kingdom and, unlike the Gentiles, did not need to be blessed through Christ crucified and risen. Is there one salvation for the Jews and another for the Gentiles? Does not Paul declare the gospel of Christ to be "the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek"? Again Scotfield's tendency to make a sharp difference between the positions of Jew and Gentile has led him to obscure the doctrine of salvation by grace.

Another striking comment is found in the note on Revelation 14:6. Here we find four forms of the gospel distinguished: (1) The Gospel of the Kingdom. This is the message that God purposes to set up a Jewish, political, universal kingdom over which Christ as the son of David shall reign in fulfillment of the Davidic covenant. For one thousand years this kingdom shall be a manifestation on earth and among men of the righteousness of God. This gospel was preached in the past by John the Baptist and also by Christ and His disciples until the time of His rejection by the Jews. It shall be preached again during the great tribulation immediately before the coming of the King in glory; (2) the Gospel of the Grace of God. This is the gospel as we commonly speak of it. The story of the redemptive acts of Jesus Christ and of salvation through faith in Him; (3) the Everlasting Gospel. This is a gospel to be preached to the inhabitants of the earth just before the judgment of the nations. Its theme apparently is one of impending judgment; (4) What Paul calls "my Gospel." This is a fuller development of the Gospel of the Grace of God, with particular emphasis upon the place and privileges of the church. There are really two forms of the gospel here, with (1) and (3) representing one form and (2) and (4) the other. Dr. Allis says, "The most startling thing about these two 'forms' of the gospel, when we compare them, is their mutual exclusive-



The Auditorium of Trinity Church, Cincinnati

ness. The one speaks of the Davidic King, the other of the crucified and risen Saviour. The Gospel of the Grace of God—in a word, the Cross—belongs to the Church age; the Gospel of the Kingdom was preached before the Church was founded and is to be preached after the Church is 'raptured.' But it is a different Gospel. It is the Gospel of the Crown, not the Cross. This is consistent Dispensationalism. 'Grace' and 'the Kingdom' belong to two different dispensations which are set definitely in contrast, and each has a Gospel of its own. Salvation clearly will be on a quite different basis in the Kingdom age from what it is today in the Church age." So the young convert who has received a Scofield Bible as a gift might well come to say: "I am saved by grace as are all others in this age; but the Jews in the Old Testament were saved by the law and in the Kingdom age to come men will again be saved by the law." We repeat that we do not believe that Dr. Scofield meant to teach this. Most Dispensationalists today will not affirm such teaching, when it is put to them baldly. Yet in their cutting up of God's plan into sharply defined dispensations and in their continual antithesis between law and grace, the Scofield notes deny the unity of God's great plan of redemption and obscure most fearfully, and to the injury of the souls of men, the truth that only by grace may men be saved.

Why is it that such Bible-believers as Dr. Scofield and his followers should fall into this unscriptural emphasis? The writer is convinced that a fundamental reason for their confusion is their misunderstanding of the nature of law and grace. To revert to Dr. Scofield's comments on Israel's rashly accepting the law, he says on page 93, commenting on Exodus 19:5 which reads: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people," that the "if" of this verse, i.e., the condition of obedience, is what causes the law to be imperfect, whereas the Abrahamic and New covenants impose only the condition of faith. The law according to Scofield is inferior because it makes obedience a condition of blessing. Grace, he says, is superior because it does not make obedience a condition.

To this we reply that both the Old and New Testaments teach that God

demands faith and obedience. Abraham lived under what Scofield calls the Dispensation of Promise, yet the Epistle to the Hebrews says of him, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed" and again, "By faith Abraham, when he was tried, offered up Isaac." And James says, "Was not Abraham our father justified by works, when he offered Isaac his son upon the altar?" In Genesis 26:5, we find a summary of Abraham's life of obedience, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws"; therefore the promise was then confirmed to Isaac, Abraham's heir. It is also worthy of note that the rite of circumcision was imposed during this same dispensation not of law but of promise. Surely it is clear that God required obedience of Abraham under the Abrahamic covenant. And just as obedience was a requisite before Sinai so it is essential in this New Testament dispensation of grace. Jesus said, "If ye love me, keep my commandments." John says, "And hereby we do know that we love him, if we keep

his commandments." Paul says, "I was not disobedient unto the heavenly vision."

The Dispensationalist errs when he thinks of the law as a covenant of works, a means of salvation. He does not see that the law was given on Sinai as a schoolmaster to bring men to Christ by showing them how far short they fell of the righteousness of God. He does not apprehend that obedience to His revealed will is required by God of all His creatures in all dispensations and that therefore man must always have the law that he may know what duty God requires of him. So, on the one hand, he takes grace out of the Old Testament and makes salvation rest upon works and, on the other hand, he takes law out of the New Testament and denies that under grace there must still be obedience.

There are many good features in the Scofield notes but its misconceptions concerning both law and grace are to be regarded with sorrow because they obscure the wondrous truth that the redeemed people of God all have one thing in common—they are all sinners, saved by grace.

Speaking the Truth

By the REV. JOHN H. SKILTON

Instructor in New Testament at Westminster Theological Seminary

JAMES writes with great vividness about the tongue in the third chapter of his epistle. Strikingly, vigorously, he condemns the abuse of that powerful member of the body. Of course, he does not look upon the tongue as evil in itself, as something morally wrong. He would recognize the truth of our Lord's saying, "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the

things which defile a man. . . ." (Matt. 15:18-20.) Truly, if we were perfect within, our tongues would never be given to evil; out of the same mouth would not proceed praise to our Father in heaven and words that savor of the father of lies. The fault that James attacks resides not in the tongue itself, but in the evil within us, in the old nature, which notably and mightily expresses itself through the tongue.

When we consider how prone we are to commit sins of the tongue, how influential such sins are, and with what great difficulty conquest is obtained over them, we should realize why James speaks of the abuse of the tongue in the emphatic way that he does. And we should be impelled by James' teaching to seek the mastery of our old nature, to employ diligently the means of grace that God has provided, and with strength from above to honor our Lord in all our utterances.

Young People's Topics

July 20th—RESPECT OF PERSONS.

July 27th — FAITH WITHOUT WORKS.

August 3rd—THE POWER OF THE TONGUE.

August 10th—THE FRIENDSHIP OF THE WORLD.

There is, of course, a proper use of the tongue. We should devote it to the blessing or praise of God. The glory of our perfect Creator and Redeemer should be its constant theme. And it should conform to all of the particular requirements for our speech made by the whole moral law of God. We shall largely confine our attention, in our present brief study, to one of these particular requirements—that of speaking the truth.

In the first place men should speak the truth about God. They should confess the truth that He has revealed. They should witness to His name, to all the means by which He makes Himself known, and testify to the relationship of all fields of human experience and endeavor to Him. They should maintain that the only true interpretation of any fact is God's interpretation, and should strive in whatever they say about any matter to glorify the living and true God, the source of all light and understanding.

In the second place, men should speak the truth about themselves and their neighbors. The tongue should be used in "the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name" (*Shorter Catechism*, Question 77). Those who are born of the Spirit of truth, who are united with Him who is truth, should with the utmost diligence labor to achieve complete truthfulness in their statements concerning themselves and others.

The Christian should measure himself by the perfect standards given in the Word of God. He should not portray himself as better than he is. Nor should he portray himself as worse than he is. No false estimate ought to be made of the magnitude of the divine work of grace performed in him. Indeed, at times he may even have to rise to his defense against maligners and calumniators, against the attacks of Satan and his servants.

Similarly the believer should attempt to speak with perfect truth about his neighbor. He ought to seek for a genuine understanding of other men, whether they are believers or unbelievers; he should take account both of God's special grace and of His common grace as granted to men, and should endeavor to honor the facts about others in whatever he may be called upon to say with regard to them. In obedience to the

ninth commandment, we ought to apply ourselves to such duties as "the preserving and promoting of truth between man and man, and the good name of our neighbor, as well as our own: appearing and standing for the truth; and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and only the truth, in matters of judgment and justice, and in all other things whatsoever: a charitable esteem of our neighbors: loving, desiring, and rejoicing in their good name; sorowing for, and covering of their infirmities; freely acknowledging of their gifts and graces; defending their innocence. . . ." (*Larger Catechism*, Question 144.)

The Bible not only tells us what we are to speak; it tells us also what we are not to speak. It not only commands certain duties; it also forbids certain sins. Now obviously what it would forbid, in the sphere of conduct with which we are particularly dealing, is untruth. If we were to place a negative before the positive requirements in the realm of truth which we have already considered, we should obtain a list of corresponding sins which the Bible prohibits.

The name of God, all that by which God makes Himself known, must not be taken vainly or for vanity. We must not swear falsely. We ought never to take an oath before God in support of falsehood. We should be fully persuaded in our own minds of the accuracy of the statements to which we swear, and should never, except in complete sincerity, call on the Lord our God by way of attesting veracity. Vows ought to be made only to do things acceptable to God; should be directed to our spiritual upbuilding; and ought to be taken willingly, thoughtfully, reverently, and with full intention to perform them. Forbidden to us are blasphemy; attacks on God and His Word; hollow, formal references to God and His revelation; hypocritical confessions of faith; the attribution to false gods of the glory due to God alone; and any failure to express due reverential recognition of the name of God wherever the Most High makes Himself known.

Likewise, in our relationships with our neighbor we are to shun all falsehood. We are manifestly not to bear false witness against ourselves or others in court. But we are not to deal deceitfully in any of the manifold activities to which the ninth commandment

is applicable. It would be profitable for us to examine ourselves in the light of the detailed list of sins mentioned by the *Larger Catechism* as forbidden in the ninth commandment:

“. . . all prejudicing of the truth, and the good name of our neighbors as well as our own, especially in public judicature; giving false evidence; suborning false witnesses; wittingly appearing and pleading for an evil cause; outfacing and overbearing the truth; passing unjust sentence; calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery; concealing the truth; undue silence in a just cause, and holding our peace when iniquity calleth for either a reproof from ourselves, or complaint to others; speaking the truth unseasonably, or maliciously to a wrong end, or perverting it to a wrong meaning, or in doubtful and equivocal expression, to the prejudice of truth or justice; speaking untruth; lying; slandering; backbiting; detracting; tale-bearing; whispering; scoffing; reviling; rash, harsh, and partial censuring; misconstruing intentions, words, and actions; flattery; vainglorious boasting; thinking or speaking too highly or too meanly of ourselves or others; denying the gifts and graces of God; aggravating smaller faults; hiding, excusing, or extenuating of sins, when called to a free confession; unnecessarily discovering of infirmities; raising false rumors; receiving and countenancing evil reports, and stopping our ears against just defence; evil suspicion; envying or grieving at the deserved credit of any, endeavoring or desiring to impair it, rejoicing in their disgrace and infamy; scornful contempt; fond admiration; breach of lawful promises; neglecting such things as are of good report; and practicing or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name." (*Larger Catechism*, Question 145.)

We shall not be able to deal with all the particular sins of speech and heart mentioned by the *Larger Catechism* in the answer just quoted, but we shall give special attention to just one or two. It is not ours to spread harmful, false tales about others, to give encouragement and currency to erroneous reports about our neighbors, or to engage in slander, backbiting, or unjust criticism. Many conversations are enlivened by malicious gossip, by reflections on the characters of others, which may cause untold grief and harm to their victims. Christians should have nothing to do with unsubstantiated, adverse judgments on others and should not traffic in cruel, uncharitable criticism. We should ab-

hor, we should loathe, the evil of doing any injustice to the name of another by some utterance of ours.

Another sin of the tongue, scrupulously to be avoided, is the betrayal of confidences. We are not at all warranted in revealing certain information that others may have entrusted to us and legitimately have expected us not to disclose. People should be able to come to us with their problems, knowing that whatever they tell us confidentially (and which conscience does not require us to make known) will not be publicized.

If we really love God and love our neighbor as ourselves, we will speak the truth regarding God, ourselves and

others, and depart from the abomination of the lie. And if we have the proper love in our hearts, if evil does not rule us, if rebellion against God, envy, pride, hate and covetousness do not control us, we will seek to obey all the requirements of the whole law of God with regard to the use of the tongue. Let us resolve to give ourselves to the praise of our all-glorious God and to speak, in our Redeemer's name, words of light, of truth, of comfort, and of charity. Oh that all our words may be prompted by love, may conform to the perfect divine law, and may declare the supreme excellency of the name of our triune God!

Hamill. Among Nebraska delegates were thirteen from Lincoln, and five from Aurora. Two enrollees attended from the Christian Reformed Church of Corsica, South Dakota.

Mr. John Gray received ordination and was installed as pastor of three churches in a service at Leith, North Dakota, recently. Congregations of the Leith, Carson and Lark churches heard the charge delivered to them by the Rev. Charles L. Shook, and the charge to the pastor was given by the Rev. C. A. Balcom. The Rev. Walter J. Magee of Bridgewater, South Dakota, preached the sermon. . . . Vacation Bible schools in the three churches enrolled together almost a hundred children, and the Lark Sunday school, organized in February, now reports a weekly attendance of thirty-five in a town of less than a hundred population. . . . The Rev. John H. Skilton was a recent speaker at the Carson prayer meeting. Home Bible study has been organized in connection with the mid-week service.

Daily Vacation Bible School at Rutland, South Dakota, chalked up an attendance record when thirty-three scholars, from an enrollment of thirty-six, came every day. The remaining three missed only one day. This second year of the school showed an increase of ten in attendance, and attracted many to the closing exercises. The Rev. Charles L. Shook was in charge of the work. . . . Increased attendance—up five per cent. over last year—is also reported from the school of Westminster Church in Hamill, South Dakota. A joint vacation school was concluded by Faith Church and the Belmont Mission of Lincoln, Nebraska, early this month. Correlating summer Bible school work with evangelistic meetings, the Rev. C. A. Balcom held ten days of services at Wilton, Rock Hill and Baldwin, North Dakota. During these meetings twenty-three persons took a stand for Christ. This month Mr. Balcom conducts a school at Baldwin and plans another for the Wilton area.

Presbytery of New Jersey

CALVARY CHURCH, Wildwood: Seven sermons on the "Gospel of Christ" by seven ministers of The Orthodox Presbyterian Church are under the sponsorship of this church in a series which began Monday, July 21st, and will close with two sermons on Sunday, July 27th. The Wildwood

Orthodox Presbyterian Church News

By **EDMUND P. CLOWNEY, Jr.**
Westminster Seminary, Class of 1942

Presbytery of California

OLD Westminster Church, San Francisco: Dr. Cornelius Van Til of Westminster Seminary preached, and the Rev. E. Tanis of the Alameda Christian Reformed Church gave the charge, as the Rev. Robert L. Atwell was installed as pastor in a recent Sunday afternoon service. Joining in the occasion was the Covenant Church of Berkeley. The Rev. Robert K. Churchill, pastor of that church, delivered the charge to the congregation. . . . Mileage marked the latest activity of the church's young people, when two carloads motored to the Suttle Lake Bible Conference near Bend, Oregon. . . . More mileage is represented in the pastor's plans to attend the Ministerial Conference at Westminster Seminary in August.

Covenant Church, Berkeley: Mr. Churchill visited the Independent Bible Church of Tacoma, Washington, preaching there the last Sunday of June and the first of July. . . . Com-mandeering two cars, young people traveled to the July conference in Bend, Oregon.

Beverly Church, Los Angeles: The San Bernardino mountains will furnish background for two projected Bible conferences during the first half of August. Men of the presbytery are cooperating in the plans with other Reformed ministers in southern California. . . . During the Rev. Dwight

Poundstone's trip to the general assembly in Philadelphia, Westminster Seminary students occupied the pulpit. The preachers were: Thayer Westlake, a senior; Wilson Albright and Louis Knowles, middlers; and Robert Valentine, who will enter seminary this fall as a junior. . . . Vacation Bible school is being conducted for a three-week period.

First Church, Long Beach: Louis Knowles, who directs a Tuesday evening Bible club for high school boys, occupied the pulpit on June 8th when the Rev. Henry W. Coray, stated supply, preached at the Christian Reformed Church of Arcadia. . . . The church is conducting a vacation school this month, and the young people will be represented by delegates at the Blue Ridge Bible Conference in August.

Presbytery of the Dakotas

ELIM CAMP and Bible Conference, Swan Lake, South Dakota, was brought to a remarkable conclusion in a service in which more than fifteen young people acknowledged Christ as Saviour, according to a report by the Rev. Melvin B. Nonhof. Three days of rain failed to dampen the campers' enthusiasm in the five-day conference, and an attendance of eighty-eight marked a new high for the annual event. Delegates from South Dakota included twenty from the Volga and Rutland churches and four from

High School auditorium is being used for the meetings. . . . The pastor, the Rev. Leslie A. Dunn, is teaching Bible and catechism classes on Wednesday mornings throughout the summer.

Covenant Church, Orange: The Rev. Floyd E. Hamilton, the Rev. Glenn R. Coie, and the Rev. J. Lyle Shaw spoke here at the time of the general assembly. Mr. Shaw showed pictures of the work in Newport, Ky., at a special missionary rally. The Rev. Professor John Murray was the visiting speaker at a recent prayer meeting.

Calvary Church, Ringoes: This church's first daily vacation Bible school pressed four cars into service to transport scholars for the two weeks of the school. . . . Wednesday, July 9th, was a day of prayer for the congregation, closed by the regular mid-week service. . . . Jail services conducted by the young people continue each Sunday afternoon.

Grace Church, White Horse, Trenton: A summer Bible school was conducted by the pastor, the Rev. Lawrence B. Gilmore, Th.D., for four weeks from June 23rd to July 21st, using the materials published by the Committee on Christian Education.

The Presbytery met in Trenton on Tuesday, June 17th. John C. Hills, Jr., a member of last year's graduating class at Westminster Seminary, was examined, and licensed and ordained to the gospel ministry. Mr. Hills is now engaged in opening up a new work at Fort Lauderdale, Florida, under the Committee on Home Missions and Church Extension. The presbytery also installed Dr. Gilmore as pastor of Grace Church. Dr. Robert Strong of Willow Grove, Pa., preached the installation sermon.

Presbytery of New York and New England

COVENANT CHURCH, Rochester: At a communion service early this month, the church received new members and celebrated its second anniversary in the new building. The Rev. Peter Pascoe, the pastor, reports increased attendance. In line with current missionary emphasis is the revision of the church missionary organization.

Franklin Square Church, Franklin Square, Long Island: Several boxes of clothing sent to the Shaws in Kentucky, and contributions to the Foreign Missions Furlough Fund, have already resulted from a newly-organ-

ized missionary society. . . . Vacation school was conducted for a two-week period.

Second Parish Church, Portland: The Rev. John H. Skilton and the Rev. Charles G. Schaufele were vacation preachers at the church. . . . Summer Bible school was held during the first two weeks of July.

Presbytery of Philadelphia

BETHANY CHURCH, Nottingham: Anniversaries were commemorated this month when the congregation marked its fifth year, and celebrated the tenth wedding anniversary of the pastor and his wife, the Rev. and Mrs. Peter De Ruitter, by presenting them with a purse of more than \$200 to be applied toward the purchase of a car. . . . Evening sessions attended by twenty young people supplemented the annual summer Bible school in which the material of the Christian Education Committee was used.

Covenant Church, Pittsburgh: Open-air vesper services conducted Sunday evenings during July and August will bring the gospel to Pittsburghers in Schenley Park. The Rev. Calvin K. Cummings is preaching from the parables. . . . Mr. Cummings reports stimulated Sunday school attendance as a result of the work of Miss Margaret Hunt in visitation for the summer Bible school.

Calvary Church, Willow Grove: Guest preacher at the summer communion preparatory service was the Rev. Adrian DeYoung. On Saturday, June 28th, he was united in marriage to Miss Eleanor Slugg, an active member of the church. . . . At the communion service seventeen were added to the roll of communicant members and four covenant children were received into church membership. An offering of over \$400 was received for the building fund. . . . Vacation preachers will include Mr. William Welmars, the Rev. William T. Strong and the Rev. Richard W. Gray.

Knox Church, Washington: "Why Am I—" is the theme of a series of sermons recently begun by the pastor, the Rev. Henry D. Phillips. Included are such questions as, "Why a theist?" "Why a Christian?" "Why Reformed?" "Why in The Orthodox Presbyterian Church?" . . . Two vacation schools have been conducted this summer.

Kirkwood Church, Kirkwood: Both

local school buses and a small fleet of private cars were requisitioned by the June Vacation Bible School to carry a record attendance of one hundred and ninety-three pupils and workers. Under the direction of the Rev. E. Lynne Wade, a corps of church

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the Bible school met to the penny its expenses, according to Mr. Wade. . . . Mr. John W. Betzold, a senior at Westminster Seminary, preached through June and July during the pastor's vacation in California.

Mediator Church, Philadelphia: Summer Bible school work, begun at the chapel, brought an average attendance of about thirty-five children from the new community; a school was also conducted at the church—both for a period of two and a half weeks.

At a special meeting of presbytery on July 8th, licentiate Dallas Eugene Bradford, a graduate of Westminster Seminary, was ordained to the gospel ministry as an evangelist. The sermon was preached by the Rev. Professor Edward J. Young and the charge to Mr. Bradford was delivered by the

Rev. Edwin H. Rian. The moderator, Dr. Ned B. Stonehouse, presided and propounded the constitutional questions. Mr. Bradford has recently been called to the pastorate of Faith Independent Church, Fawn Grove, Pa.

Forty-one Libraries

GIFTS to The Library Fund of THE PRESBYTERIAN GUARDIAN (announced in the June 10th number) have now made it possible to send subscriptions to forty-one public libraries throughout the country. This means that the distinctive message of the GUARDIAN has been made available to several thousand new readers, for each library has at least a hundred potential readers. This is a splendid beginning, but it is a long way from the goal of a thousand libraries before next summer. If you have not yet made a contribution to this essential work, why not do so today, and send it to THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia?

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