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Three Openings

An Easter Sermon by the REV. ROBERT K. CHURCHILL

Pastor of Covenant Orthodox Presbyterian Church, Berkeley, California

IT SEEMED good to the Holy Spirit to record, for our especial edification at this Easter season, three openings. In his twenty-fourth chapter, Luke speaks of the "open tomb", the "open scriptures", and the "open eyes". He also tells of Jesus opening men's understanding. *Open!* How well such an adjective describes the Christian message at Easter time!

The Open Tomb

Note carefully what had happened. The body of Jesus had been taken down from the cross and laid in the tomb in a garden. The women who were with Jesus when He was crucified beheld the sepulchre and how the body was laid. The tomb was sealed with a great stone and the women went home to prepare spices and ointments. The next day being the Jewish Sabbath, they rested. But, early the following morning, the women came with their spices and as they came, Mark says, they were wondering who would remove the heavy stone from the door of the sepulchre for them. But Luke records that they found the stone rolled away from the sepulchre and they entered in and found not the body of the Lord Jesus.

The record goes on to say that while the women were standing there, much perplexed that the tomb should be empty, behold, two men stood by them in shining garments. These shining ones spoke at first with a gentle rebuke: "Why seek ye the living among

the dead?" They seemed to know for whom the women were looking and they said, in answer to their silent question, "He is not here, but is risen".

The ministry of the shining ones is not, however, ended. How their next words reveal them to be true messengers of God! They did not leave without pointing to the Word. The living Word and the written Word—how divinely inseparable they are! All these unbelievable things are according to the Scriptures and they have a place in the wondrous plan of God. The angels refreshed the memories of the women: "Remember how he spake unto you, saying, The Son of man must be delivered into the hands of sinful men, and be crucified and the third day rise again". Then it was that they remembered His words and returning home told all they had seen to the disciples.

The open tomb—look at it. How it stands a clear witness against the skepticism of all ages! Do you believe that the body of our Saviour was raised from the dead? Are there some misgivings? Would you like to have it confirmed? Would you like to hear a cloud of witnesses? Then open the records and search out all the witnesses to its truth. There are the three women who came with their spices to anoint the dead body of Jesus. There are the two beings with bodies like men but clad in the raiment of heaven—angels. They say, "He is not here, but is risen". There are the Roman soldiers who guarded the tomb and, when it was open,

ran to the priests and elders. There stand the priests who gave money to soldiers and made them promise to tell a lie—to say that the body was stolen. There prostrate on the floor is doubting Thomas who would not believe unless he saw and, when he had put his hand in the wound in Jesus' side, fell down to worship His Lord and His God. There are Peter and John who come running to the tomb even though the story of the women seemed like an idle tale to them.

Rest in the witness of the eleven apostles who, when they saw the risen Jesus, were terrified, supposing that they saw a spirit or a ghost. But Jesus showed them His hands and feet and said, "Feel me, and handle me, and see". Yes, here is Jesus Himself, the greatest witness. All the Word of God stands a witness to the fact that He is risen. And what shall we say of the mighty apostle, Paul, who testified that Jesus rose again the third day according to the Scriptures? of the strangers on the Emmaus road? of the witness of the five hundred brethren who saw Him all together?

Yes, the witness stand is overcrowded with worthy characters who testify to what they have seen. Who is there to witness against them? Men may say they believe in a Jesus who died and is now in a grave somewhere in Palestine; men may believe this if they will. The point we make is that in history there is not a single witness to a dead Christ. Let us have an intelligent faith based on overwhelming evidence, rather than a meaningless belief based on doubt and unfounded claims. Yes, I know it is hard to believe that Jesus died, was buried and the third day rose again. But, my friend, it is harder not to believe it.

When Jesus died on Calvary, it was an "accomplishment". He said He came to give His life a ransom for many, and to Nicodemus He said that He must be lifted up as the brazen serpent. Peter tells us that when Jesus died He bore our sins in His own body. Yes, when Jesus Christ died, it was with the curse of our sins upon Him. He bore the judgment for sin in our stead. Think of it! Your sin and mine was what made Him suffer untold agonies. Our sins took away His precious life in shameful death. Our sins put the Son of God in a cold

tomb. But He was raised again. He was raised in glory by the power of God. Now where are our sins? Where are the sins which crucified Him? Where is the awful burden which He bore? My Christian friend, no man can answer that question. Christ dealt so effectively with the sin question that God could say "as far as the east is from the west so far has he removed our transgressions from us". Are you trusting in Christ for salvation?

The open tomb speaks to us in another way. I hate death. Funeral services are always hard for me. One week a saint of God enters the church. Her prayer and very presence is a help. The next week I must stand beside her coffin and look upon her face for the last time—I don't like it. A loved one passes. It may be a sister, mother, brother, or a life's partner. After the funeral service the body is lowered into the grave and the sound of uncontrolled weeping is heard. What shall I say? Of whom shall I speak? Yes, you have thought of Christ. He is the only one to speak of here, because His grave is empty. This grave which is receiving the body of our loved one is cold and terrible. But my Christ went into the grave and came up out of it again. Thank God for the open tomb! "O grave, where is thy victory?"

The Open Scriptures

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27).

TABLE OF CONTENTS

April 10, 1942

Three Openings	97
Robert K. Churchill	
The Olivet Discourse and the Lord's Return	99
Robert Strong	
Today in the Religious World	102
Thomas R. Birch	
Insecure Defenses	103
Burton L. Goddard	
Editorial	105
The Epistle to the Ephesians	106
Floyd E. Hamilton	
Alexander Duff	108
Robert S. Marsden	
Christian Liberty and Love for the Brethren	110
Eugene Bradford	

On my desk there is the news that General MacArthur's soldiers on Bataan are asking for Bibles. They are facing death and eternity and the message of the Bible gives hope and comfort in such a time. The risen Saviour met two men traveling on the road to Emmaus and found that these perplexed and discouraged strangers needed the Bible also. Who were these men? One is called Cleopas and the other is not named. I like to think that the other may have been Luke himself. The account of this strange meeting reads like that of an eyewitness. At any rate, Jesus on the day of His resurrection drew near to them as they walked and talked. But their eyes were holden and they knew Him not. They are quick to tell Jesus their troubles. In tense, excited tones they hurriedly sketch the recent events concerning Jesus of Nazareth, a prophet mighty in deed and word: how the chief priests delivered him to be crucified, the one in whom they had trusted for the redemption of Israel; and how they had heard the women's story, and some had seen the empty tomb. But alas, they did not see Jesus. I think they must have stopped during this conversation and sat by the side of the trail, for the unknown Jesus began to teach them. He began at Moses and all the prophets and expounded, unfolded the meaning, in all the Scriptures, of the things concerning Christ.

What a privilege that was! These men would never forget that class, the lesson, nor the Teacher. Who would not want to be present on such an occasion? Here the Saviour, fresh from the agonies of the cross, and fresh from the darkness of the grave, took up the Scriptures, opened them, and expounded in all the Scriptures the things concerning Himself. Some teachers leave an indelible impression on the pupil. I can remember now, and always will, some of the classes taught by my beloved teacher, Dr. Machen. The most profound truth became crystal clear under his treatment; and his mind and soul—how they lent themselves to the opening of the Scriptures!

The Reformation came to Europe and the world because God raised up many great teachers and preachers of
(Continued on Page 107)

The Olivet Discourse and the Lord's Return

Amillennialism in the New Testament: Part VII

By the REV. ROBERT STRONG, S.T.D.

Pastor of Calvary Orthodox Presbyterian Church, Willow Grove, Pa.

THE most extended eschatological discussion to be found in the teaching of Jesus is what is known as the Olivet Discourse. This is recorded in Matthew 24 and 25, Mark 13, and Luke 21. Mark contains nothing that is not found in Matthew and Luke. The Gospel of Luke is unique only in preserving a detailed prophecy of the destruction of Jerusalem, a subject with which we are not here concerned. Matthew's account of the discourse is the most complete and will be the principal basis of our study in this article.

The Olivet Discourse was occasioned by the remark of our Lord to His disciples that of the temple at Jerusalem there should not be left standing one stone upon another. The disciples then asked Jesus to tell them when this destruction would occur and, moreover, what would be the sign of His coming and of the end of the world. The reply to the second phase of their question has direct bearing upon the millennial question.

The following sections of the Olivet Discourse call for consideration: Matthew 24:27-51, which deals with the manner and effects of Jesus' second coming; and Matthew 25:31-46, the judgment scene where the "sheep" are divided from the "goats".

The former passage is preceded by an announcement of the signs that shall presage the return of Christ and by a warning to the disciples not to be deceived by impostors who claim to be the returned Messiah. The true Messiah will come back as suddenly as the lightning flashes across the sky (v. 27). His coming will be immediately preceded by a period of tribulation and certain startling cosmical disturbances (v. 29). "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (vs. 30, 31). There is little possibility

of doubt that the great event described here is the glorious appearing of the Saviour, toward which His people are ever to press with eager joy—the day of their being gathered together unto Him. The premillennialist commentator Alford identifies this event with that which Paul describes in I Thessalonians 4:16, 17 when "the Lord himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air".

The effort is made by some premillennialists to escape the conclusion that Alford reaches. C. I. Scofield deals quickly with the passage by simply heading it "The return of the King in glory"; according to the terms in which he is accustomed to think, this means that he sees here not the "rapture" but the "revelation". Dr. Feinberg's treatment is similar. He too ignores the implications of the passage for the two-stage theory of the Lord's coming. These implications are so plain that the conclusion is warranted that the Scripture makes no distinction between the "rapture" and the "revelation". The saints are to be taken to be with Christ in the day when He is revealed from heaven openly, visibly, and gloriously.

That this is inescapably the teaching of the Bible is seen by H. W. Frost, a premillennialist who holds to the "post-tribulational" conception of the return of Christ. Frost says:

The Lord definitely fixes the time of His advent as subsequent to the revelation of the abomination of desolation and the other sinister events described, thus projecting the life of the church into the episodes which occur in Antichrist's time (Matt. 24:40-42). There are some interpreters who would deny this last statement for they would affirm that the disciples referred to in the chapter are the tribulation saints, a body converted after the church has been taken from earth to heaven. But this contention would be difficult to support; for, first, the apostles were about to be brought into the membership of the body of Christ and were to be members of that body when the prophe-

sied events should take place, thus representing, not a lower order of Jewish saints, but, rather, the higher order of Christian sainthood; and, second, Christ specifically declares that it will not be until Antichrist has manifested himself (Matt. 24:15, 21) that "the one shall be taken and the other left" (Matt. 24:41), which phrase, beyond dispute, describes the rapture of the church. It seems quite certain, therefore, that Christ revealed the fact that He would continue in the glory into the time of the Antichrist and that Christians would not be resurrected and translated until all the signs connected with that time had been fulfilled (Matt. 24:32, 33).

This lengthy quotation is of value because it shows on the part of some present-day premillennialists a recognition of the artificiality and lack of validity in the distinction made by many between the "rapture" and the "revelation".

Let us now look still more closely at Jesus' words. In verses 36-39 He said:

But of that day and hour [the day and hour of His sudden coming again] knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.

The parallel passage in Luke may also be given:

. . . the day that Noe entered into the ark, the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed (Luke 17:27-30).

Many times have I heard premillennialists refer to the foregoing passages of Scripture both to show how present conditions fulfil the picture given and to fulminate against post-millennialism with its teaching of a world transformed by the gospel into a kingdom of righteousness. Both uses

these statements of Jesus may no doubt serve. They constitute, however, a double-edged sword in this controversy. For the thrust of these words of our Lord is no less against premillennialism than it is against modern postmillennialism.

Let it be observed that the Lord is here really making two comparisons. He first compares the days of Noah and of Lot with the days that precede His second coming. This is as far as the premillennialists I refer to applied the passage. But the second comparison may not fairly be overlooked; it is as significant as the first. In it Jesus compares the result to the world of the flood of Noah and the result to Sodom of the flight of Lot with the result that will come to the earth at His (Christ's) return in person from heaven. The result of Noah's flood was that he and his family were saved and all other men were destroyed. The result of the judgment upon Sodom was that Lot and his daughters were saved and the wicked city and all its inhabitants were overwhelmed with fire and brimstone. What does Jesus say will be the result of His return to earth? "Even thus shall it be in the day when the Son of man is revealed"—"thus": salvation out of judgment for those who fear the Lord, destruction for all others (and may it not even be inferred that the world itself shall share in that destruction?). It will be even as Jesus solemnly warned: "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left". One is taken as Noah and Lot were taken, to deliverance; the other is left as Noah's skeptical friends and as the scoffers of Sodom were left, to a fearful judgment that "destroyed them all".

This is exactly what is taught in the three parables of Jesus that were studied in the last article. There too it is plainly given that the return of Christ means deliverance for His own and complete destruction for the wicked. The conclusion is exceedingly difficult to avoid that premillennialism, with its idea of a second chance for the unregenerate who are alive at the coming of Christ, has no place upon which to stand in that part of the teaching of Jesus that we have reviewed.

There remains now to be considered the section of the Olivet Discourse which describes the judgment scene of the dividing of the nations. Our Lord introduces it with these words:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations". He will then divide the nations, Jesus goes on to say, as a shepherd separates his sheep from the goats. The "sheep" will be set on Christ's right and will be given to inherit eternal life and the kingdom prepared for them from the foundation of the world; the "goats" will be set on His left and will be sent into the punishment of the everlasting fire prepared for the devil and his angels. The basis of the judgment is announced in the following words: "Inasmuch as ye have done it [works of mercy] unto one of the least of these my brethren, ye have done it unto me". The "sheep" did the works; the "goats" did them not. The "sheep" receive eternal life; the "goats" eternal punishment.

On the face of it this passage of Scripture seems definitely to describe the last judgment. Premillennialists cannot admit this, for according to their scheme the last judgment occurs not at the coming of Christ but after the millennium. It will be interesting to hear their explanations of the meaning of this judgment scene. C. I. Scofield, for example, says that the judgment is to be distinguished from the judgment of the great white throne. Here there is no resurrection; the persons judged are living nations; no books are opened; three classes are present, sheep, goats, brethren; the time is at the return of Christ; and the scene is on the earth. All these particulars, says Scofield, are in contrast with Rev. 20:11-15. The test in this judgment, he adds, is the treatment accorded by the nations to those whom Christ here calls "my brethren." These "brethren" are the Jewish Remnant who will have preached the gospel of the kingdom to all nations during the tribulation. This is the interpretation generally found among modern premillennialists.

Dr. Feinberg similarly says:

When Christ sits on the throne of His glory, the nations are brought before Him to be judged as to the treatment of His brethren, the remnant of Israel during the Great Tribulation. Their attitude toward Israel is evidently a factor that reveals their heart attitude toward God and His purposes in Christ, for those who are of the goat nations go away into everlasting punishment. Those who are of the sheep na-

tions enter into the kingdom prepared for them from the foundation of the world; they are later said to go into eternal life, which shows a relationship existing between the King's millennial reign and the eternal reign of the Father.

Before mentioning other views it may be well to point out that Dr. Feinberg is helpful in removing the objection that some feel to understanding this passage of Scripture as a judgment of souls. It is as he says: the attitude of the sheep toward Christ's brethren is but indicative of their underlying attitude toward Christ Himself. In the judgment scene, therefore, it is not that Christ judges according to works alone, but according to works that have grown out of a living relationship with Himself. Those who do not have the works lack them because they do not have the relationship. Outward works here, as in other places in Scripture, are regarded as the test of inward faith.

J. H. Brookes is another who holds that Jesus is describing the judgment of the living nations preceding the millennium. In his understanding, it is more of a judgment of individuals, however, than is the case with C. I. Scofield and Dr. Feinberg. The views of these three men fairly accurately sample the prevailing premillennial interpretation.

Some of the older premillennialists, as Alford, inclined to regard the judgment of the nations as occurring at the end of the millennium. Alford's reasons do not appear at all convincing in view of our Lord's express statement that this judgment will be at the time when He comes in glory. The burden of the Olivet Discourse is the second advent, and it must be recognized, as most premillennialists do, that the judgment of the nations is to take place at the second coming of Christ.

Now it is easy to understand why Alford felt that as a premillennialist he had to assign this prophecy of Scripture to the end of the millennium. To him it was very evident that the judgment scene in Matthew is the same essentially as the judgment scene in Revelation 20:11-15. I quote his argument:

We now come to the great and universal judgment at the end of this period [of the millennial kingdom], also prophesied of distinctly in order in Rev. 20—in which all the dead, small and great, shall stand before God. This last great judgment answers to the judgment on Jerusalem, after

the Christians had escaped from it: to the gathering of the eagles (ministers of vengeance) to the carcass. Notice the precision of the words in ver. 31—the “when” setting forth the indefiniteness of the time—the conjunction [making] the distinction from the two parables foregoing; and “then”, to mark a precise time when all this shall take place—a day of judgment.

That Alford should maintain this section to be a description of the final judgment is significant, for if his reasoning is valid, the premillennial case has been prejudiced in the house of its friends.

Still another view is to be noted that has been held by premillennialists. These make the judgment of Matthew 25 into two judgments, seen in prophetic perspective as one, but separated in reality from each other by a thousand years. The comment of David Brown is well considered that this interpretation is forced. He points out that it is “directly in the teeth of some of the most solemn features of the passage, which first gathers both parties before the throne in one mass, at the summons of ‘the King:’ next separates the sheep from the goats; and then, having judged and passed sentence upon each, finally disposes of both accordingly”.

From the foregoing summary of premillennial opinion it will be seen that there is really only one view with which it is necessary to deal in detail: the view represented by C. I. Scofield and Dr. Feinberg. To state it again, this view is that at the coming of Christ to the earth He will judge the living nations according to their treatment of the Jews, those alone being allowed to enter the millennial kingdom who have shown kindness to the “brethren” of Christ.

Both theological and exegetical arguments have been advanced by the adherents of this view in their effort to maintain it. The whole question, however, hinges upon the meaning of “all nations”—*panta ta ethneh*. Does this expression admit of being understood as having the sense of political confederacies? What is indeed its meaning?

It may safely be said that at least nowhere else in the New Testament does “all nations” have the meaning of organized governments. Note, for example, Matthew 28:19, where Jesus says, “Go ye therefore, and teach all nations . . .” It is the very same Greek phrase. None would say for a moment

that our Lord instructed the disciples to go forth to teach the governments of the earth. His meaning is of course that they should go to teach people of all nations. Mark 11:17 gives Jesus as saying: “My house shall be called of all nations the house of prayer.” Here He quotes Isaiah 56:7, which is translated in part: “a house of prayer for all people”. Acts 15:17 translates the Greek expression: “all the Gentiles”. Paul speaks in Romans 16:26 of the mystery of the gospel which is now “made known to all nations for the obedience of faith”. The consistent use of the term is in the sense of “people of all nations”.

Thayer says the term *ta ethneh* denotes “foreign nations not worshipping the true God, pagans, Gentiles”; he adds that Paul uses it even of Gentile Christians. Vincent comments on Matthew 25:32: “The whole human race; though the word ‘(nations)’ is generally used in the New Testament to denote the Gentiles as distinguished from the Jews”. Chrysostom’s sermon on this passage contains the following sentences, which show how the golden-mouthed preacher understood the phrase: “He does not bring before us here two or three, or five persons, representing, however, so many classes, but the whole world. Then shall be gathered all nations, that is the whole human race”.

Although the meaning of the expression “all nations” is obvious, and simply cannot, in view of consistent New Testament usage, be allowed to be in doubt, the matter has been treated at this length because of its key significance for the correct interpretation of Matthew 25. It must be concluded that C. I. Scofield, Dr. Feinberg and others have attempted to make capital out of an ambiguous English word (nations) and have failed to give a serious exegesis of this passage.

There are other considerations that require the rejection of the Scofield view. It is enough to note as an example that the whole atmosphere of the judgment scene is that of a judgment of individuals.

Thus Alford, although wrong in assigning this judgment to the end of the millennium, was right in holding, against the opinion of other premillennialists, that Matthew 25:31-46 describes the last judgment.

What is the effect of this conclusion upon premillennialism? Is it not

that premillennialism is shown to be an untenable system of prophetic interpretation? This is not simply because premillennialism places the last judgment one thousand years after the second coming of Christ and that, denied the right to do so by this passage, it has lost a vital element in its scheme. This is said because the passage definitely excludes the possibility of a millennium of earthly existence following the second coming of Christ. Verse 46 is perfectly clear: after the coming of Christ and the final judgment comes not the millennium but the eternal state—“And these shall go away into everlasting punishment: but the righteous into life eternal”.

The discussion of the leading eschatological sections in the teaching of our Lord has now been completed. It will be well at this point to summarize the conclusions reached. Premillennialism was seen to have a valid criticism of the usual form of postmillennialism in that our Lord does not give standing to the idea of a converted world waiting to acknowledge Him at His coming. Postmillennialism was seen, on the other hand, to have a valid criticism of premillennialism in that our Lord, in constantly associating universal judgment with His second advent, excludes the popular premillennial notion of a millennium of earthly blessing for an unregenerate world under the strict, though beneficent, rule of Christ and His risen and glorified saints. It was also seen that premillennialism cannot evade the fact that in the teaching of Jesus His second coming, definitely a coming to judgment, ushers in the eternal state. Broadly speaking, it was found that the amillennial view best accords with the teaching of Jesus about His return to earth.

The following outline of eschatological events is gained from the survey of the teaching of Jesus:

1. Until the end of the world unbelievers will be found side by side with believers.
2. At the time of the end, the thoughts of men will be far from Christ. Many professing Christians will be in a state of spiritual slumber, so that Jesus may well ask, “When the Son of man cometh, shall he find [the] faith in the earth?”
3. The second coming of Christ will be open, visible, glorious, and cataclysmic. For His saints it will mean

their gathering to be with Him in that wondrous existence Christ speaks of in one place (Matt. 19:28) as "the regeneration" or, again, as the kingdom prepared by the Father from the foundation of the world. For the wicked it will mean a final and irrevocable

judgment.

This outline is exactly according to the definition given of the amillennial view. That view is to be held, therefore, to be the true interpretation of the teaching of the Lord Jesus Christ on the subject of His second coming.

Today in the Religious World

By THOMAS R. BIRCH

Increased Strength for American Council

ALMOST on the eve of the St. Louis meeting of the Temporary Committee For United Action Among Evangelicals, whose leaders have openly admitted a non-interventionist policy so far as attacking the Federal Council is concerned, comes word of an interesting bit of strategy on the part of proponents of the American Council of Christian Churches, fundamentalist organization with a platform of all-out warfare against the Federal Council. This move was the launching of an attempt to associate in one body the evangelical and fundamentalist schools of America. The new body, to be known as the American Association of Christian Schools, will endeavor to do, for the evangelical institutions, what the National Association of Theological Seminaries and the Educational Department of the Federal Council is now attempting to do for modernist schools.

The doctrinal statement of the American Council was adopted as the statement of the new Association, and Dr. J. Oliver Buswell, President of the National Bible Institute of New York, was appointed chairman of a constitution committee which was directed to report to the next meeting. That meeting will be held in St. Louis on the day before the opening of the Temporary Committee's conference, and informed observers expect the Association to be solidly behind the American Council and vigorous in its opposition to the vacillating attitude of the Temporary Committee. If that expectation is realized, the American Council will have behind it a far greater strength than it has previously enjoyed.

Mrs. Roosevelt Is With Us Again

The Rev. George W. Marston, pas-

tor of Knox Orthodox Presbyterian Church, Philadelphia, has saved us the trouble of again pointing out certain homely truths concerning the *ex cathedra* utterances of Mrs. Franklin D. Roosevelt. Mr. Marston has written an open letter to the First Lady, and has sent it with a covering letter to a number of newspaper and magazine editors. "I recognize", said Mr. Marston, in his covering letter to the editors, "that the right of freedom of speech belongs to the wife of our President. This same right belongs also to the less prominent. If we are to prevent the statements of prominent persons from having undue weight, we must grant to other citizens a reasonable opportunity to answer these statements and express their views".

The open letter to Mrs. Roosevelt follows:

My dear Mrs. Roosevelt,

In the March issue of the *Ladies' Home Journal*, in your column entitled "If You Ask Me", I note the following question and your answer.

"Upon what basis do you say we know the Adam and Eve story is not true?"

"On the basis of science. In one way, of course, the Adam and Eve story is true as an allegory, but when taught without interpretation, as many children learn it, it is not true."

I wonder if you realize that your statement constitutes an attack upon a central belief of historic Christianity, one precious to many people of all walks of life, even to some scientists and philosophers.

Permit me to comment upon your statement. It is not the established findings of science, but the philosophical speculations of scientists which contradict the teaching of the Bible on this subject. These conclusions are unproved and unprovable. Only God was present when these things took place. Only God can speak with authority on this subject. The Bible gives us God's account of what took place in creation. If one rejects the Biblical ac-

count he is without any testimony or evidence which would warrant his arriving at a conclusion concerning this matter. It is therefore unscientific for him to do more than express his ignorance on this subject.

It is sometimes said that to accept the Biblical account of creation calls for blind faith. Such a statement, however, is not true. The Christian's faith is based on a revelation from the God of all knowledge. It is an intelligent faith. The truth of the matter is that it is the evolutionist's theory of creation which calls for blind faith. This theory is based on nothing more than speculation. Repeated efforts to prove the evolutionary hypothesis have failed. To reject the Biblical account of creation and accept the philosophical speculations of scientists on the basis of credibility is to "strain at a gnat and swallow a camel".

I hope that you will be kind enough to do two things. First, to be more accurate in your statements. Instead of saying "on the basis of science" it would have been more accurate to have said "in view of the position held by many scientists or most scientists". Second, that you will be broad-minded enough to read the works of some of the scientists and philosophers who are advocates of historic Christianity. The conclusions of these men are worthy of our most careful consideration because they are based not upon their own speculations, but upon God's revelation of what took place in creation. These men support and defend with cogent arguments the bare assertions which I have made in this letter. I should be very happy to give you a list of the names and works of some of these men.

Hoping that I may have the privilege of a reply from you, I remain

Very truly yours,

GEORGE W. MARSTON

A Barthian Disciple Installed at Princeton

Miller Chapel at Princeton Theological Seminary, whose very dust is redolent of the glory of the Hodges, Warfield, Alexander and Machen, witnessed another defeat in the long downward march of theological infidelity that has characterized the institution since 1929. On February 9th Dr. Otto A. Piper, who until 1933 was professor of theology in the University of Munster, Germany, where he succeeded the famed neo-modernist Karl Barth, was installed into the Helen H. P. Manson Chair of New Testament Literature and Exegesis at Princeton. Prior to his installation, Dr. Piper had served at the seminary as guest professor of New Testament. At the close of the ceremony, a dinner was given in Dr. Piper's honor by the Board of Trustees, attended by members of the Board, the faculty, and the

specially invited guests. And outside, in the dreary cold of a February night, the shades of Princeton's illustrious dead turned slowly.

'Tain't Funny, McGee!

We think there is a lesson buried somewhere in this startling story just released by Religious News Service. At least, we give it to you for what it is worth, and hope that it will serve as diversion during these days of increasing restrictions and insurmountable priorities.

Advising a tire-seeking minister in Austin, Texas, that, so far as he could determine, there was no Biblical injunction specifically requiring pastors to use rubber tires in their work, Mark McGee, State Rationing Administrator, refused to approve the application. However, Administrator McGee stated that he had run across a Biblical reference having to do with transporta-

tion, a direct quotation which he set forth as follows: "I will saddle me on an ass . . ."

"I am not undertaking to be facetious", McGee (not Fibber) said, in response to the pastor's application. "I have in mind solely that if upon your appeal I am convinced that you are not eligible, then that need not cause you to discontinue your good work, for there will be available other means of travel by which the work may be carried on".

The minister, in his application, had stated that he was compelled to follow the Biblical injunction: "Go ye into all the world and preach the gospel to every creature . . .", and to do this, he required tires.

It is our opinion that, if Administrator McGee likes that sort of thing, he missed a golden opportunity for some haywire exegesis by not focusing his attention upon Isaiah 3:18.

Insecure Defenses

A Meditation on Jeremiah 49:16

By the REV. BURTON L. GODDARD

IT IS said that, prior to the outbreak of the present war, Central Europe had long been governed by a psychology of fear, fear lest war break out suddenly and find the people unprepared. Today the more successful powers in the conflict are largely employing the psychology of approaching victory. For many months the prevailing psychology in our country was one of defense. "Defense" was the national watchword.

There was a time when most of us thought that the broad expanses of ocean on either side of our country would ever render it free from the danger of foreign invasion. We looked to the great natural barriers of water for our defense. Now all is different. We are led to doubt the sufficiency of such defenses and are spending billions to render our borders secure. Our aim is to entrench ourselves so firmly in our land that no power, however great, will be able to bring about our downfall. "Defense" is still the word of the hour, second only to "Remember Pearl Harbor".

A Natural Fortress

Many years ago another nation viewed its natural defenses with satis-

faction. That nation was Edom, a land lying southwest of the Dead Sea, and peopled by the descendants of Esau. It is a rugged, mountainous country, strangely carved by the waters of nature, and abounding in high, almost inaccessible peaks.

Its capital city lies in a mountain-rimmed hollow. All about it tower rock cliffs, dull crimson in color with sprinklings of purple here and there. The approaches to the city are few. They proceed through narrow passes and along hazardous trails. The most important one follows along a deep and narrow defile, with massive rock walls hemming it in on either side and rising perpendicularly until their proud crowns stand high in the heavens. Here a Leonidas might stand and defy an army.

Into the red cliffs of Edom its first inhabitants cut their dwellings and became known as cave dwellers. Here later peoples took up their abode and went on to carve rose-colored temples and spacious theaters into the sides of the walls of stone. They feared no enemy, for at God's hand they had received a home which manifestly needed little of man-made defenses to render it secure.

A Fortress of Pride

The people of Edom might conceivably have looked on their rock-bound home as that which indeed it was, a gift of God. They might have praised Him for the security they enjoyed. They might have been humble before Creation's Maker. They might have trusted not in the rocks of nature but in the eternal God, the Rock of Ages.

They chose to do otherwise. Confident that their defenses were secure, they made no effort to seek the favor of God and taste of His grace. They felt no need of His help. They had no love for His chosen people who were their near neighbors. When Israel needed help, Edom not only refused to come to her aid but improved the opportunity to step in and gain some spoil at her expense.

The Edomites became a self-satisfied people. Pride ruled their hearts. Though they had a name for wisdom they employed terror rather than wisdom in dealing with others. With never a fear of the judgment of God, Edom went her own way and trusted in her own strength and the protecting peaks which reared their heads above her home.

A Fortress of Destruction

High on the jagged crags and overhanging ledges where nature forbids man to climb, the mighty eagle makes his nest. There is no interference. His solitary haunts are freshened by the soft moisture of the clouds and bathed in the pure sunlight of heaven. No enemy can scale the dizzy heights and threaten the safety of the eagle young. Did the eagle dwell in Edom's mounts? If so, he looked down far below where the homes of men dotted the sandstone cliffs. He could glide on his pinions down through the air to their dwelling places, but they could not reach the heights where he dwelt.

Yet this is God's word to the proud people of Edom: "Though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence". No eminence was towering enough to be beyond the reach of God's wrath. God looks down on the eagle, and God looks down on men, no matter how lofty their fortresses. The rock-walled chasms, forbidding defiles and narrow passes of Edom might avail to turn away the thrusts of hostile armies, but they were inse-

cure defenses as far as God was concerned. And because the Edomites were proud sinners, God's judgment would be visited upon them despite every natural barrier or any other defense they might employ. "I will bring thee down from thence" meant destruction. Edom's mountains had deceived her. They had given her a sense of security, but it was false security!

As individuals we evaluate our status in life. Our heritage has been a happy one. We have comfortable incomes, live in attractive homes, drive our automobiles though the world is at war, enjoy good health, receive the benefits of good education and press buttons and switches to make electricity serve us. What more do we need? What have we to fear from any enemy? Is not our happiness secure in these things?

Too often we in America think so. We, like the Edomites, live in supposedly impregnable fortresses. We make little or no place in our lives for God. We feel secure without Him. We do not pray:

Rock of Ages, cleft for me,
Let me hide myself in Thee.

We proudly spurn God's offer of salvation through Christ and His atoning work upon the cross.

Some day we shall find God's Word true: "Though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence". It will become manifest that the things which have given us a feeling of security are fully as misleading as the rugged mountain defenses of Edom. God's judgment will bring us down from our lofty pride to a bitter end.

If we ignore the Lord Jesus Christ and trust in self, we can have no other hope. But may it not be so for one of us. May we rather commit ourselves to Christ, submit to the gracious rule of the Holy Spirit, and come to know the everlasting God as the Rock of our salvation. Then the fortresses of earthly pride will cease to attract us, and we will sing with Luther:

A mighty fortress is our God,
A bulwark never failing. . . .
Dost ask who that may be?
Christ Jesus, it is he;
Lord Sabaoth his name,
From age to age the same,
And he must win the battle.

Orthodox Presbyterians in the Armed Forces

ONLY five churches have thus far sent in their reports of members serving in the armed forces of the United States. Pastors are urged to compile their lists immediately and send them to THE PRESBYTERIAN GUARDIAN. Names and addresses of those already reported are given below.

Only four of the men here listed are now receiving THE PRESBYTERIAN GUARDIAN. Their names are marked with an asterisk. The others would greatly appreciate the gift of a subscription, and churches and individuals are urged to send such gifts (at the special rate of one dollar a year) to the remainder of this list. You may either send your subscriptions to designated names on this list, or else just send a contribution marked for "Service Subscriptions".

First Church, Waterloo, Iowa:

* Harold Roskamp, U.S. Naval Cantonment, Honolulu, T. H.

Grace Church, Westfield, New Jersey:

* Second Lieutenant James E. Faw, Jr., Fort Bragg, N. C.

* Private Robert F. Roeber, Platoon No. 182, Marine Corps Recruiting Base, San Diego, California.

Calvary Church, Wildwood, New Jersey:
Private Charles E. Blinn, U.S. Air Corps, Basic Training School, Lemoore, California.

Charles Baechler, U.S.S. Mayrant, c/o Postmaster, New York, N. Y.

Private Allen R. Robinson, Jr., Cadre 13th Recon. Sq., Gowen Field, Boise, Idaho.

Ensign Jack M. James, U.S.S. Trippe, c/o Postmaster, New York, N. Y.

Private Edwin H. Langley, E 2-7, F-M-D, F-M-F, Marine Barracks, New River, N. C.

Private John L. Thompson, 345 School Squad, Luke Field, Arizona.

Bertram S. Mears, U.S.S. Duane, Coast Guard, c/o Postmaster, New York, N. Y.
Second Parish Church, Portland, Maine:

Corporal Stanley Heskett, c/o A. E. Office, Fort Williams, Maine.

William A. Field, Seaman First Class, U.S.S.P.C. 471, c/o Postmaster, New York, N. Y.

Private Allison MacDonald, Headquarters Company 118, Quartermaster Battalion, Camp Shelby, Mississippi.

Arthur M. Spink, U. S. Naval Drydock, So. Boston, Massachusetts (Annex 1 Receiving Sta., Barracks C).

Private Charles Willey, ASN 11013480, H. Q. Battery 32 F. A. Bn., A.P.O. No. 1, Fort Devens, Massachusetts.

Staff Sergeant M. R. MacDonald, 240th

Coast Artillery, Fort Williams, Maine.
Orthodox Presbyterian Church, Franklin Square, New York:

* Private Warren Dyckman, Co. B., 102nd Anti-Tank Battalion, 2nd Provisional Anti-Tank Group, Camp Shelby, Mississippi.

We Should Consider . . .

By the REV. SAMUEL J. ALLEN

The Influence of Church on State

THERE are many who maintain that the Protestant church has, and has had, no influence whatsoever on the state, but I believe that it has had and now has a considerable influence for evil.

1. It was the liberal church's leaders who developed the modern technique of militantly standing for great humanitarian projects and minimizing the responsibility of the individual to obey the moral law of God; the church tried to appear righteous when actually it was unrighteous.

2. It was the liberal church's leaders who developed the deceitful practice of using words which they knew would be understood by the hearers in their historical and true sense, but to which they attached an altogether different meaning.

3. It was the liberal church leaders who first changed the church's constitution by judicial decision. They feared the constitutional process by which an issue would be truly presented to the people, so they adopted the sure and safe way of having, as interpreters of the law, those who say that white means black and black means white.

4. It was the liberal church which first developed the custom of branding opponents as reactionary traditionalists upholding outworn ideas.

5. It was the liberal church which first branded the minority as disloyal and schismatic for refusing to stop their criticism of the majority's program.

6. It was the liberal church which first removed from places of responsibility all outspoken opponents of its policy.

7. The state can learn a lesson from the liberal church in how to control a so-called deliberative assembly.

In short, the liberal church has taught the state's leaders how to destroy truth and freedom in the name of truth and freedom!

The Presbyterian Guardian

EDITORIAL

The Wrath of Man

IF THE world ever has seen the wrath of man, it sees it today. Axis and Allied nations alike pour out their wrath in quantities never before inflicted on the peoples of the earth. The Axis nations have arisen in their long-prepared might to loose upon more prosperous nations their pent-up fury with flaming bomb and torpedo. The United Nations have, in their turn, been aroused. In their righteous indignation and wrath they have thundered back with the rising crescendo of armament factories, the blasts of "Flying Fortresses", and an ever-increasing flow of men to points of conflict.

Before the late 'twenties the world had never seen such general prosperity and freedom from want as then existed in the United States. Even the depression years of the 'thirties were years of veritable plenty in comparison with the economic status of the rest of the world. The high standard of living in America became proverbial. America felt secure also from the other troubles of other nations, hedged about as she was by the Atlantic and Pacific Oceans. She thought she could live unto herself; she did not conceive of herself as but a part of a large intra-dependent community.

But today's worldwide conflagration finds us very much a part of a community—dependent upon the freedom of European and Asiatic nations for our own freedom. We find ourselves joining in the fight to preserve freedom and paying a heavy price for the privilege of fighting. Our tremendous financial debt must be paid by taxes so heavy that many of the things which made our standard of living so high must now be forsaken, not merely for the duration of the war, but perhaps forever. We have had to relinquish some of our liberties. But worst of all we have had to take young men from the safety and security of their homes and occupations to send them

to war and many of them to death. The wrath of man has caused this.

This is a picture of gray mountains, leafless trees, and sullen skies. It is a sobering picture. Yet when we look at the picture through the Word of Truth as our glass, we see behind the clouds the brilliant Sun—our omnipotent God, of whom we read, "Surely the wrath of man shall praise thee" (Psalm 76:10).

The picture is not an hallucination. It is not wishful thinking. It is what is happening today. Many of the young men whose careers have been interrupted—and some of them ended—devoted little thought to God, their souls, and eternity, before they donned their uniforms. Now suddenly faced with the terrors of war and the unknown future, these same youths are turning for help and certainty to the Word of God. As reported in a recent issue of *Time*, the government is printing a million and a quarter copies of Old and New Testament readings, yet the soldiers' and sailors' interest in the Word of God is such that there are sometimes not enough copies to fill the need. As one chaplain in Bataan wrote to another, "They need Scriptures badly—any you don't need will find service here". Quoting again from *Time*, "The sight of a soldier sitting by a machine gun reading a Bible is not uncommon in Bataan or Corregidor. Soldiers and sailors pen brief notes to the chaplains asking for New Testaments, and several of the chaplains have passed out over 2000 copies since December 7".

And the seed is not falling on stony ground. One of the workers of the Pocket Testament League in an army camp in this country reports that "to my surprise and great joy I find a large number have their hearts wide open to the gospel". The same reports come from far and wide, wherever our men are seeking to subdue the wrath of the enemy. Young men from all walks of life are being reached with the gospel in war as they never would have been reached in peace. Many of them are believing it unto their eternal salvation.

Our hearts truly bleed for those whose loved ones shall never return home, or shall return broken and maimed. But we have cause for rejoicing in that many of these—even thousands, perhaps—having been faced with the wrath of men and having come to Jesus in repentance and faith,

will through all eternity sing in heaven the praises of God.

The wrath of man is even now praising God!

—J. P. G.

Profane Radio and Press

CONSTANTLY it is becoming more and more difficult for a Christian to keep clean in this present world. Being in the world, he is surrounded by the sins of the world. While he desires, as he should, to maintain contact with the people and life of the world, he finds it continually harder to avoid their sins. One example of this is the news of press and radio, especially the press.

It used to be that those who wished the pornographic and profane elements of news had to buy the tabloid newspapers. The bulk of the press would voluntarily censor such news. Where, for example, profanity would occur in a necessary quotation, the profanity would be deleted and some indication of the omission would be made. This is still done quite often. Profanity in the news still occurs only in isolated instances, and yet it is increasing. We condemn the present and fear the future. The sharp line of principle has been broken; infiltration will now be easy. The moral sensibilities of the people will become dulled and gradually more and more filthy language will be injected without repercussions.

Profanity in the newspapers is still in its infancy. It seems to have begun in the joke departments. From there it has spread to direct quotations. The one step remaining is its inclusion in the reporters' own dispatches. Radio is not far behind and is learning fast. Profanity in the form of puns crept into the scripts of comedians. Now it is quoted in news dispatches. And, if something is not done soon, it will be the common language of the commentators themselves.

As Christians we must know what is going on in the world; we must read or hear the news. Our children must read or hear, and were we to follow the John Dewey system of education (that is, no parental control) the language of the radio and press would soon be theirs. The Christian life is made more difficult for them.

Must they be subjected to this filth?

The Bible says. No. We call upon the Federal Communications Commission, The Associated Press, The United Press, every press association, every

newspaper to take profanity off the radio and out of the papers, to clean up our news and keep it clean.

—J. P. G.

The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

Of Grace Orthodox Presbyterian Church, Los Angeles

Part 3

EVEN as he chose us in him before the foundation of the world" (1:4). At a single stroke the apostle rolls up the curtain of eternity and, placing the 200-inch telescope of God's revelation before the camera of his mind, searches back into time for the dim beginnings of the plan of salvation. The astronomer can already sight nebulae in the starry heavens whose light, now seen, started millions of years ago to travel toward us from those distant stars. When the new 200-inch telescope is finally ready to photograph the heavens, astronomers expect to discover nebulae many times as distant in space, whose light started toward the earth untold millions of years ago. But as the apostle here looks back into time he goes back even beyond the farthest reaches of the most powerful telescope that may ever be invented in the future, and still does not discover the beginnings of God's plan of salvation! The human mind simply cannot comprehend eternity, yet God chose you and me, who believe in Christ as our Saviour, before that, to be "holy and without blemish before him in love"! Is it any wonder that the apostle is so carried away with the ecstasy of this thought that the words seem to tumble over each other, and the grammar piles up clause after clause in this seemingly unending sentence? I once heard Billy Sunday, the famous evangelist, replying to his critics who took him to task for his grammar and diction. Billy Sunday said, "Well, all I have to say is that if the English language gets in my way when I am preaching the gospel of salvation, it better watch out!" Paul must have thought something like that when he started to picture for us the blessings of salvation in Christ, and became involved in this longest sentence in the Bible. God has chosen us as redeemed by Christ and in Christ, before the beginning of time,

for that is what "before the foundation of the world" really means. How immeasurable is the time involved in such a thought of election! "What is man that thou art mindful of him?" It is belittling to our egos and yet at the same time exalting, in the height of the pinnacle to which the grace of God has raised us. We are not the ones who are ultimately responsible for our turning to Christ for salvation, for God chose us before time was! Yet at the same time we were important enough in the sight of God for God to plan to redeem us from sin through God the Son from all eternity!

But what does the phrase "before the foundation of the world" really mean? The word translated "foundation" literally means "casting or throwing down", and has led some men to think it refers to a primeval destruction and ruin (casting down) of the earth in its original state before the re-creation in its present state pictured in the first chapter of Genesis. However, the word for casting down or destruction in the sense demanded by such exegetes is *kathraieo*, used in II Cor. 10:5, "casting down imaginations". The word here used, *katabole*, is translated "foundation" in the ten places in the New Testament where it is used. It would be difficult to think of Jesus saying in His intercessory prayer, "for thou lovedst me before the ruin of the world"! The word "foundation" in that place (John 17:24) certainly seems the only reasonable one. Similarly the thought in Rev. 17:8 is not the ruin of the world, but its establishing or foundation—"whose name hath not been written in the book of life from the foundation of the world". The verb from which this word is taken is used with another word which can only mean "foundation" in Hebrews 6:1: "Not laying again the foundation of repentance from dead works". These facts certainly make untenable the theory that

this passage in Ephesians means the time of the ruin of the first created world and its re-creation according to the world which we now see. This whole view of the passage in Genesis 1:1, 2, as referring to a first creation and then to another re-creation of the world after the ruin of the first world, has been set forth by some Fundamentalists who believe that the only way we can defend the first chapter of Genesis against the attacks of the evolutionary geologists is to posit all the alleged geological ages as occurring between the first and second verses of Genesis 1. If, however, there is valid evidence for rejecting the so-called "successive geological age" theory of the evolutionist, as I have tried to show in another place (see *The Basis of Evolutionary Faith*), then there is no necessity for arbitrarily inserting such a prehistoric destruction of the earth between the first and second verses of the first chapter of Genesis. Certainly there is no direct evidence for such theory from the Bible.

We must conclude that the phrase "before the foundation of the world" means just that, and pictures for us the sudden creation of the world by God as though He suddenly cast it forth or cast it out into space by the word of His power. The whole emphasis, however, is upon the thought that we were chosen in Christ before ever the world itself came into existence; therefore, our salvation in no sense can depend on anything we have done or can do, but only on the good pleasure of God who elected us to salvation.

"That we should be holy and without blemish before him in love". Here is expressed the purpose of our calling in Christ. We are elected to salvation, and the very essence of that salvation is holiness and sanctification. We have been chosen to be perfect before God! This salvation process upon which we have entered cannot be complete until we are actually perfect before God. In I Peter 1:19 and Heb. 9:14 this word, here translated "without blemish", refers to the sinlessness of Christ. We are therefore chosen to be as sinless as Christ is! What a sobering thought this is! Impossible, you say? With God all things are possible! Even the sanctification of sinful creatures like ourselves! Of course we are not to jump to the conclusion that we are to arrive at a state of sinlessness with the speed of light, from the moment we are

converted. The Bible gives no such promise. On the contrary, by precept and example it teaches that the road to holiness is long and rough, with many hills and valleys. We are "sometimes up and sometimes down", in the words of the Negro spiritual. But our onward and upward progress is as certain as it is that day will follow night. It is as impossible for those who have been called from before the foundation of the world not to love holiness and righteous living as it is for water not to boil when it is placed over a hot fire. Those who deceive themselves into thinking that they can be saved while living the same old sinful life that they lived before their alleged conversion, are proving that they were never really converted at all. The conversion, if real, results in a change of attitude toward sin and toward holy living. The one who is converted hates sin and loves righteousness. Of course it is true that the goal of perfection is not reached in this life, but the attitude toward it is the same as though we expected to reach it in the near future. And the true Christian cannot but love the things that Christ loves, and want to live the life that would please Him.

The words "in love" are of course to be connected with what immediately precedes, not with the election by God. The sanctification to which we are called consists of a state of love for God and Christ as the controlling motive of life. The redeemed ones cannot but love their Redeemer. That is the mainspring of their life, the explanation of their changed life of obedience to God. That is the state to which they have been chosen from all eternity. Do we truly love our Saviour?

(To Be Continued)

Three Openings

(Concluded from Page 98)

the Word. One of the reformers tells us how he was affected in his youth by the preaching of two men. He contrasts their preaching thus: Listening to one of them, he said, was like being taken into a beautiful parlor where things were too well arranged, artificial, overstuffed, too nice to feel at home in. In contrast to this, he says that as he listened to the preaching of the other, it was like running up a sunlit hill. We know by this

March-April Book List

MEMBERSHIP in the Christian Book-of-the-Month Club involves only your promise to do one of two things: Either purchase four of the club books during one year, or, if fewer than four are purchased, remit the difference between the club price and the retail list price upon receipt of our bill at the end of the year. You can join merely by sending in your first order and stating that you wish to become a member. Here are the five books offered during March and April:

THE CHRISTIAN FAITH IN THE MODERN WORLD, by Dr. J. Gresham Machen. A book that should be owned by every Bible-believing Christian. Offered at an amazingly low cost. Price to members, \$1.40 (retail list price, \$2; members save 30%).

HIS DECEASE AT JERUSALEM, by Abraham Kuyper. A collection of fifty meditations by one of the greatest theologians of the past century. Particularly suited to study during the Easter season. Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

WAR IN THE LIGHT OF PROPHECY, by Theodore Graebner. One of the best books we have read on the subject of Bible prophecies and the present war. Sane and Scriptural, and exceedingly well written. Price to members, 80c (retail list price, \$1; members save 20%).

THE PLAN OF SALVATION, by B. B. Warfield. Comprehensive and lucid discussions of the varying views of salvation, from the pen of a master theologian. These famous lectures by Dr. Warfield are a permanent contribution to the field of systematic theology. Price to members, 80c (retail list price, \$1; members save 20%).

THE LIFE AND TIMES OF JESUS THE MESSIAH, by Alfred Edersheim. This standard work on the life of Christ has now been reprinted, more than half a century after its first publication. Two volumes, over 1500 pages, complete references and index. Price to members, per set \$3.20 (retail list price, \$4; members save 20%). (This is a slight advance over the price announced last month, and is due to the publisher's increase in the retail price.)

description which minister was more used of God in molding the life of young Luther, and also, in the providence of God, affecting the generations after him.

Yes, we owe much to great teachers and preachers raised up of God to open the Scriptures. But what could compare with the opening of the Scriptures by the glorious risen Christ that day on the Emmaus road? He could teach the Scriptures for He inspired them. He could open them because He was the central figure in them. He could dissolve the ages which separate us from Moses because He is the One of whom Moses wrote. And was this teaching effective? Let the two men speak: "Did not our hearts burn within us while he spake to us by the way and while he opened to us the scriptures?" Think of it! That lesson kindled a flame in their hearts that they could not forget. He showed them that the Scriptures spoke of Christ as the Messiah who should come, and of how He should suffer all these things and enter into His glory. Did He talk of Genesis 3:15, of the sacrificial lamb and the blood on the door of the dwellings? I think He pointed, too, to the brazen serpent reflecting the sun's rays in the day and shimmering in the moonlight at night—clear to the gaze of dying men. No doubt He mentioned the manna and then said, "The bread of God is he which cometh down from heaven and giveth life unto the world".

I believe the answer to the perplexities of men today is Christ in the open Scriptures. Today Modernists are fond of saying that Christ, not the Bible, is God's revelation. Let us never be deceived by this. To the great ecumenical conferences of our day which teach this, Jesus would say: "O fools, and slow of heart to believe all that the prophets have spoken". Open to us the Scriptures, for we would see Jesus.

The Open Eyes

Darkness was closing in as the three men arrived at Emmaus. The two constrained their unknown Teacher to abide with them that night. Strangely enough, at the evening meal He assumes the place of host. Or was it strange? He took bread, blessed and broke it and gave to them. Then their eyes were opened and they knew Him. Something in the way He broke the bread, or in the words of His blessing, no doubt revealed Him. And yet

the narrative also implies that the opening of their eyes was a divine intervention. I believe that the open tomb and the open Scriptures will operate on the intellects of men. No doubt the opening of these eyes should be studied with verse 45: "then opened he their understanding".

I have just read the remarkable story of two English lords, once members of the British parliament, Lord Littleton and Sir Gilbert West. One day Sir Gilbert said to Lord Littleton, There are two things we must do before our skepticism is entirely secure. We must prove first that the resurrection of Christ is simply a myth and secondly that the alleged conversion of Paul never took place. West attempted to disprove the former and Littleton the latter. They were to study and write their conclusions and meet again at an appointed time. Each set himself diligently to his task. West gathered all the evidence regarding Christ's resurrection. But taking into account all the facts, he was forced to conclude that Christ actually rose from the dead. He was brought to such deep conviction that he yielded himself to the Saviour. Lord Littleton read accounts of Paul's conversion in Acts, the history of his missionary trips, his imprisonments, trials, speeches, and his epistles. Littleton, too, was convinced of the truthfulness of the Word. He was convinced that Paul was really converted. He said: "I laid all my good deeds in one heap, all my bad deeds in another heap and I fled from both, to Christ". On the day appointed they met. Each made frank confession. They agreed to publish their findings in a book.

A few weeks ago we heard the testimony of a Christian woman who was once the leader of the Society for Atheism on the University of California campus. She told us some of the things they did at these meetings, such as holding mock prayer-meetings, and preaching mock sermons. She went to hear a sermon one night to please a friend, but before entering the church she vowed that this would be the last time. On the way home that night this thought came to her: If that preacher is mistaken it isn't so bad, but if the atheists are mistaken they have made a terrible mistake indeed. The preacher of the gospel of salvation has nothing to lose if he is wrong, but if he is right and we are wrong we have lost everything. Just

the thought of the "possibility" that the story of Jesus might be true seemed as a wedge to open a mind that was fast closed to God.

The "open tomb", the "open scriptures", and the "open eyes"—how inseparable they are in the blessed economy of the gospel!

Alexander Duff

THE first missionary of the Church of Scotland was one of the most illustrious of modern missionaries, and one of the greatest men the Scottish church produced. Alexander Duff, who holds this honor, was the promoter of missions in the Scottish church, its most effective and influential missionary, its most effective missionary speaker in the homeland, twice moderator of its general assembly, and first professor of missions of the Free Presbyterian Church of Scotland.

Duff was born in Scotland on April 25, 1806, of unusual parents. His father was a man of deep piety, who raised his children "in the fear and admonition of the Lord". Duff was a good student, graduating in divinity at St. Andrews University. At that time St. Andrews was afflicted with the spiritual deadness which marked the Church of Scotland at the beginning of the last century. The University was most fortunate, however, in having secured the great Scottish divine, the learned and saintly Thomas Chalmers, on its faculty, and Chalmers, known as "the father of the Third Reformation" in Scotland, had a tremendous influence upon the young man. At that time the Scottish church conducted no missions, although its first confession, written in 1560 under the influence of John Calvin, was definitely missionary in character. During the succeeding two hundred and fifty years much of the strength of the church was consumed in establishing its very right to existence, and then in seeking to conform the whole of Great Britain to its doctrine and polity. The church had suffered severe trials indeed, and had won its comparative freedom only through much suffering.

The missionary movement which had begun to stir in England had its effect in Scotland, and finally Duff volunteered as the first missionary to Calcutta. He was ordained by the presbytery, and set out, with his bride, for

Missionary Heroes of the Past: VI

By the REV. ROBERT S. MARSDEN

India in 1829. The perilous voyage took months, and the company suffered shipwreck twice on the way, in addition to being attacked by pirates. Through what seems almost a miracle the Duffs were saved, and finally landed safely in Calcutta. Naturally, one of Mr. Duff's first moves was to visit the venerable Dr. William Carey, who was arriving close to the end of his brilliant career. Carey was one of the few who encouraged Duff in his plan to revolutionize the educational system among the Hindus.

Duff frankly set about to accomplish the "ultimate subversion of the whole Brahmanical system, and the substitution of an indigenous Christian Church". Previous missionaries had been accustomed to preaching in the native tongues upon the street corners, and thus bringing individuals to salvation. Converts had been few, however, and of some hundreds reported by earlier evangelical missionaries like Henry Martyn and John Thomas there was hardly a trace in Duff's day; certainly they had not established self-propagating Christian churches, at which Duff aimed. The high-caste Brahmins had despised this sort of missionary work, and had regarded Christianity as fit only for the outcasts. Duff visualized a system which would appeal to the highest intellects of the land, and hoped thereby to destroy the deadly caste system. To accomplish this end, he proposed to establish schools in which the teaching would be in English, and which would appeal to the educated Brahmins who had hitherto despised the missionaries.

The East India Company had long discouraged attempts to convert the Hindus. Up to this time there had been a law of the Company excluding all converts to Christianity from positions! The government and Company schools taught in the vernacular, and attempted to be "neutral" regarding Christianity. There was a misguided notion, not entirely unknown in our

own day, that the degrading heathen culture of the Hindus was to be preserved, not as an historical record, but as a living force. Duff saw the need of presenting all of secular education in the light of divine revelation, and with this aim he opened his school where English was taught and where the teaching would be in English. His school was an immediate success, and soon was crowded with many representatives of the best Hindu families. Duff used many ingenious means to overcome the prejudices of the high-caste Hindus against the gospel, and particularly against those teachings which logically destroyed their religious system. A cry soon went up, however, from the Hindu religious leaders, "Hinduism is in danger", and riots soon resulted. Not a few of the Company's officials echoed this cry, for one of the most ancient business tenets of the East India Company had been non-interference with the native religions. By slow, tactful work, the schools were able to continue, and soon one after another of the high-caste Brahmans renounced his creed. Duff's first convert was a Hindu newspaper editor, and several of his early converts gave themselves to the Christian ministry!

While Duff was organizing his school system in India, the church at home had not grown in its missionary zeal. The apathy with which many of the leading ministers regarded missions was appalling, and it was most providential that Duff was compelled, by tropical sickness, to return home in 1835. In spite of great weakness, he addressed the general assembly in that year, delivering one of the most effective missionary addresses this world has ever heard. He secured the permission of the assembly to tour the presbyteries of Scotland, and conducted a long journey into all the presbyteries during 1835-36. He recruited scholarly men for the mission field, and his emphasis upon the need for the very finest of ministers for the mission field has characterized the best branches of Presbyterianism ever since. He declared emphatically to the presbyteries that none had a right to stay at home unless he was doing all in his power to advance the gospel abroad.

Duff was unable to return to India for five years, but his work at home influenced many to seek the mission field, and increased the contributions for missions in 1840 to fourteen times

what they were in 1835. Up to that time, offerings for missions were generally taken once a year, but he proposed to take them weekly in the churches. Such a revolutionary idea did not carry, but he induced many of the presbyteries to recommend that offerings be taken at least quarterly. Naturally, he had much indifference to overcome on the part of the ministers and the laity, but it was he, more than anyone else of his age, who laid the foundation for systematic financing of the missions cause.

He returned to India, this time via the land route, through the Mediterranean and down the Red Sea. There he found the schools and colleges flourishing under subordinates whom he had left in charge, and who had been sent out through his efforts during his long absence. Shortly after his return to Calcutta the great "Disruption" of 1843 took place, and the Free Protestant Presbyterian Church of Scotland was organized, in protest against the Modernism and Erastianism of the Established Church. Duff entered the Free Church, and in consequence he and his mission lost the property which he had so carefully built up in Calcutta. At large personal sacrifice he began anew at a different location, and it is significant that this great missionary was not only willing to witness to the heathen at much sacrifice, but also made his witness consistent by taking a stand for the gospel in the church at home.

All health again compelled him to return to Scotland in 1859, and again he found large deficits to be met in the missionary account. These were due partly to the great financial burden which was placed upon those who separated from the Establishment and formed the Free Church, for now they had to provide for their ministers, and they had lost much of their property. Again he appealed for funds and again sought to set up a system of giving which would eliminate the deficits caused by haphazard financing. When he arrived in Scotland he had many honors showered upon him, and he was unanimously elected moderator of the general assembly of the Free Church in 1851—the first missionary moderator. He was invited to succeed the great Thomas Chalmers who had died, and he had many attractive offers of positions of influence in Scotland. He made it clear to all that he considered his position as a missionary

to be higher than any other position which the church could offer him, but he did agree to set out on a missionary tour of Scotland and then of America. He was invited to this country by some influential men, and he toured the country with great success. Great crowds gathered to hear him in every city, and Philadelphia, New York and Washington gave him a tremendous welcome. He addressed the assembled congress in Washington, and was received and entertained by President Franklin Pierce.

Duff returned to Scotland and then again to India. The mutiny of 1857 did much to make missionary effort

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more difficult in that country, but Duff was able to strengthen and extend the influence of his college and schools. Ill health again compelled him to return to Scotland in 1863 and he spent the last fourteen years of his life there. He acted as Superintendent of Missions and then occupied the first chair in missions at the college of the Free Church. He spoke innumerable times on behalf of the establishment of missions, and was most influ-

ential in the founding of the mission of the Free Church in South Africa, and also in the organization of Women's Missionary Societies.

During this period Duff was influential in attempting to bring together in organic union several Presbyterian bodies which had separated from the Established Church at various times, and as a peace-maker he was again

elected moderator of the general assembly of 1873, an honor almost without precedent for an ex-moderator. His efforts at consummating the union were not altogether effective, but his offices in the matter and the unanimity with which he was again elected moderator testify eloquently to the great respect in which he was held by his church to the very end of his life.

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Christian Liberty and Love For the Brethren

By the REV. EUGENE BRADFORD

Pastor of Faith Independent Church, Fawn Grove, Pa.

IN THE earlier studies of this series it was pointed out that the Christian, having been freed from the guilt of sin and the curse of the law, is guided by one standard of conduct. That standard is the Bible. No longer is the conscience bound by the commandments of men. But there are hosts of practices, new and old, with regard to which the Bible gives no explicit directions. What is the Christian to do? Is he justified in concluding that he may do anything and everything which the Bible does not condemn?

First of all, one who is faced with such a problem must determine whether it is actually true that the Bible does not speak on the practice in question. Eternal principles of morality are laid down in the Bible. Because these principles are eternal, they condemn every form of sin, regardless of how new a particular evil practice may appear to be. Likewise, no deed can be reckoned pious or charitable unless it meets the Biblical requirements of piety and charity. So the Christian must test the practice in question against the great principles of righteousness and sin as they are

laid down in the Bible.

But after this has been done very carefully and the problem still remains unsolved, there is another great principle that should aid the Christian in determining whether he should engage in the practice in question. Practices which the Bible neither condemns nor condones should not be indulged by the Christian so long as there is any possibility that his example might cause a Christian brother to stumble. A careful study of Romans 14 and I Corinthians 8 and 10 should lead to the conclusion that when the Apostle Paul uses the words which are translated "to stumble", "to be offended", and "to be made weak" he is referring to the case of a Christian acting contrary to conscience. Those who stumble are represented as pursuing, contrary to the dictates of conscience, a certain action, having been influenced by the example of another. In certain pagan religions of the first century it was customary to offer animals in sacrifice to idols. With those who were converted to Christianity out of these religions, the eating of meat taken from such animals was a very delicate question. Many such converts evidently regarded the eating of this meat as an act of idolatry. When they saw other Christians eating such meat they often followed suit, even when their conscience condemned such an act. That Paul regarded as sin such a betrayal of conscience by the weak brother is clear from his words, "Destroy not him with thy meat, for whom Christ died" (Rom. 14:15).

Before setting forth this and similar exhortations, however, Paul makes it very clear that the eating of meat that

Young People's Topics

THE article on this page will be an aid in studying the young people's lessons published by the Committee on Christian Education of The Orthodox Presbyterian Church, which may be secured from the Rev. Richard W. Gray, 7 Franklin Avenue, Montclair, N. J. "Applied Christianity" is the subject being studied during March and April.

has been offered to idols is not, in itself, a sinful act, and therefore the Christian conscience is not obligated one way or the other in the matter. He argues that an idol is nothing, since there is only one God (I Cor. 8:4). The conclusion is evident: it is not sinful to eat meat which has been offered to idols which have no real existence. In Romans 14:14 another argument is brought to bear: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself". Again, he argues in I Corinthians 10:25, 26 that what is sold in the shambles may be eaten with no questions asked for conscience' sake, "For the earth is the Lord's and the fulness thereof". God has created all things good, therefore nothing of His creation is evil in itself. Still another point may be urged against the regarding of things indifferent as sinful. Paul constantly represents the person who may be caused to stumble as being a weaker brother, or as possessing a weak conscience (I Cor. 8:7). No Christian ought to regard the use of things indifferent as sinful in itself. That conscience is weak which condemns a man for eating meat which has been offered to idols which have no real existence. Such Christians ought to be enlightened, so that they may not continue to brand as sinful those things which are harmless. Certainly they are no better in God's sight for all their abstinence.

It is equally true, however, that "meat commendeth us not to God: for neither if we eat are we the better; neither if we eat not are we the worse" (I Cor. 8:8). In other words, the Christian need not exercise his liberty of conscience in the various spheres of human life. The actual possession of liberty of conscience does not depend upon its constant use. Calvin makes this plain in his Commentary on Galatians: "... liberty is one thing, and the use of it is another thing. Liberty lies in the conscience, and looks to God; the use of it lies in outward matters, and deals not with God only, but with men. Having exhorted the Galatians to suffer no diminution of their liberty, he now enjoins them to be moderate in the use of it, and lays down as a rule for its lawful use, that it shall not be turned into a pretext or occasion for licentiousness. Liberty is not granted to the flesh, which ought rather to be held captive under the yoke, but is a spiritual benefit,

which none but pious minds are capable of enjoying" (p. 158f.). Moreover, believers are expressly enjoined not to use their liberty when it is likely to result in the defiling of the conscience of a weaker brother (cf. I Cor. 8:9-13). Rather than using liberty as an occasion to the flesh, believers should in love serve one another (Gal. 5:13).

This is not merely a practical rule designed to preserve the peace of the church. Its roots lie far deeper. Love for the brethren is laid down by John in his first epistle as a criterion to determine whether one loves God: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (I John 4:20, 21). Again, in a very concise way, love for the brethren is asserted to be a genuine test of regeneration: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I John 3:14). The constraining example of Christ's sacrificial love is given in a subsequent verse: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (I John 3:16). In not sparing His own life Christ testified how much He loved us, and thus set a perfect pattern for our brotherly love.

Returning again to the writings of Paul, we find that his indictment of

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libertinism is most severe. He goes so far as to say that an improper use of Christian liberty may lead to the destruction of the weaker brother for whom Christ died (Rom. 14:15; cf. I Cor. 8:10, 11). Now it is plain from the Bible that those for whom Christ died will not perish eternally. However, these passages make this much

clear: when a Christian acts contrary to his conscience, the principle of destruction is working in his soul. The person who sets a careless example is said to have sinned against the brethren, wounding their weak conscience. The seriousness of this sin appears when Paul says: "But when ye sin against the brethren, and wound their

weak conscience, ye sin against Christ" (I Cor. 8:12).

It may appear, at first sight, that the exercise of liberty of conscience and love for the brethren form a practical paradox. Yet the Bible leaves no doubt in the minds of its readers that seeking the good of the brethren is more important than the exercising of liberty of conscience. After stating that all things are lawful, but not necessarily expedient and edifying, Paul enjoins the Corinthians not to seek their own welfare, but the welfare of others (I Cor. 10:23, 24). This is but another way of summarizing the second table of the law. Consequently, there should be no unrestrained exercise of the liberty of conscience.

The Christian is in duty bound to seek the good of his brethren, even if that means the curtailment of his exercise of liberty of conscience in the use of things of which the Bible neither approves or disapproves. Such curtailment does not for a moment deny the principle of Christian liberty and the liberty of conscience. Paul makes that abundantly clear when he says: "But if any man say unto you, This is offered in sacrifice to idols, eat not for his sake that showed it, and for conscience sake; . . . conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?" (I Cor. 10:28, 29). The Christian's conscience is free with regard to the eating of meat offered to idols, but he must respect the weak conscience of his brother and abstain from meat.

All Christians must realize that by indiscreet exercise of liberty they are likely to cause their brethren to stumble into the sin of betraying the conscience. They should take heed lest by any means this liberty of theirs "becomes a stumblingblock to them that are weak" (I Cor. 8:9).

(EDITOR'S NOTE: With this article we conclude the series of supplementary studies of the young people's topics published by the Committee on Christian Education of The Orthodox Presbyterian Church. For groups or societies requiring study material in addition to that which is issued by the Committee, we heartily recommend the systematic use of the detailed studies in Ephesians by the Rev. Floyd E. Hamilton, now being published serially in THE PRESBYTERIAN GUARDIAN.)

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