

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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With foes on every hand, around us and within; with dark clouds of yet unknown potency for harm forming on the horizon; we dare not put our trust in human help or in the human will, but only in the grace and power of God. We must take the standpoint of the Reformed Faith, and say with the Psalmist: "My soul, wait thou only upon God; for my expectation is from Him. He only is my rock and my salvation; He is my defense: I shall not be moved. In God is my salvation and glory; the rock of my strength and my refuge is in God."

—Caspar Wistar Hodge

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“Remember now thy creator in the days of thy youth.”



HAPPY Birthday to us! Yes, we of the Youth Center are just a year old this month. It has been a happy year. Letters have been encouraging. It has been no task at all to secure pictures to use each month. Somehow it has all seemed very worth while. Whenever I think of those three girls who memorized the entire book of Philippians, I breathe a prayer of thanks to God for the opportunity He gave of fostering such an activity as that.

But here we are on our first birthday, with no picture for this month and none in prospect for the months to come! We look something like a birthday cake with no candles, don't we? What is the matter? Don't you young people like the picture idea? If you do, it is up to you to continue it. The next time your group goes swimming or skating or hiking or anything else, take a picture and send it in with a write-up. We'll all be interested in seeing it.

How are the poems coming along? I had hoped to have the prizes to encourage you. But though I've haunted the book stores, I have not decided on just the right three. They must be extra special, you see! The rules for the contest appear in the December 25th GUARDIAN, in case you missed them. To remind you, the poems to be submitted are original poems on the theme "The Resurrection of Christ." They are to be postmarked no later than March 25, 1946.

God has given His children a variety of talents. Some of you can memorize well. But we are not all Dorothy Partingtons or Lucile Ramishes or Mildred Dyers. Some of you have received of the Lord the gift of writing, of presenting beautiful thoughts in beautiful words. If God has given you this talent, here is a way of using it to His glory. Get out your trusty pen right now!

If you are just not good at that sort of thing at all, don't be discouraged. We have other contests up our sleeve that will interest you!

Norma R. Ellis

Machen Leagues' Clinic

CASE 1

SYMPTOMS: Slim attendance, lack of enthusiasm, no new faces, vacant chairs.

TREATMENT: This indicates a serious ailment and a difficult one to cure. The patient must have, to begin with, a really serious desire to be cured and must be willing to exert a great deal of effort toward recovery. The following treatment is prescribed:

1. Be sure the meetings are worth coming to. This means *interesting topics*, preferably following some series (such as the one on "The Christian Life," issued by the Christian Education Committee). The speakers should be well prepared. The singing should be spirited with a good leader in charge. There should be variety in the meetings—quizzes, object talks, etc.

2. The meetings should be well advertised by enthusiastic members. Try planning your meetings a month or two in advance and then having mimeographed programs made up attractively, giving topics and speakers. Then station someone at the church door every Sunday morning to give out these programs to all the young people as they leave.

3. Go after absentees. Appoint someone to send a card, or to phone or visit each absentee during the week after his absence.

4. Lure outsiders by weekday events. Plan socials that really have zip! Consult a good game book or party book and go to a lot of trouble to plan an unusual event. Then advertise it well with clever invitations. Ask your pastor for a list of names of young people to whom you might send one. Talk it up. Then, when you get them there, take a few minutes for a devotional time and give an invitation to attend the Sunday meetings.

5. Pray! This applies to members in their homes as well as to the assembled group. Try having a pre-meeting prayer group for those who are interested. "The effectual, fervent prayer of a righteous man availeth much." This verse applies to your situation.

"If Ye Love Me"

PERHAPS the greatest indication of our love for someone is our doing that which we know will please that one. When Dick came home from the South Pacific, he found a luscious coconut cake awaiting him. Mother had been to ten stores before she found a coconut. She and Dad had skimped on sugar until it actually hurt! Why? Dick had always been particularly partial to coconut cake. They loved their Dick and wanted to do for him that which they knew would please him.

As Christians we want to do that which will please our beloved Lord and Saviour. If this is not true of us, we had better examine ourselves to make sure that we do love Him and do belong to Him.

But how can we know what will please Him? "If ye love me, keep my commandments." This is the answer. God has given us commandments in His Holy Word concerning the pattern for our conduct. One of the purposes of these commandments is to point out to us the way in which we should walk in order to be pleasing to God.

Would that these commandments were burned into our hearts! Would that we lived them! Then indeed we would demonstrate to God, and to the world as well, that we loved the one who died for us.

THINK ON THESE THINGS

1. In the Ten Commandments, God has summarized His commands to us. Can anyone keep perfectly these commandments? Then why were they given?

2. Do you know the Ten Commandments by heart? If not, turn to Exodus 20 and learn them! Remember, it is by hiding God's Word in our hearts that we are kept from sinning against Him.

3. Have you ever learned the questions in the Shorter Catechism which give such excellent expositions of the Ten Commandments (42-81)? If not, why not secure a Shorter Catechism and look them up. They may be secured from the Committee on Christian Education for four cents each!

Science and Evolution

Letters to a Boy About to Enter High School

By the REV. EDWARD J. YOUNG, Ph.D.

Assistant Professor of Old Testament in Westminster Theological Seminary

PART ONE

DEAR Tom:

Have you ever considered how the world came into existence? Have you ever wondered how the world and the stars above began? Of course you have been to church and heard your minister preach upon the first verse of the Bible. You have also attended your catechism classes very faithfully and heard your minister teach about creation. But have you ever asked yourself why we should believe the Bible? Have you every really pondered what the Bible means when it says that God created the heaven and the earth?

The Bible is God's Word. In olden times God spoke to holy men and these men wrote down exactly what God wanted them to write. At the same time, they wrote as men, and we can even recognize their individual styles in their writings. Do not Paul's writings, for example, differ from those of John? The Bible, then, is a very remarkable Book. Although it was written by holy men, such as Moses and Paul and Peter, nevertheless, at the same time, it is God's very Word. We know that it is God's Word, because, in the heart of every believer in Jesus, God has placed a conviction that the Bible is from Him. You will better understand this fact when you have attended your catechism classes longer and your minister explains to you more about the witness which the Holy Spirit bears to His people that the Bible is His. Meanwhile, remember this fact. God says that the Bible is His. Furthermore, it is from the Bible and the Bible alone that we learn about God and Christ. There is real reason for believing that the Bible is truly from God. But I know—and thank God—that you too believe the Bible is God's Word. Therefore, when you read the Bible, remember that it is as though you hear the very voice of God.

Now the Bible declares that God created all things. God Himself was not created. He is everlasting. All things except God had a beginning.

THIS is the first in a series of nine articles prepared by Dr. Young. They take the form of letters to a young high school student, and seek to set forth, in simple language, some basic facts and principles which the young Christian student who is beginning the study of science should keep in mind.

There was a time when they were not. How did God create, you ask? The Bible says that He spoke, and things came into existence. This does not mean that God created the universe out of something that was already there. Most certainly not! Nor does it mean that He created the universe from a part of Himself. No, He simply spoke and so brought into existence what previously had not existed. No man can tell you how God did this. We human beings cannot create. Only God can create. You see, God is not like us. He can do all things; He has all power; He knows all things. Learn to love and adore God. Think much about Him. Read—better, study—all that the Bible says about Him. He is a wondrous God, and what He does passes our comprehension.

If anyone asks you how all things began, tell him that God brought all things into being. It is because of Him that they exist, and for His glory. Don't you see how reasonable this

teaching is? It really gives an explanation of how things began—an explanation that satisfies.

There is something else in the first chapter of Genesis which you should note. It is that little phrase "after its kind." Open your Bible to the first chapter of Genesis and you will see that these words occur nine times. Now, it is quite important to understand what the Bible means by this phrase. In verse twelve we read, "And the earth brought forth grass and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." The meaning is clear enough, is it not? It means that the herbs of the field will always produce herbs of the same kind as themselves; the fruit trees will always produce fruit trees of the same kind as themselves; birds will always produce birds of the same kind as themselves, and men will always produce men.

You will understand the phrase better if we consider what it does not mean. It does not mean that a bird might produce a fish. It means, that an eagle must always give birth to an eagle, a salmon to a salmon, a horse to a horse and a man to a man. To this rule there are really no exceptions. This is the way that God intended His creatures to multiply upon the earth, and this is the way in which they do multiply. A fruit tree always produces a fruit tree; a man always produces a man. In all the history of the earth there has never been a real exception.

Lastly, I want to say that you may believe Genesis. It is true; it is accurate; it is scientific. There never has been produced one fact—not even one fact—to show that Genesis one contains error. Scientific theories change all the time, but throughout the ages, not even one fact has been produced which has shown the first chapter of Genesis to be in error. The reason for this is obvious. The first chapter of Genesis consists of information which was given us by Someone who really knows—it is God's Word.

Sincerely,

YOUR UNCLE JOE

Alumni Homecoming

ALL alumni and their wives are invited to Westminster Seminary on Tuesday, February 5, 1946, for the annual homecoming. Addresses will be delivered by the Rev. Professor John Murray and by the Rev. A. K. Davison, S.T.D., pastor of the Covenant Orthodox Presbyterian Church of East Orange, New Jersey.

News From Eritrea

A Letter from the REV. FRANCIS E. MAHAFFY

I BELIEVE that the Rev. Clarence W. Duff wrote you a short time ago regarding our present status here, especially in regard to the Tigrinya work. However, I thought I'd write now to post you on the more recent developments.

Last week Mr. Duff and I made a trip to Asmara and down to Massaua and stopped at Ghinda and Embat-kalla, two villages between Asmara and Massaua. We had an appointment with Major D'avery, the SCAO of the Massaua district. Since the Tigrinya work has been closed, we were seeking permission to open work among the Tigre people. We asked first for permission to work in the city of Massaua, hoping to work there seasonably and in the highlands probably near Ghinda.

The major informed us that he was definitely opposed to any Christian missionary work in the city of Massaua. He said that when the officials in Asmara mentioned to him our desires, he met with all the Moslem chieftains in Massaua the night before we arrived. He presented to them our desire to evangelize them and he said they were unanimously opposed to it. And since the Moslem chiefs do not want their people converted to Christianity, he will oppose our working in Massaua.

After considerable discussion on that matter and on the principles of religious liberty, we asked him if he would have the same objection to a work in Ghinda. He said that had not entered his mind, but that offhand he thought that would be quite all right. However, he would think it over and talk it over with the Brigadier General and others in Asmara before he gave any final decision. He also said that he thought it quite all right to open work among the Dankil peoples, but he would also wish to consult the CAO there before making a final decision. We are awaiting word regarding that any day now.

It strikes me as a very odd procedure to call a meeting of the Moslem chiefs to find out if they would object to evangelistic work among their people. He and two other officers with whom we talked thought

it very strange that there should be any objection to the Coptic work. And the major—I believe he is Political Secretary in Asmara—saw no reason why there should be objection to work in Massaua. In fact, he thought that as good or better than Ghinda. These officials don't agree very much on these matters, but expect that permission will be given for work among the Tigre people around Ghinda. Ghinda is probably one of the best centers of Tigre work and is very well located. And, once we get a start there, I am sure it will be only a matter of time before we can work in Massaua as well. But, even apart from Massaua, there is a very large field to work in. The major in Massaua said he thought there would be no objection to permission for other workers to come to help occupy the Tigre and Dankil fields, if permission is granted for that work. So, although the Tigrinya door is closed, it appears that other doors will be open here. And I do not think the Tigrinya work will be closed permanently.

We are still awaiting word regarding permission for work in the highlands among the Saho people. Captain Peale told us he would confer with Nasir Pasha and Ali Bey and others and try to learn their reaction. If he felt that there would be no serious repercussions from evangelistic work among them, he would give a favorable recommendation to the Brigadier General regarding our work here. Mr. Duff talked to Captain Peale on the phone yesterday. He said he had written the letter to Asmara regarding our work. He did not say whether it was favorable or unfavorable, but only that he had carefully considered the matter and was satisfied in his own mind about it. We trust that it will be favorable and that the General will support it.

At present, we hardly know what to expect. We hope for permission to live and work with these Saho people in the highlands, as well as at Arafalo. We also hope for permission to work at Ghinda and to open a work among the Dankil people. But, as yet, we do not have permission for any of that. If that permission is given, we

hope it will not be long before our church can send the missionaries to occupy these fields. If the Tigre work opens, we will probably try to open that first. We will have to decide who will go there, but it will probably be either the Duffs or my wife and I.

The Rev. Charles E. Stanton and family are moving to Arafalo next week. Everyone is now well here on the field. I trust you are the same.

(NOTE: A recent telegram from Mr. Duff stated that work was authorized in Assab on the Red Sea and at Ghinda in the highlands on the road between Massaua and Asmara. The Mahaffys have been moved to Assab and the Stantons have moved to Arafalo for the winter to the station that was established last year by Mr. Duff. The Duffs will probably move to Ghinda, since their work among the Tigrinya-speaking Coptic Christians in Senafe has been banned.)

Walter Fairbairn

WALTER FAIRBAIRN, senior elder in the First Orthodox Presbyterian Church of San Francisco, died on December 30th. He was loved and admired by all the members and friends of the church—as well as by a host of others.

He was born in Scotland in 1877. For the past twenty years he had been an elder in Presbyterian churches. His first eleven years after leaving Scotland were spent in Canada, where he belonged to the First Presbyterian Church of Swift Current, Sask., and later to the First Presbyterian Church of Victoria, B. C. In 1923 he moved with his family to San Francisco, and entered the Old Westminster Presbyterian Church. When the First Orthodox Presbyterian Church was formed under the ministry of the Rev. Robert L. Atwell, Mr. Fairbairn became its first elder. He was deeply interested in the work, and did much to support it. He was on the building committee for the procuring of a new place of worship a year ago. He also had charge of all missionary moneys for the committees on missions.

Mr. Fairbairn was ever faithful, and will be sorely missed by all. His heart was with The Orthodox Presbyterian Church as a movement, and in particular with the work in San Francisco.

The Letter and the Spirit

A Sermon Preached on February 24, 1924, in the First Presbyterian Church, Princeton, N. J.

By the REV. J. GRESHAM MACHEN, D.D., Litt.D.

"The letter killeth, but the Spirit giveth life" (II Cor. 3:6).

THIS is perhaps the most frequently misused utterance in the Bible. It is true, it has in this respect much competition. Many phrases in the New Testament are being used today to mean almost their exact opposite, as for example when the words, "God in Christ," and the like, are made to be the expression of the vague pantheism so popular just now, or as when the entire gospel of redemption is regarded as a mere symbol of an optimistic view of man against which that doctrine was in reality a stupendous protest. One is reminded constantly at the present time of the way in which the Gnostics of the second century used Pauline texts to support their thoroughly un-Pauline systems. The historical method of study, in America at least, is very generally being abandoned; and the New Testament writers are being made to say anything that twentieth-century readers could have wished them to say.

This abandonment of scientific historical method, which appears in particularly crass form in Professor Goodspeed's translation of the great Pauline passages regarding justification, is a peculiar phenomenon, since it is practised just by those who are most contemptuous of anything that smacks of the past. If there is anything in which modern scholarship has prided itself, it is the method of interpretation which distinguishes sharply what we should have said from what an ancient writer actually did say. Like other things which modern men delight to honor, that method has a long name applied to it—it is called "grammatico-historical exegesis." That is a long name for a very simple thing; it simply means that, in interpreting an ancient author, we ought to divest ourselves so far as possible of our own habits of thought and look upon the world for the moment with the ancient author's eyes. The question whether, after we have done that, we shall accept as true what the ancient author says is quite a distinct question. And so, when it comes to Paul, there

have been many excellent expositions of his letters by men who hardly believe a word of what he says. There are two ways of being a good interpreter of Paul: one way is to be yourself in sympathy with Paul and hold the same opinions as his; the other way is to care so little about his teaching for yourself that you are able to present it as it is without testing it by your own likes or dislikes. But the attempt to find in Paul a type of religion diametrically opposite to his is of course the ruin of exegesis. So it is when Paul is being treated as though he were an adherent of that non-redemptive, optimistic religion of humanity which is so popular today.

"The letter killeth, but the Spirit giveth life"—these words are constantly being used to justify all kinds of crassly un-Pauline notions. They are being interpreted, in particular, as indicating that Paul took the law of God with a grain of salt, or as though he meant that the Old Testament were not true throughout, but that one should get just the general religious teaching of it and be content with that. Such an interpretation involves a complete abandonment of historical method. Do not think that the rejection of it is any mark of "conservatism" in theology or the like; the great radicals are fully agreed with us in their representation of Paul's attitude toward the truth of the Scriptures. They hold that Paul accepted the Scriptures as true, though they believe that he was wrong in doing so; we hold that he accepted the Scriptures as true and was right in doing so: but both of us are fully agreed in holding that Paul did accept the Scriptures as true. We differ about the value of his teaching; but we agree at this point about what his teaching was.

Paul is not in this verse contrasting the spirit of the law with the letter of the law; he certainly does not mean that the law of Moses was not literally valid. On the contrary, he plainly believed that the ceremonial requirements of the law were just as divine as what we should call the "moral" requirements; they were commands which God issued to His people and

which His people were required to obey. Only, Paul believed that those ceremonial commands were intended by God to be temporary; they were intended to be preparatory to the coming of Christ.

It does not follow that, because a command was later abrogated or supplemented by God, therefore it had never been a command of God at all. If your father tells you to chop up the wood that is in the woodpile, that does not mean that you are to continue to chop wood to the end of time. You are not disobeying your father if you quit when the job is done. So God commanded His people to be separate from other nations. In New Testament times that middle wall of partition was broken down. But that did not mean that the previous command had not under the old dispensation been valid. The truth is that the historic and progressive character of God's commands is at this point ignored just by those who make most of the idea of progress.

Jesus and His apostles were conscious of standing at the threshold of a new age—a new age which was to be ushered in, or had been ushered in, by an event. If they regarded requirements of the ceremonial law as no longer valid, or if they supplemented even the "moral" law, as it is set forth in the Old Testament, by higher commands, that means not that they recognized a general right of man as man to take God's law with a grain of salt, but that they had a tremendous consciousness of special divine authority as those who were to usher in a new dispensation of God. When Jesus contrasted with what had been said to men of old time His own tremendous "But I say unto you," that does not mean at all that He held a modern low view of the truth of the Old Testament Scripture or a modern subjective notion of law as merely imposed for convenience by man upon himself; but it involves a tremendous assertion of His own unique divine authority—His authority to change what had been intended for one dispensation into what was intended for another. Jesus claimed the right to legislate

for the kingdom of God. But that claim is altogether misunderstood and vilified if it is extended to man as man. In reality it involves not a mere assertion of the rights of man as man but a stupendous assertion of Jesus' rights as the Son of God. And so it is also with the authority of the apostles. That authority did not belong to them, as Jesus' authority had belonged to Him, in their own right; they could never have set over against God's law, any "But I say unto you" of their own, as Jesus had done. But they did possess an authority delegated to them by Jesus, and in the plenitude of that apostolic authority they wrote.

Thus if Paul for his converts rejected circumcision and the ceremonial law, that does not mean at all that he was merely following the "spirit" of the Old Testament law as distinguished from its "letter"—the distinction is modern and un-Pauline—but it means that the great redeeming act of Christ's death to which the old dispensation had been preparatory and toward which the ceremonial law had looked—that that great act according to Paul had now been accomplished and a new and higher dispensation had been ushered in. The period of childhood was over, and the period of evangelical freedom had come.

But in our verse, Paul is not thinking specially of the ceremonial law at all. The law of which he speaks is the whole law of God, and he is thinking of it specially in its highest moral aspects in which it is valid beyond the end of time. The contrast between letter and Spirit is not a contrast between one aspect of the law and another aspect, but it is a contrast between the whole law of God on the one side and something that is not law at all on the other. Paul is not contrasting the letter of law with the spirit of the law, but he is contrasting the law of God with the Spirit of God.

The law, Paul means, is, as law, external; it is God's holy will to which we must conform. But it contains in itself no promise of its fulfillment; it is one thing to have the law written, and quite another thing to have it obeyed; in fact, because of the sinfulness of our hearts, because of the power of the flesh, the recognition of God's law only makes sin take on the definite form of transgression, it only makes sin more exceeding sinful. The law of God was written on tables of

stone or on the rolls of the Old Testament books, but it was quite a different thing to get it written in the hearts and lives of the people.

So it is today. The text is of very wide application. The law of God is "letter"; it is a thing written external to the hearts and lives of men. It is written in the Old Testament; it is written in the Sermon on the Mount; it is written in the stupendous command of love for God and one's neighbor; it is written in whatever way we become conscious of the commands of God. Do not think that such an extension of the text involves the anti-historical modernizing which we have just denounced; on the contrary it is amply justified by the Epistles of Paul themselves. "When the Gentiles," Paul says, "which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves" (Rom. 2:14). The Old Testament law is just a clear, authentic expression of a law of God under which all men stand.

And that law, according to Paul, issues a dreadful, majestic sentence of eternal death. "The soul that sinneth it shall die." Not the hearer of the law is justified, but the doer of it. And alas, none are doers; all have sinned. The law of God is holy and just and good; it is inexorable, and we have fallen under its just condemnation.

That is at bottom what Paul means by "The letter killeth." He does not mean that attention to pedantic details shrivels and deadens the soul. No doubt that is true, within certain spheres; it is a useful thought. But it is trivial indeed compared with what Paul means. Something far more majestic, far more terrible, is meant by the Pauline phrase. The letter that Paul means is the dreadful handwriting of ordinances that was against us, and the death with which it kills is the eternal death of those who are forever separated from God.

But that is not all of the text. The letter killeth, Paul says, but the Spirit maketh alive. There is no doubt about what he means by "the Spirit." He does not mean the spirit of the law as contrasted with the letter; he certainly does not mean the lax interpretation of God's commands which is dictated by human lust or pride; he certainly does not mean the spirit of man. No real student of Paul has doubted, so far as I know, but that he means the Spirit of God. God's law

brings eternal death because of sin; but God's Spirit, shed abroad in the heart, brings life. The thing that is written killeth, but the Holy Spirit in the heart gives life.

The contrast runs all through the New Testament. Hopelessness under the law is described in the seventh chapter of Romans. "Oh wretched man that I am! who shall deliver me from the body of this death?" But this hopelessness is transcended by the gospel. "I thank God through Jesus Christ our Lord. . . . For the law of the Spirit of life in Jesus Christ hath made me free from the law of sin and death." The law's sentence of condemnation was borne for us by Christ who suffered in our stead; the handwriting of ordinances which was against us—the dreadful "letter" of which Paul speaks in our text—was nailed to the Cross. We have a fresh start in the path of God. And the Spirit of God enters into our hearts in the work of God's grace. The New Testament deals with this work gloriously from beginning to end. This giving of life of which Paul speaks in our text, is the new birth, the new creation; it is Christ who liveth in us. Here is the fulfillment of the great prophecy of Jeremiah: "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts" (Jer. 31:33). The law is no longer for the Christian a command which it is for him by his own strength to obey, but its requirements are fulfilled through the mighty power of the Holy Spirit. There is the glorious freedom of the gospel. The gospel does not abrogate God's law, but it makes men love it with all their hearts.

How is it with you, my friends? The law of God stands over against you; you have offended against it in thought, word and deed; its majestic "letter" pronounces a sentence of death against your sin. Will you attain a specious security by ignoring God's law, and by taking refuge in an easy law of your own devising? Or shall the Lord Jesus as He is offered to you in the gospel wipe out the sentence of condemnation that was against you, and shall the Holy Spirit write God's law in your heart, and make you a doer of the law and not a hearer only? So, and so only, will the text be applied to you: "The letter killeth, but the Spirit giveth life."

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EDITORIAL

Is Reunion Near?

HOLMES ROLSTON, a prominent Southern Presbyterian churchman, writing editorially in *The Presbyterian Outlook* for December 31st, evaluates the prospects for the reunion of his church with the Presbyterian Church in the U.S.A. He states that sentiment favorable to union is growing rapidly within that body. Even some of the opponents of union, he says, have begun to feel that it is inevitable. Indeed, it is claimed that recent developments have brought about a shift of strategy among these opponents. Instead of striving to postpone the decision indefinitely and if possible to bring a halt to the negotiations, Dr. Rolston declares that they are now pressing for a decision in the hope that the union measure can still be defeated now, recognizing that it would be more difficult later.

If this analysis is correct, it indicates that the cause of historic Presbyterianism, and indeed the cause of evangelical Christianity, is facing another distressing crisis. The consummation of that union would mean, in our judgment, another conspicuous triumph for the forces of Modernism.

The friends of union in the Southern Presbyterian Church, with whom Dr. Rolston identifies himself, would obviously not agree with our analysis. On the contrary, they would regard it as a great forward step in the progress of the kingdom of God. They deny that it is basically a question of Christian faith. Rather than being a doctrinal issue, it is said to be merely a matter of Christian strategy.

The Southern Presbyterian Journal, the leader in the fight against union, contends, on the other hand, that the basic issue is through and through doctrinal. According to a recent editorial in that paper, the issue has been clouded by charges that the opponents of union are, among other things, controversialists, isolationists and unco-operative. These are stated to be so many red herrings that are being dragged across the trail; actually, the issue is whether the Bible is completely trustworthy.

In this controversy within the Southern Church, the debate has turned, to a considerable extent, around the question of the doctrinal soundness or unsoundness of the Northern Presbyterian Church. In view of our well-known position on this subject, as set forth repeatedly in our analysis of the doctrinal unfaithfulness of that body, we need not indicate here why our sympathies are completely with the opponents of union.

Ultimately, to be sure, the issue before the Southern Church is not that of the soundness of the Northern Presbyterian Church but of its own soundness. We would not claim that all of the supporters of union share the modernist position which has gained control in the Northern Church. Nevertheless, the vigor with which many outspoken advocates of union have defended the Auburn Affirmation, and in other ways have espoused basic positions of Modernism, is truly remarkable. It shows that even more fundamental than the question of union is the question of the division that exists within the Southern Presbyterian Church, the division, namely, between those who stoutly affirm and defend the historic Reformed Faith and those who openly attack it or quietly disregard it in their definitions of Christianity.

In the very number of *The Presbyterian Outlook* to which reference was made above, a sermon is published in which Christianity is defined in terms of Christlikeness in a fashion that displays the same modernist indifference to doctrine that has been typical of the leadership of the Northern Church. The writer, a prominent minister, says:

Arguments divide; love unites. Measuring men by their adherence to certain

theological "standards," presbyteries sometimes expel faithful ministers from the church. Classifying Christians according to their Christlikeness or unChristlikeness in spirit, the Bible rules many out of the Kingdom of God. The Presbyterian Church says, "If you do not subscribe to our Confession of Faith, you cannot be an elder or a deacon." Many centuries before that Confession was written, the Head of the church said, "Except ye take up your cross and follow me, ye cannot be my disciples." Some Protestants lay great stress upon the "Five Points" of Calvinism, but fifteen hundred years before Calvin's time the apostle Paul singled out the one crucial point in the Christian Creed, when he wrote to the Romans, "If any man have not the Spirit of Christ, he is none of his." Now, of course, "Spirit" is written with a capital "S" but if we have the Holy Spirit in our hearts, he will change our characters, Christianize our dispositions and control our conduct.

Here, in spite of the last sentence, is the philosophy of Modernism outspoken and unashamed. That our Lord and the apostle Paul should be appealed to in support of such a philosophy is a wonder of modern exegesis!

The issue concerning union, therefore, is not one of mere externals. Its roots pierce into the rock foundations. Whether union is consummated or not, accordingly, the Southern Church, along with Christendom the world over, is facing a battle for its life. The defeat of the union movement would provide an occasion for profound thanksgiving. But the war would not be over and the forces of orthodoxy would have even greater campaigns ahead.

But even a defeat in this battle concerning union would not spell final defeat. For from such a defeat there might well spring a new, invigorating witness to the gospel of the grace of God, unfettered by entangling alliances.

In the latter eventuality, it would remain to be seen whether on this continent those who truly cherish their Presbyterian heritage, and are willing to stand for it regardless of opposition, will be able, without sacrifice of principle, to achieve a program of united action far surpassing anything that this land has seen. There would then be a real hope that from such a movement there might develop eventually organic union of the Presbyterian and Reformed churches which stand foursquare upon the Scriptures. That would be a joyous consummation.

He's Interesting!

HAVEN'T you heard that expression used by someone who has just listened to the preaching of some particular minister of the gospel for the first time? Why can one say that about certain men and not about others? Some of the reasons are concerned with style, with almost intangible nuances of expression, with the tones of the voice. Originality of turns of phrase, novelty of expression also have much to do with it.

But there are other reasons also. The content of the address or sermon is perhaps the most important of these other reasons. Content, however, is not synonymous with subject. A man can make a dull speech about any subject, even one that by its very nature should be thrilling. Subject is important, but content is more important.

Content consists, in the first place, of the major items of the discourse. If what a man says is going to be interesting, it must be directly bound up with the actual moment-by-moment items that are in the minds of his hearers. What does Mrs. Smith think about when she gets up in the morning? About getting the children off to school on time, perhaps; about what she is going to do with herself that afternoon as soon as the pressing household tasks have eased for a moment; about what she is going to have for dinner that evening, and the like. Any speaker that expects to hold Mrs. Smith's interest has to relate what he is saying to such things as these, if he is to be interesting. Of course, he does not have to talk only about such things, but he has to make the connection plain.

The truths that constitute the essence of Christianity are interesting to some people for themselves, but to most people they are interesting only insofar as they can be applied to life. If an address or a sermon is to be deemed interesting, perhaps it will have to demonstrate its connection with the affairs of life right at the beginning. It is dangerous to become so absorbed with truth that the application of truth is neglected.

What is going to happen in the future is a subject of absorbing interest—not because of the future but because it affects what one will do right here and now. The Bible has a good deal to say about the future. In fact,

its authority about what is going to happen in the future is, of course, in a class by itself. But it is easy to fall into mistakes in dealing with the Bible's teaching about the future. One of the easiest is to concentrate on relatively unimportant details to the neglect of the main points at issue. It is not always easy to understand the meaning of the Scriptures with reference to these details. Those who contend that this is not so are self-deceived. But the truths about the future which affect living in the present are not primarily the details. It is important to preach the return of Christ, the judgment of all men, eternal destiny in heaven or hell. It is important to know that there will be rewards and punishments for men. These things have an immediate bearing upon life. But the question of the exact degree of tribulation which the church will suffer before her Lord returns is not a matter of vital importance or of great bearing upon day-to-day living. If a preacher wishes to be interesting, let him preach the

meaning of the last things, let him focus their light upon the balance of everyday affairs.

In the second place, the content of a sermon or address is concerned, in addition to the major items of the discourse, with the trimmings, the fringes, the braid and the lace which embroider it. A dress is attractive, not only for its material, but also for its adornments. If the adornments of the dress must stimulate the aesthetic sense through the eye, so the adornments of the sermon must stimulate the rational and the spiritual senses through the ear. Again, the adornments are to be of the interests of the daily life of the hearer. Let them be spun of the tissue of home and children and love, of the marts of trade and commerce, of the affairs of social well-being. Our Lord and the inspired authors of Scripture have preceded us here. As in other matters, let us, as best we may, follow in their footsteps. Then whoever we are, whether layman or preacher, it may be said of us, "He's interesting!"

The Life of Jesus Christ

A Home Study Course by the REV. LESLIE W. SLOAT

LESSON 5

The Temptation of Jesus

SCRIPTURE: Matthew 4:1-11; Luke 4:1-13; Mark 1:12, 13.

FOLLOWING the baptism, we read that Jesus was immediately led by the Spirit into the wilderness, to be tempted by the Devil. Mark says in vivid language that "the Spirit cast him out into the desert," and adds that Jesus was "with the wild beasts." We do not know the exact location where this event took place, but it must have been not too far from the place of the baptism, yet far enough away to be separated from any inhabited village. Left thus alone in the desert, Jesus faced a series of subtle temptations suggested to His mind by the prince of evil.

He had been in the wilderness forty days and nights without food, doubtless thinking of the task which lay before Him, when the first temptation came. He was hungry. He craved for food. It is in fact quite possible that He was in a serious state of physical

starvation. And then it was suggested to Him that, if He was the Son of God, He might well make one of the stones lying at His feet into a loaf of bread. Why should one who was the Son of God suffer from hunger, as do mortal men?

The reply of Jesus to this suggestion was to quote Scripture, using a sentence found in Deuteronomy 8:3. "It is written," said Jesus to Satan, "Man shall not live by bread alone, but by every word that goeth forth from the mouth of God." The words are from Moses' farewell address, in which he reminded the people of Israel that God had humbled them in the wilderness and let them hunger, and fed them with manna, in order to make them know that not bread but the word of God is the matter of supreme importance in the life of men. Jesus had been led into the wilderness by the Spirit of God. We are not told anything of the reasons for this experience, but it would appear that Jesus interpreted it as for Him also an experience of humiliation, in which

through suffering He too would learn obedience to the word of God. At any rate, the suggestion of the Devil was that He avoid the sufferings of His earthly humiliation by using His supernatural power as the Son of God. Jesus chose the rather to share the experience of Israel in the wilderness, wait upon God, suffer whatever was required of Him to suffer, and learn the faithfulness of His heavenly Father.

The Devil then took Him up on the pinnacle, or high point, of the temple in Jerusalem. Just how this transportation took place we are not told, but it was in such form as to make the temptation that followed real. It is probable that the courtyard of the temple was filled with a crowd of people.

The Devil now suggested to Jesus, "If thou art the Son of God, cast thyself down, for it is written, He hath given his angels charge concerning thee, and in their hands they shall bear thee up, lest thou dash thy foot against a stone." The Devil here quotes from Psalm 91. Jesus answered, "Again it is written, Thou shalt not tempt the Lord thy God." This is a quotation of Deuteronomy 6:16.

In the first temptation, Jesus had determined to trust His heavenly Father to care for Him, in whatever conditions His Father might place Him. Now the Devil suggests that He go to the other extreme, and deliberately put Himself, on His own initiative, in a condition where the Father would have to interpose supernaturally to save Him. But although Jesus is perfectly confident of His Father's care over Him in all circumstances where the Father leads Him, He also points out that it is wrong deliberately to test the Father's care by doing foolish and unnecessary things. That the Father could care for Him, He did not doubt. That the Father would overrule His foolish act, was another thing. Jesus refuses to tempt God's providential care, even though the Devil quotes Scripture to suggest that there might be a basis for such a trial.

Finally the Devil took Jesus up on an exceedingly high mountain and showed Him all the kingdoms of the world, and their glory, in a moment of time. And then he said that he would give all this glory and dominion to Jesus, if Jesus would but bow down and worship him. Jesus answered with a sharp order, "Get thee hence, Satan, for it is written, Thou shalt worship

the Lord thy God, and him only shalt thou serve."

In this temptation there is the suggestion of doing what seems to be a little wrong in order that a great good may follow. What a wonderful thing it would be for Jesus to exercise rule and authority over all the kingdoms of the world! It was a great good that was offered Him. In fact, it was just precisely a result that had been promised Him of His Father in heaven. But the way appointed for Him to secure this royal position was the way of suffering, humiliation, crucifixion. Now seemingly the Devil offers Him the whole world, without this suffering and humiliation, for just one act of sinful worship.

Jesus utterly refused to consider such a thing. He recognized that by that one sinful act, while He might be gaining the whole world—if the Devil kept his word, and the Devil is the father of lies—, He would have placed Himself in subjection to the Devil, and would no longer be free but would be henceforth Himself the servant of Satan. Later on He challenged His disciples with the words, "What shall it profit a man, if he gain the whole world, and lose his own soul." He was speaking out of the depths of His own experience. In a way far more real than is true of any mortal man, Jesus had been tempted to gain the whole world, by losing His own soul. The price was too great.

We are told in Hebrews that Jesus was "tempted in all points like as we are, yet without sin." This suggests that in these temptations there is something akin to that which we frequently are called upon to face. And indeed there is. Frequently as disciples of Jesus we are called upon to walk a way that is not easy. Jesus said that His disciples would have their own crosses to bear, and that in this world they would have tribulation. He also promised that those who sought first the kingdom of God and His righteousness would find all necessary things supplied to them. He Himself called them to walk in the way He had gone. He too had suffered, and would suffer, in doing the Father's will.

Again, in overconfidence, followers of Christ are often tempted to do unnecessary things, foolish things, or perhaps more often highly dramatic things designed to attract attention. And they justify themselves by saying that God will take care of them in

their extreme conduct. Jesus says rather that while we are to trust God at all times, we are not foolishly to challenge Him to demonstrate His almighty power and protection. Not even to attract great followings of people are we to throw ordinary caution and common sense to the winds.

And finally there is the temptation, common to all, to gain what seems a great good, by doing what seems a small evil. To this Jesus says absolutely, No. God will bring the great good in His own time. Let us wait on Him.

Jesus' confidence in God's care was immediately justified. Angels came and ministered to Him after Satan left. His obedience was also finally justified. By being lifted up, not by being cast down from the temple, He would draw all men unto Him. And risen from the dead, He could say, "All authority is given unto me in heaven and in earth . . ." Shall not we, His disciples, follow His example by striving to live a life also of obedience and trust?

QUESTIONS ON LESSON 5

Factual Questions

1. Does the Bible teach the real existence of Satan? Where did he first appear to men?
2. What difference in the order of the temptations do you find in the narratives of Matthew and Luke?
3. Where does Jesus find His standard of right and wrong? If the Bible was Jesus' standard, should it be ours too?
4. Does the fact that we are Christians and led by the Spirit mean that our life will be an easy one?

Discussion Questions

1. How do you think Satan knew Jesus was the Son of God? Or did he?
2. Can you think of any parallels between the temptation of Jesus and the temptation of Adam and Eve?
3. Can Scripture be used to support a wrong cause?
4. Have you ever been tempted to do a little wrong that some good might come? Did people think you were foolish when you refused?
5. Have you ever had a temptation no one else ever had? Read I Corinthians 10:13.

6. How well must we know the Bible, if it is to be our guide in every temptation?
7. Was the Devil telling the truth

when he said the authority and glory of the whole world was his, and he could give it to anyone he wished?

the places where we now have access but also to other communities.

Now a word about certain individuals and communities. A school teacher told us about a village where the church had burned down seven years before and where no one had been preaching or teaching God's Word regularly during that time. The village had an unfavorable reputation and one woman remarked, "The people there seem incapable of appreciating the higher things." Outwardly we found the village and its inhabitants to be just as they were represented. Here was a sprawling hamlet made up of little huts where poverty and drink are bed-fellows. Some adults there were tolerant, some stiff-necked; but some were friendly from the outset. At the schoolhouse where we began preaching, a woman janitress would attend the services and watch and listen with a sort of defiant expression on her face. Time after time I preached from the same text, trying to make plain the fact that I brought not my word but God's Word. I pleaded with them to believe me that they too could know the certainty of His truth if they would submit to His demands. One evening after helping me find my bicycle, which a half-witted boy had hidden in the brush, this woman spoke to me.

"When you first came here," she said, "I was worried about my boy who is a soldier in France. I began coming to preaching service and after two weeks I got a letter from my boy. Now I hear from him every week."

For over a year that woman has attended the Tuesday service in that village. Her 16-year-old daughter made a profession of faith in Jesus Christ as her personal Saviour during a Bible school last summer. Last winter she used to bring her lamps to the school building and build the fire and have the building comfortable for us. She always encourages the children and young people to attend "preaching." Recently she told us how some members of her family had ridiculed her, saying, "Why do you want to go to preaching? Why do you want to believe in God?" Said she, "I believe in God. I know there is a God. I prayed to Him to bring my boy home from the war and He answered my prayer." In tears she affirmed, "I know there's a God."

Through the casual remark of a

Report From Cornville

By the REV. KELLY G. TUCKER

Home Missionary of the Presbytery of New York and New England

THE Orthodox Presbyterian Church of Cornville, Maine, which was organized by the Rev. Charles E. Stanton, is the base of operations in this field. Situated in a sparsely populated farm and forest township, this church lacks the qualifications for a large membership. But in its earnest and youthful though small congregation, it possesses the requisites for rural evangelism. Our officers are the sort of men who literally blaze a trail through the woods, for they earn their daily bread cutting wood for the paper-pulp mills.

When this church was organized, there were those who said they could not see the way. It seemed impossible, but they did it. With Mr. Stanton's help, the elders not only organized a church, but helped carry on the work in two out-stations on Sundays, in addition to their labors for the local church. Thus the example of the elders of the church has encouraged the members to let their light shine also.

One member, who is now superintendent of the Sunday school, devotes long hours driving the bus or a car to carry children to and from the different services on Sunday. For many weeks last year he rode a bicycle eighteen miles round trip each Tuesday evening to a village where God had opened the door of witness, and that was after he had finished a full day swinging an axe in the woods or pitching hay. Another member, although physically handicapped, has worked during the summers to earn enough money to be able to pursue his studies in preparation for the preaching of the gospel. Like an Abraham Lincoln who was born and brought up on hardships, this young Christian is so desirous of being a preacher of the Word that neither the learned "counsellor" nor the illiterate mocker can turn him from his purpose. He now helps regularly in the

out-station service on Friday nights. A third member is a teen-age girl who not only attends church regularly, but frequently walks the lonely road to mid-week prayer meeting bringing one of her brothers along. Still another member has recently begun teaching a Christian kindergarten at a very small salary, in addition to assuming the leadership of a Sunday evening service in an out-station.

Besides meeting their obligations in the regular budget of the church, the young people have contributed over \$150 for the printing and distribution of Christian literature in the area during the past year. Over five hundred different homes have been reached each month for the six months that this pamphleteering has been conducted. The material contained in the pamphlets has been written by the young people themselves. Occasionally outsiders have also contributed articles.

Through the generosity of Orthodox Presbyterian friends, we now have an automobile instead of the bicycle which was our principal conveyance during the first six months of our residence in Maine. The field has been called "Samaria," hence we have named the '35 Chevrolet "Samaricar." Besides the trip to the Cornville services and to Canaan and Whittier on Sunday morning, afternoon and evening, this vehicle makes the round trip to four other services during the week. Recently it has been used to transport a couple of children to and from the Christian kindergarten. One Friday night fifteen children and young people jammed into it, riding to and from the service at Wellington, which is over twenty miles from our home base. This traveling is essential and, of course, expensive—and at times hard on the machine. Ours is a ministry out in the by-ways and, as long as our Lord grants us the privilege, we hope to go not only to

boy who was visiting in that same village last summer, we were led to his village which is fifteen miles distant. It is a place where there is a good church building, but no organization and no Sunday school—only our Friday night service. This Fall also we have been instructing two sisters in the Bible and also in the Westminster Standards. These sisters now have both made professions of faith in Jesus Christ as personal Saviour during the Bible school there last summer.

Our efforts have been and continue to be largely among young people and children. His Word is bound to bear fruit in His good time; and we can observe the changes in the expression and manner of the young people in these places where we take the Word of His grace and of Christ's reconciling work. The people do not know the simple message that salvation is God's gift to sinners. They know about something called "being-a-Christian" perhaps, but the plain gospel which is God's power unto salvation is news to them. We must realize that even in seven years a community can raise up a generation of children who do not know who Jesus Christ is. I talked to one such boy, sixteen years old, this Fall. He was an exception for he was illiterate, but he seemed very frank as he told me he never had any use for the church and seemed not to have the remotest idea of the person or work of Jesus Christ. More than one man, two of them old men, have quite dogmatically informed me that they were entirely satisfied to get along without the church and the Bible. One of them trembled as with palsy assuring me that he did not believe in an after life, but that when a man dies he's just like a horse, and that's the end of him. And yet this old man was most miserable and distressed. Just today I visited in a home which is an exception to the rule in our community, because it is a place of actual squalor. Sickness and misfortune are regular visitors in that home. The husband and father refuses to commit his ways unto the Lord and consequently the Christian people in the neighborhood cannot satisfy his demands upon their charity.

From these few examples of ignorance and unbelief, it would seem evident that when a woman who is familiar with such characters is her-

self able to say, "I know there is a God because He answered my prayer," then this is assuredly evidence of His Spirit's work. While Orthodox Presbyterians cannot be satisfied with such a statement of faith, nevertheless we are certain that it is the utterance of a contrite and also childlike heart, and therefore a work of that grace which is unto salvation.

We have been sent out into the by-ways, for such is the nature of this particular field. May God lead us into other by-ways. He has moved many in The Orthodox Presbyterian Church to help by prayer and with their goods in carrying on this work. This Fall a half dozen churches have sent clothing for distribution among the people of the out-stations. This

has been welcomed by those people, especially by the numerous families with large numbers of growing children. We thank God that all such material help has gone out only as a secondary activity. But we have observed the manner in which the people received the clothing and we are assured by our acquaintance with these who have sent help that this, too, is an additional proof that this is not our work nor Cornville's work nor Presbytery's work, but it is the Lord's work. It is one small corner of His vast vineyard. We, like Mrs. Elvira Tuttle of West Athens village, Maine, can say, "We know this is God's vineyard, for we have seen His hand at work here in the hearts of His chosen ones."

The Hope of Israel

By the REV. EDWARDS E. ELLIOTT

Pastor of St. Andrew's Orthodox Presbyterian Church, Baltimore

HUNDREDS of rabbis, chanting the sad songs of their Zion, marched through the streets of Washington recently, pleading for a national homeland in Palestine for Jews. Their earnestness and disappointment brings a feeling of pity to the hearts of Christians. Poor Israel! Already a third of the world's Jews are dead, and the rest cry out for group security. The graveyards of Europe do not seem to be attractive locations for new Jewish life. The anxious eyes of Israel are focusing on Palestine. Palestine, they feel, is the land of the covenant, the land where the fathers had some security, a land furthermore that has not been really cultivated since the dispersion, a land where Jewish names are embedded in every mound. "The land is ours," they cry, "by moral right!" This claim is implemented by frantic attempts to pull political strings, by attempts to buy up the land, and on the darker side, by violent underground societies of young men who imitate the Gestapo in their methods, making war by sabotage on all who stand in the way of the restored Zion. The plans for the land bear some resemblance to the New Deal, with a Jordan Valley Authority to divert the Jordan to irrigate the table land to the west, while a siphon system from the Mediterranean maintains the level of the Dead Sea. Jewish capital is being poured into the

development of the country, which obviously can support many times its present population.

But what is Zion without the Messiah? How misdirected is any genius which is not centered in Him! Israel's function should be a spiritual function, bringing the covenant blessing to all the families of the earth. Any hope centering in a land which no longer retains a divinely ordained sacramental value, is no stepping stone to Jewish success in this spiritual function. Certain well-meaning Fundamentalist groups sometimes petition the United States government to favor Zionism. But Zionism has no Christian goal. The return of the Jew to Palestine does not even approximate a return to the Messiah.

The Zionism we would promote is found in Hebrews 12:22: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem." Paul also would tell us, "Jerusalem which is above . . . is the mother of us all" (Gal. 4:26). Immanuel's land can be entered only by the way of the cross. To all Jews we would proclaim this well-marked path to glory.

We must preach one gospel only, on pain of Paul's anathema (Gal. 1:8, 9). If we dare to suppose that certain Jews to whom we speak will survive the Second Coming without being con-

verted, we had better review again what the Bible has to say. Scripture should check us: "But who may abide the day of his coming? and who shall stand when he appeareth?" (Mal. 3:2). "When the Lord Jesus shall be revealed from heaven . . . in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ" (II Thess. 1:7, 8), it will be too late to evangelize Israel. The time to reach the Jews is now, no matter how hardened they may seem to the claims of Christ.

While we reject the dispensational pattern, we can still place certain pins in the map of the Jewish future. There is a Jewish remnant now, according to the election of grace. In the future, this remnant will comprise "all Israel." This remnant will be Christian, and will enter the church. The effect of this restoration of natural genius to the covenant tree will mean "life from the dead" for the church and for the world. Israel will at last perform the spiritual function to which she has been called.

This unmistakable promise makes Jewish missions mandatory for every Christian church. The conversion of this people will never be accomplished without their knowledge of the facts of redemption. These facts will strike the Jew first, if he is familiar with the Old Testament. The church that is zealous in this will receive its credit for preparing the way of the Lord.

One hundred years ago the Church of Scotland was so convinced of the necessity for Jewish missions that it sent out a delegation as a "Mission of Inquiry to the Jews" to search out the state of the Jews in Europe and Asia Minor, and to make recommendations as to where to place missionaries. The men chosen were excellent students, and knew what they were about. They were: Robert Murray McCheyne, a gifted young preacher, whose drawings of scenes along the way enliven the report; Andrew A. Bonar, who later wrote McCheyne's biography; Alexander Keith, who later wrote *Land of Israel*; and Professor Black. These men were able to speak the languages of Europe. They debated in Latin with Roman priests, and quoted full passages of Hebrew in conversations with Jews. On their recommendation, work was begun in Budapest under the leadership of famed "Rabbi" John Duncan. A true Scot, Duncan was nicknamed "Rabbi" because of his

mastery of Hebrew and obsession with Israel. Duncan was so absorbed with his thoughts that he paid little attention to the facts of ordinary life. He would board wrong boats, forget hours of classes, and it is said that he was found asleep in bed at the hour reserved for his wedding. But for all his unconventionality, his earnest genius made a tremendous impression in Budapest. He loved Israel.

The disruption of the Church of Scotland, when the state tried to dictate to the church, and the founding of the Free Church under the leadership of Thomas Chalmers, meant that the efforts to evangelize the Jews of Europe would have to wait until the home base could again be broadened. Duncan was called home to teach in the Free Church seminary. Such is the result upon missions when Satan divides the church. It remains for us to carry on in the tradition of the Scottish missionaries to Israel.

Keith pointed out in his book *Land of Israel* that a sudden change of at-

mosphere will make the doves "fly as a cloud . . . to their windows" (Isa. 60:8). Changing of the world atmosphere similarly would make Israel start up in alarm. This has taken place. Civilization seems to be entering its death throes. The pattern of cataclysm is taking shape: "Distress of nations, with perplexity . . . men's hearts failing them for fear and for looking after those things which are coming on the earth."

Only one thing can disperse these clouds of judgment and avert the impending complex of catastrophe: the preaching of the gospel in its purity, and a wide acceptance of Jesus as Lord. How well this could come about if only the natural branches would be grafted again into their own olive tree! It would be life from the dead, a rebuke to Modernism and a tonic to the orthodox. Let us hasten this new life by preaching again of that fountain which has been opened for sin and uncleanness. This is the only hope for Israel—and for the world!

Colorado's Children

Told for the Readers of the Children's Hour

By HARRIET Z. TEAL

PART TWO

(The first part of this article appeared in the issue of December 10, 1945.)

Visitors at Camp

I WISH that all my young friends who read the GUARDIAN could visit Camp Chief Yahmonite sometime—but of course it is a long way from where many of you live. Perhaps you read the story "Adventure at Four Pines" about a year and a half ago, in the GUARDIAN (July 25, 1944). The story is only a "made up" one, but the camp I told about is just like our camp here in the Rockies. Even the four pine trees, "Matthew, Mark, Luke and John," look down on us from the mountain-top, just as they did in the story. Whenever we look up, there they are, high above us—we can see them against the morning sky as we gather in the clearing for morning devotions (we like to sit in the sunshine for this service, for it is cold in the mountains early in the day,

even in July, though it gets hot enough before noon). After devotions when the bugle blows for breakfast (it was a siren we had this year), the four pines can watch the young folks run pell-mell for the log cabin "mess hall" where meals are served—and after breakfast see them scatter to put tents and cabins in order, some of the girls to the kitchen to wash dishes, some of the boys to chop wood or bring water for the cooks. All hurry to finish their various tasks before the signal sounds for classes. The older students meet under the trees in the grove, but my Primaries have the porch of the mess hall for their classroom. They have their Bible story, memory work and handwork there, and after that we always take a hike—going on tip-toe and "in a whisper" past the place where the older people are meeting, so as not to disturb their studies—but when we get down the road and out of sight around the bend, we can run and "holler" all we like. Usually we go first to the big rock,

near the pretty little stream to sit down in the shade and have a story. Then the children play games or gather wild flowers till time to go back to camp. It isn't quite dinner time yet when we get back, so the Primaries scatter to do whatever they like and their teacher stops to listen-in on the last part of the last grown-up class.

After dinner the pines look down on a different sort of scene—everyone is bent on play or amusement. Some go on hikes over the mountain to the Falls, or up the creek. Some walk into town to go horseback riding or to have a swim in the mineral springs swimming-pool there. But the little folk have a lot of fun right in camp playing games or wading in the irrigation ditch which is a pretty, quiet stream flowing through the camp grounds. (This year the children were not allowed to climb down into the canyon to Fish Creek, which flows there below our camp, because the creek was unusually full of water, very swift and dangerous as it dashed along over the big rocks and boulders in its bed.)

In the evening, an hour or so after supper, the signal sounds again, and everyone gathers round the campfire in the clearing for the closing service of the day. Sometimes as we sit in the firelight singing our evening hymns, we can look up and see the big moon rise from behind the dark mountain and "Matthew, Mark, Luke and John" standing out against its silvery light like four sentinels.

Camp Chief Yahmonite is a place where we learn much from God's Word. We learn to love Him more and how to serve Him better. And it is also a place where we learn to know and love His children, young and old, and where we have fun and happiness together.

Then, too, we learn a little—by experience—about what it is like to live in the wilderness and to have, sometimes, some rather exciting adventures. We sometimes entertain some surprising and unexpected guests.

You know most of us sleep in tents and the few cabins that are there are not built to keep anything out. Any wild animals that come around can come in if they want to—though no one has been eaten up yet (except by mosquitoes). The pack-rats do come

into the cabins and scamper around at night, but the campers at Camp Chief Yahmonite are very brave and don't mind—much!

One time Bert Bulkley was on guard for several nights with his rifle—but he slept so soundly that none of the rats were hurt. I wish you could know Bert. He has been attending camp since he was a young boy; he is now a fine Christian young man and is looking forward to becoming a minister. We missed him at camp this summer as he was away serving in the U. S. Navy. Bert has been a blessing to other young men in the service, telling them of the Saviour he loves and serves.

But to return to our camp visitors, another is the porcupine, who usually comes around at night. He is a rather scary looking creature covered with long, sharp spines or "stickers." But Porky won't hurt you unless you get into a fight with him and then you may find yourself with some of his stickers sticking in you. A year ago two girls at camp made pets of a couple of porcupines, a big one they named "Grandpa" and a baby one they called "Junior." These two came each evening to their tent and the girls fed Junior coughdrops, which he liked because they were sweet, I suppose.

Another girl did not find the porcupine so much to her liking—it was her first night at camp and hearing a noise she turned on her flashlight and looked down over the head of her cot right into the eyes of a big porcupine, with sharp stickers sticking in all directions. She was so startled she dived down into her sleeping bag and stayed there till morning.

Sometimes we have some visitors that make us realize that we are really camping in the wilds. Two or three years ago two girls heard a slight noise outside their little tent. They thought someone was playing a trick on them for they had some fruit covered up near the tent door. As the girls looked out to see who was there, a clumsy, dark form went crashing away through the bushes. They saw enough to be sure it was a bear, probably a young one. Some people laughed at them next day for saying so, but I believe it really was one. Several of the country people told us there was a family of brown bears living on the mountain above our camp that year.

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Now, perhaps you have decided you do not care to visit Camp Chief Yahmonite! Well, don't worry, the bears seem to have moved. We have not heard of any around camp since, and, beside, the forest ranger said those brown bears seldom hurt anyone; they are afraid of people.

Chipmunks are cute little visitors; they look like tiny squirrels and get quite tame. They will sometimes come begging for little handouts and sit up to eat out of their tiny paws.

This summer some of the campers feared we might have a call from another kind of visitor, quite an unwelcome one. This was the way of it. When some of the people from camp went into Steamboat one day, they heard the exciting story of a young man who had broken out of prison up in Wyoming and had come back to this part of the country where he used to live. A night or so before, the "town marshal" (policeman) in Oak Creek, about twenty miles away, had recognized this boy as he sat in a stolen car and told him to get out of the car. Instead the boy had shot the officer and escaped. The police all over that part of the country were looking for him, for they knew he was hiding out somewhere in the hills where there were plenty of hiding places. Some of the girls and women were afraid this outlaw might decide the neighborhood of our camp was a good place to hide.

The marshal was out of the hospital in a couple of weeks and the young man was later caught and sent back to prison. I'll tell you a bit more about him, and more about our camp also, in the next instalment of these articles.

(To be continued)



Your FAMILY ALTAR

The Problem of Suffering

FEB. 5TH. JOB 17 (9)*

THE sad plight of Job is seen to be sadder still. In this portion there is exhibited the depths into which Job's thoughts have plunged. He has lost all hope, he is depressed and desolate. Nevertheless, despite the harsh judgment of his friends, Job maintains his moral uprightness. All who are on the brink of death from unbearable suffering, as Job considered himself to be, can know that the expectation of their hope shall be revealed even in the grace and coming of our Lord Jesus Christ.

6TH. JOB 18 (5)

With what peevish severity does the second friend thrust his oriental darts at poor Job. Exhibiting his knowledge of many proverbs concerning the perils of the sinner, Bildad applies them without mercy or discrimination to Job. When such merciless criticism is unjustly leveled against you as a child of God, remember that the heavenly Father cares and will help you, and that right speedily.

7TH. JOB 19:1-15 (25-27)

Once enjoying the love and honor of old and young alike, Job now rests under the stigma of their judgment. However, he believes that God is dealing with him and, though the way is very dark indeed, he yet expresses confidence in his vindication and in the resurrection. This type of faith is stimulating to all who put their trust in Christ and endure persecution for His sake.

8TH. JOB 20:1-14 (1-8)

Zophar considers Job, but by mundane reasoning cannot behold his true worth. Rather he would believe the worst about this patriarch. Christians must fight against the natural tendency to judge a person who has fallen upon misfortune (that is, come under the chastising hand of God). Christian charity would behold with compassion and deal with sympathy and extend a helping hand.

9TH. JOB 21:1-14 (22)

Often when we are tested by affliction,

* Verses in parentheses should be memorized.

tion, we accuse ourselves of some special sin which has brought this torment upon us. This is due to the same natural error which the friends of Job embraced. Job, however, clearly shows the fallacy of this by calling attention to the prosperity of the wicked. He does indicate that the just God, having exhibited His longsuffering, will in the future state punish such ones. The fact of suffering does not prove secret sin in the sufferer.

10TH. JOB. 22:21-30 (22)

While Eliphaz and the others show little mercy, they yet speak of the mercy of God. God is merciful and proves His mercy to all who love Him in the Lord Jesus Christ. It is true that good shall come to those who lay up His Word in their hearts. The good may not be temporal prosperity but it is eternal benefaction.

11TH. JOB 23 (10-12)

Added to the burden of his terrible losses and painful suffering was the merciless accusation of his friends. Nevertheless, Job comes forth with a beautiful expression of faith in verses ten to twelve—words which have since been used of God to the comfort of many traveling saints. They bring much consolation to those in anguish whose conscience is void of offense toward God.

12TH. JOB 24:1-8 (1)

Job ignores his "comforters" and furthers the doctrinal controversy concerning the prosperity of the wicked. Many, openly defiant of the laws of man and God, yet prosper and escape punishment. The wicked are not always immediately punished, as the friends would contend. It can no more be said that "all who are troubled are wicked than that all who prosper are righteous."

13TH. JOB 25 (4)

Two thoughts stand out in these brief words of Bildad. It is good for us to learn them. 1. Have a high and holy view of God. Thereby we will both honor and glorify Him. 2. Have a mean and humble view of ourselves. By this means, we will be usable servants of God, praising Him while in the bonds of affliction.

14TH. JOB 26 (7)

Job was not without some knowledge of God and His power himself. He, too, had meditated upon the wonders of His handiwork, the exhibition of His wisdom and the revelation of His power. Sometimes we may not

understand the dispositions of His providence any more than we can comprehend His marvelous works. Nevertheless, we can faithfully say, "Thy will be done."

15TH. JOB 27 (3, 4)

His friends failing to bring forth any more arguments, Job continues to speak. His theme is a very remarkable one. Despite all his suffering and the suspicions of his friends, he makes a solemn resolution to maintain his integrity before God. Oh that more believers would be zealous to guard their own spiritual welfare and God's honor.

16TH. JOB 28:1-18 (28)

Men have been showing their wisdom. But in this lofty chapter the wisdom that comes from God is said to be of supreme value and high worth. Godly wisdom and understanding are much to be sought after. Wisdom apart from revelation is of as little worth as works apart from faith, or faith apart from righteousness.

17TH. JOB 29 (2-4)

Job looks back with longing to the position, honor and respect in which he was held in days now long since past. He rehearses the occasions when men hung upon his every word. In his mind is the contrast now when men hang upon him the shameful cloak of a guilty sufferer. The Lord exalteth, the Lord bringeth low. Paul found contentment in whatsoever state he was. Do you?

18TH. JOB 30:19-31 (31)

The "But now" of the first verse introduces the contrast between Job's former prosperity and present adversity, his past fame and his current disgrace, his previous magnificence and his immediate poverty. This is a most woeful condition. Yet as it pleases God, so should we bow in resignation; yea, rather lift up our voices in joyful acclaim that He should count us worthy to suffer for Him. Job's suffering was to God's glory, though he could not see it then.

19TH. JOB 31:13-28 (35a)

God had said, "There is none like Job in the earth," and the particular duties which are here enumerated verify this. Job affirms that he has neither in heart nor outward action committed the crimes of which he was accused. His final words declare his integrity, which is in no way impaired though he had traveled through the valley of the shadow.

—HENRY D. PHILLIPS

Orthodox Presbyterian Church News

Presbytery of California

FIRST Church, San Francisco: The Sunday school program was held on Friday, December 21st. Although it was a rainy evening the church was filled, and many parents were present who had never attended before. The choir rendered a special program of Christmas music during the evening service on the 23rd, at which there was also the preaching of the Word. On the afternoon of Sunday, December 16th, the young people conducted a Christmas service for the elderly people at the Laguna Honda Home. After the evening service on the 23rd they caroled to various "shut-ins" of the congregation. On New Year's Eve a time of fellowship was held at the church, followed by a Watch Night Service. The latter was a time of spiritual blessing. . . . First Church was much saddened by the passing of Mr. Walter Fairbairn on Sunday evening, December 30th. Mr. Fairbairn was senior elder on the session, and one of the pillars in the church.

Westminster Church, Bend, Oregon: Christmas Sunday services marked the first anniversary of Sunday afternoon Sunday school classes held in the Grange Hall in Alfalfa under the auspices of the Westminster Church. Attendance has averaged thirty to thirty-five in this community of about one hundred. . . . The Rev. Robert Nicholas spoke to the missionary society recently, bringing a review of Harold Fey's articles entitled, "Can Catholicism Win America?" . . . Augmented by a Thanksgiving offering and continuing gifts, the building fund has passed the \$1200 mark toward an enlarged basement as the first step. . . . More than 170 persons crowded into the church for the Sunday school Christmas program which was concluded by a carol-narration by the Machen League choir.

Presbytery of the Dakotas

CALVARY Church, Volga, S. D.: The Sunday school sent a Christmas gift of \$100 to be applied on the automobile for the missionaries in Eritrea, and the church sent a gift of \$98.70 for the same purpose. . . . The Sunday school Christmas program was

given December 23rd, with a good attendance and almost all the children participating in recitations, music, and a pageant. The young people caroled after the program. They were also hosts for a rally on Friday, December 28th, and enjoyed decorating the church basement, preparing the meal with their mothers' help, and planning the program. A New Year's message was given by the Rev. Menzo Dornbush of Volga. A delegation from both Bancroft and Bridgewater attended. The high school Sunday school class completed a contest with a sleighing party on New Year's Eve. Church attendance has kept up quite well despite very cold weather.

First Church and Logan-Fontenelle Chapel, Omaha, Nebr.: Once again the GUARDIAN club of Miss Louise Salmon is flourishing. To date there are twenty-six subscribers. . . . Christmas services at the church and chapel were highlighted by special programs of the Sunday schools. . . . Henry Buckley, one of the staunch supporters of the chapel, and a member of the Machen League, left for the Marines last month. Mary Roberts distributed a large number of original Christmas tracts throughout the Logan-Fontenelle Chapel district.

Presbytery of New Jersey

COVENANT Church, Vineland: In competition with the Second Parish Church of Portland, Maine, a very interesting and helpful Sunday school attendance contest has just been completed, taking in a period of ten Sundays from October 7th through December 9th. The contest ended in a tie, so far as points scored were concerned. The Portland school's average was raised 28% during the contest, and Covenant school increased 19.3%. Attendance at the latter school was greatly assisted in the last half of the contest by the use of a newly-purchased bus, which brings about thirty children from an outlying area.

Grace Church, Westfield: Mr. Roy Lambert, a senior at Westminster Theological Seminary and a member of the congregation, preached to larger-than-usual audiences at both services on December 2nd. The Rev.

Leslie A. Dunn spoke at the evening service on December 9th and increased the interest of the congregation in the Boardwalk Gospel Pavilion at Wildwood. . . . So successful was the men's meeting, which was held last October, with Dr. Robert Strong speaking on "The Case for Christianity in This Modern Day," that another men's meeting has been planned for January 28th, at which time the Rev. Theodore J. Jansma has been invited to speak.

Grace Church, Trenton: Thirty-one young people received awards as members of the Go-to-Church Brigade on December 2nd. . . . The church sign has been attractively re-lettered and a

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light installed by two members. . . . On Sunday, December 23rd, a Christmas service was presented by members of the Sunday school. A special offering was received for the work of the missions committees of the denomination.

Covenant Church, East Orange: The Thanksgiving offering this year amounted to \$87.40, a gain of 53% over the previous year. . . . The Junior-Intermediate boys traveled to Ringoes to meet the Boys' Brigade of Grace Church, Trenton, in a football game and Bible quiz. East Orange took top honors in both events. The young people presented a Christmas gospel

pageant under the direction of Miss Juliet Ann Ward at the evening services on December 23rd. "Yesterday and Tomorrow," based upon Philipians 3:13, 14, was the subject for the morning service on New Year's Day.

Presbytery of New York and New England

SECOND Parish Church, Portland, Maine: In December the redecoration of the front walls was completed at an expense of about \$500. The Young People's Society is redecorating three Sunday school rooms. Two of these rooms will be used as a meeting place for the Young People's Society. . . . On December 11th, the Rev. Harold C. Etter, Director of the International Christian Leper Mission, spoke at the annual Christmas guest night sponsored by the Woman's Missionary Society. . . . Sunday evening, December 23rd, the Christmas candle-light service, "The Light of the World," by the Rev. and Mrs. Richard W. Gray, was presented. A Sunday school Christmas program was given on December 27th. The annual Watch-night service was held on December 31st.

Franklin Square Church, Franklin Square, N. Y.: On Universal Bible Sunday, John 3:16 was recited in Russian, French, German, Norwegian, Welsh and Greek by young people of the church. . . . Shipments of clothing and toys have been made to the Tuckers in Maine and to Dr. Shaw in Kentucky. Mr. Tucker spoke at the church on January 9th. . . . The pastor, the Rev. Robert L. Vining, was invited to prepare the prayer for the New Year, which appeared on the Church Page of the local newspaper.

Presbytery of Philadelphia

BETHANY Church, Nottingham: The congregation has been actively carrying out the Lord's command to clothe the naked by sending five large boxes of good clothing to the War Relief Commission for use among Christians in Europe; to provide for the needy, by sending a fine box of clothing and presents to a family in Newport, Ky. All Christmas plans were carried out well, though curtailed in attendance by the deep snow and the flu epidemic. At the Young People's party, Mrs. Henry D. Phillips, wife of the pastor, was presented with a fine Analytical Bible to

replace her worn-out one. Thirteen enjoyed the Quarryville Banquet Rally at Willow Grove, especially enjoying the splendid talk by Dr. Alexander K. Davison. *The Bethany Echo* is being resurrected after a three months' rest.

Covenant Church, Pittsburgh: A 100% transfer of members of the church and their families to the Wilkesburg location has been made. There has, however, been a 15% loss in the Sunday school—85% continuing their attendance despite the fact that they must come a long distance by street car and bus. The roof is now being put on the church. To date, twenty children and adults from the neighborhood have attended the services.


Presbytery of Wisconsin

CALVARY Church, Cedar Grove: On Christmas Eve the program "Messianic Stars Pointing to the Star of Bethlehem," prepared under the direction of Mrs. Chester Heuver, was presented by the Junior-Primary and Beginner departments of the Sunday school. Superintendent Erwin Claerhout was the commentator. Devotions were led by Arthur Vruwink, and Chester Heuver presided. . . . At the Old Year's Eve service, Austin Voskuil, Peter Olte and Chester Heuver were installed as ruling elders, and William Damkot and Harry Harmelink as deacons.

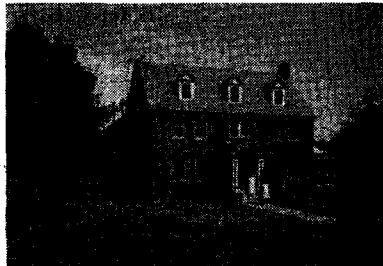
Grace Church, Milwaukee: The \$1800 lot purchased last July has been completely paid for. The annual Christmas program presented by the pupils and teachers of the Sunday school was given on December 19th. The program, which was the Christmas story in Scripture and song, was unusually good and very well attended and received. The special offering at the Sunday school program completed the payment on the lot.

First Church, Waterloo, Iowa: Annual house-visitation has been conducted in recent weeks by members of the session of the church. Such visits are for the specific purpose of making inquiry into and discussing together the spiritual interests of the congregation. They have proven a great help to a better mutual understanding and a closer relationship between the individual members of the church and the session. They have also awakened a new sense of responsibility as concerns the covenant obligations that rest upon the members.

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