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America Yesterday and Today

By the REV. ALEXANDER K. DAVISON, S.T.D.

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EIGHT score and four years ago there was born into the family of nations a new child which was destined to play a major role in the world's affairs. That particular offspring had been conceived, however, a century and a half earlier, when pious but persecuted men from the British Isles and the continent of Europe came to find on these bleak shores a place of expression for that Christian freedom which afterwards became the life-stream of the new nation. Nearly three centuries ago the framers of the Articles of Confederation of the New England Colonies set forth the purpose of that exodus as follows: ". . . we all came into these parts of America with one and the same end and aim, namely, to advance the Kingdom of our Lord Jesus Christ, and to enjoy the liberties of the Gospel in purity and peace." That purpose and aim ripened in the course of the generations to the full flower of a new, independent and sovereign nation, the United States of America.

Since then that people has grown and developed beyond the wildest anticipations of the fathers. Daniel Webster, in the wilds of the west, with prophet's ear could hear the tramp of the coming millions, but it is doubtful if even that keen-sighted patriot could envisage in full what was to be. Even since his day mighty changes have taken place. The wilderness has been conquered; the rivers have been harnessed and tamed; coasts that once were weeks apart are now separated by a very few hours. Across the years industries have sprung up. Immigrants by the million have literally poured into the land to mingle their blood with

that of those already here.

But stands America where she did? Is this nation what she once was? The America of today is different from the America of yesteryear. Many changes have come. Some of these are for the better; some are for the worse. The tragedy seems to be that the changes for the worse are more detrimental to the nation's life than the better changes are for her good. The changes for the better are largely confined to things temporal and physical, whereas the changes for the worse are in the realms spiritual and moral. As it is an axiom of God's Word that an apparent temporal or physical good can never offset a spiritual and moral decadence, it follows that the changes for the worse in the spiritual world do more harm to the nation's life than improvements in the temporal realm do good. What is bad for the nation's soul is bad for the nation's whole life.

The real value and permanence of any nation are to be estimated by the calibre of that nation's moral and spiritual life, rather than by things temporal and physical. The pages of history, sacred and profane, are strident testimony to the truth that righteousness exalteth a nation but that sin is a reproach to any people. When Israel was righteous she was great. When she loved sin and idolatry she was insulted and destroyed by her enemies. Babylon's downfall came in a night of roistering drunkenness and debauchery. Proud Rome stood defiant and mighty over the world but luxury debased her manhood and womanhood. She fell an easy prey to the barbarian Goths and Vandals and the his-

torian wrote "The Decline and Fall of the Roman Empire." A nation's downfall is invariably attributable to spiritual and moral decadence. America has become great and has remained great for so long because of her emphasis upon spiritual and moral values.

But stands America where she once stood? That is a vexing question which many good people are reluctant to face. In answering it, three positions are open. Some there are who thoughtlessly answer, "Yes, this America is bigger and better than ever before." This is false optimism at its worst. Others are too pessimistic. They assert that America is moving fast to perdition and that because of widespread moral evils her case is well-nigh hopeless. This point of view overlooks the fact that from sea to sea and from border to border there are above seven thousand that have not bowed the knee to Baal, for whose sake God may be pleased to spare the land a major ill. But there is a third position which keeps away from extremes. It frankly admits that in national righteousness there has come a rapid decadence, but it also recognizes that the decay can be arrested by God in response to the penitence and prayers of His people. It is true that the Word of God teaches that the civilizations of this world will wax worse and worse until Christ returns, but it is utterly unchristian to rejoice in the growth of that apostasy and sit idly by without doing one's plain duty to stem the tide. The logic of some Christian people is simply shocking. They say the worse the world becomes the sooner will be the return of Christ. Therefore let evil prevail more and more that our Lord's return may be hastened. Sodom and Gomorrah were doomed, but that did not prevent Abraham from entreating God to show them mercy. Christians in America must realize that a decadence has set in and must stand on guard for this nation's life.

The indications that a dread carcinoma is gnawing at the vitals of American spiritual life are not hard to find. Internationally our position is not altogether discouraging. The dictators are fulminating against America and this is all to the good. Like an awakened giant, America has begun to throw her vast might and in-

fluence on the side of a Britain in distress. The dictators and their press puppets scream their maledictions against this people but in their hearts they fear an aroused and a prepared America. The international brigandage of this world is hardly America's doing. Her unfortified frontier with Canada speaks for itself. Both Canada and the United States agreed, as far back as 1817, that the best protection was to have no protection at all, so far as these two peoples were concerned.

As for the nation's business life, this leaves much to be desired. Yet in spite of the colossal expenditures of the past decade of depression, America is still the creditor of many nations and debtor to none but herself. The national debt has assumed astronomical proportions, but the country is still solvent. In a business way this nation may not be what she has been, but that is of relatively minor importance.

But has the American ship slipped from her constitutional docks? Some think so, while others think not. That document framed in 1787 with the Bill of Rights and succeeding amendments still stands as the charter of American rights. When its existence has been threatened, protests have arisen from millions of Americans from all parts of the land and of every political persuasion. The inalienable rights of each American to life, liberty and the pursuit of happiness still are guaranteed in America.

Wherein, then, lies the real danger to our American civilization? In what

sense does America not stand where she has formerly stood? The plain answer is: She does not stand where she has stood in matters spiritual and moral. When the fathers were carving their living from out the wilderness, righteousness and truth were the order of the day. The development of vast industrial resources made people rich. Multitudes of non-Christians, who neither knew nor cared for a precious Christian heritage but only for worldly gain, flocked to America from all corners of the globe. Instruction in righteousness could not keep pace with the growth of wealth, and with wealth came luxuries, and with luxuries spiritual decay. Goldsmith wrote more truly than he knew when he said, in his "Deserted Village,"

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay."

The indications of spiritual decadence in our nation's life are only too apparent. One hardly knows where to begin. Let a start be made with the *political* life of the day. It is no mere guess to say that the political life of the day is not what it was when the Articles of Confederation of the New England Colonies were drawn up, or the Declaration of Independence signed, or the Constitution framed. In those days men were patriots, interested primarily in the advancement of their country's cause. Men took office, not because of the gain it would bring them, but from a sense of duty, and frequently at personal loss. It is not claimed for a moment that all men in political life today are dishonest. Without a doubt there are men who are seeking honestly to perform their sworn duty. But politics today are, as they certainly were not in the America of a bygone day, a means to self-aggrandisement and the accumulation of wealth and power.

What is to be said concerning the *educational* system that molds the lives of millions of American boys and girls? One does not have to be an expert educator to see that radical changes have taken place. A few are for the better, but many more are for the worse. The "Enlightenment" (Please Turn to Page 125)

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Man in the Presence of God

A Study in Protestant Principles

By the REV. ROBERT L. ATWELL

Pastor of Old Westminster Independent Church, San Francisco, California

Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do (Heb. 4: 13).

OUR heritage is the glorious heritage of the Protestant Reformation. In a day when the world is threatened by the destruction of war, when the social, political and economic institutions of our own nation threaten to crumble, when the church speaks with no certain sound, we desperately need that heritage. But we can enjoy it only as we determine, accept and apply its principles.

The first of these principles is that all of a man's life is lived in the divine presence. *From the subjective viewpoint*, this persuasion that all of a man's life is lived in the divine presence was, and is, the basic thought of the Reformation. That movement called man into the very presence of God who knows the hearts of all men. Man then lived consciously "*Coram deo*."

This thought, which received new impetus at the time of the Reformation, is stressed throughout the Scriptures. It is an essential part of the Creation narrative. Hagar voiced it when she exclaimed, "Thou God seest me." Isaiah rediscovered it in the vision which was given to him of the thrice holy God who inhabited eternity but who was at the same time, and all the time, present among His people. The Psalmist David well expressed it in the great 139th Psalm, "O Lord, thou has searched me, and known me. Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off." It was this single truth which dominated the life and ministry of the stern Elijah who came announcing his mission, "As the Lord God of Israel liveth, before whom I stand." Repeatedly in the New Testament the same note is sounded. Typical is Hebrews 4:13: "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

It is this principle which is the living and governing truth in the life of each son of the Reformation—indeed of every consistent Christian. By this decisive concept, by this mighty fact, the Christian is to be controlled at every instant and in every act. The realization that he is always in the divine presence should make him at once the humblest of men and the proudest of kings. Before the power and majesty of the holy God he can only be humble; but the consciousness of God's presence has also convinced him that the most menial task is of divine importance. Because he is engaged in the service of the King of Kings, the Creator of all, there is attached to his being an infinite worth. It is this realization that causes his Christianity to govern the whole of his life in all of its departments: the political, domestic, educational, scientific and economic, as well as the religious in the narrower sense of the term.

The vision of Isaiah, in the year that king Uzziah died, is a vision that must be shared, at least to an extent,

by every Christian. The God-consciousness of an Elijah or an Amos, a Stephen or a Paul, is the very hall-mark of every true child of the Reformation. Calvinists in particular have been spoken of as "God-intoxicated men." So completely should this one dominating thought, this one overwhelming principle, control us that we should appear, to those who have not been seized by the same principle, to be strange persons indeed.

Let us now discover the results which have followed the acceptance of this basic principle wherever it has been received. They are of the most practical nature and they are the inevitable result of living consciously *Coram deo*—in the very presence of God. Perhaps the most immediate result—the one which after all is the cause of all the other results—is that God is exalted to His rightful place. The man who recognizes God aright recognizes Him as holy and sovereign. To such a man God immediately becomes the proper object of worship. Many have whittled down the idea of God to the size of man or, at best, to the size of a super-man. So, while they may at times pay Him a degree of homage, He is not considered of sufficient importance to receive nothing less than whole-souled worship all of the time. But to the one who has been graciously granted even a glimpse of this great Protestant principle, it is quite otherwise. For such, God is sovereign. By the word "sovereign" we mean, among other things, that He is infinite in holiness, in power and in knowledge. We mean that He created the world and all that is in it, but also that He continues to rule, preserve and govern.

Having such a conception of God, the Protestant, if he has come to look upon this God as his God and if he has irrefutable reason to believe that the sovereign God is favorably disposed toward him, must be immediately filled with absolute confidence. In such a case he rejoices with Paul that "all things work together for good to them that love God, to them who are the called ac-

Four Public Lectures

ARCHÆOLOGY and the Bible" will be the subject of the first of four public lectures to be delivered under the auspices of the Calvin Institute of the Bible during the next several months. The first lecture will be given by the Rev. Professor Edward J. Young on Monday, October 28th, at 8.15 P. M. at the Young Men's Hebrew Association, Broad and Pine Streets, Philadelphia. Every reader of The Presbyterian Guardian is cordially urged to be present. Full details of the other lectures will be announced soon.

ording to his purpose."

Such a confidence can come only through a clear comprehension of the holiness of God. This may at first seem strange, for holiness is the very attribute of the Divine Being which fills man with a sense of his own sinfulness, his own unworthiness, his own guilt. But no sooner does a man confess God's holiness, and hence his own sinfulness, than he is presented with God's method of salvation. No sooner does the unworthy sinner cry out for mercy than God assures him that Christ has paid to the full the penalty for his sin and that in Christ all his needs are met. Then, to awe at God's holiness are added love and gratitude for His infinite mercy and grace.

There is a second group of results which follow from the acceptance of the basic Protestant principle of the presence of God. These are shown in the individual's attitude toward himself, his task and his conduct.

It is often objected that if one holds that God is completely sovereign, that He controls the end from the beginning, one can no longer be concerned about doing anything himself. Scripture, logic, and the history of the Protestant movement prove that the exact opposite is the case. Man is a responsible being. The meaning of that statement is determined by the character of the One to whom he is responsible. The view which we have under consideration teaches that man is responsible to a sovereign God. Any view which denies or in any way reduces the sovereignty of God at once lessens the meaning of the statement that man is responsible.

Accordingly the Protestant sees himself as responsible to God and, in the last analysis, to God alone. He sees God indeed as high and exalted, and himself in comparison as absolutely insignificant. It is to be expected that, in Scripture and in the great hymns of the church, man viewing himself as over against God would speak of himself as a worm of the dust. But, while this view must make him infinitely humble before God, at the same time it gives to him a divine importance in the eyes of his fellow-man. In the midst of the created universe, so vast that man cannot comprehend it, such a man knows that he, made in God's image, is sovereign over all created things, subject indeed to God but subject to God alone. In wonderment he repeats

the words of the Eighth Psalm, "O Lord our Lord, how excellent is thy name in all the earth! . . . When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou . . . hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands." This thought indeed greatly exalts God above all creation, including man. But it also exalts man to a place of supreme importance, completely above all else of creation.

The result of the consciousness that he is in the presence of God likewise is shown in the Christian's attitude toward his task. If God is sovereign, controlling all things, and if man is responsible at all times to God, then it follows that man's task is God-given and is to be performed for Him. This takes all drudgery from daily toil. It makes the most menial task worship. It exalts daily routine to a place of divine importance. The mountaineer father in Archibald Rutledge's story spoke of his son as plowing "worshipfully"; the task, viewed by itself, was not too well done, but so wholeheartedly did he attempt it that he gave the appearance of doing it consciously to the glory of God. Equally in keeping with this idea is Newton's story of the two archangels. To one God gave the task of ruling a kingdom; to the other that of sweeping a crossing. They were equally pleased, for it was enough that the task had been given by God.

You can readily see how far-reaching must be the results of such an attitude toward daily toil. The stone-mason cannot but be thereby a better stone-mason, for he immediately finds an intense interest and an abiding joy in his work.

To the casual observer the result of a man's acceptance of this Protestant principle—the persuasion that all of a man's life is lived in the divine presence—is clearest in his conduct. The Protestant Reformation freed man from the dominion of men. No longer did the priest or any other person stand between him and his God. He was responsible in the final analysis to no man nor group of men. Even the church, in its visible, organized form, was not his master, and could not bind his conscience. He was a free man before Christ!

But the acceptance of the very

principle which freed him from the tyranny of men bound him with the most solemn responsibility to God. Even as he was freed he was bound—a bond-slave to his sovereign, dependent upon Him for every good and responsible to Him for every thought, word and deed. The breakdown of human authority might have been supposed to produce only unrestrained license. As a matter of fact, it resulted in the highest standards of conduct, and invested the head of the household, the civil magistrate, the lawful cleric, with an authority which was infinitely more binding because it was not his own but was derived from and delegated to him by the only sovereign God.

The Protestant, then, though in many instances he may be called to account by no man, is accountable to God for all his conduct. He begins his day by acknowledging that it is God's day and by seeking God's guidance and strength. Particularly is this true if God has entrusted him with others; in such a case his dependence upon God will express itself in external form. For this Protestant there will be family worship. No home is a truly Protestant home without such acknowledgment of God. Few there are indeed who follow this practice, but many homes that are unhappy or broken would be blessed if a family altar gave recognition to God and sought guidance from Him.

Having begun the day in such a fashion, the one who is persuaded that all of his life is lived in the divine presence will conform his conduct as best he can to the divine standard, that is, to the divinely given standard which is the Bible. If I were to mention but one characteristic of a truly Protestant walk it would be the characteristic of honesty. This principle, consistently applied, would solve not only our individual difficulties but also the problems in which we are involved as members of society.

Christian, are you fully persuaded that all of your life is lived in the very presence of that God who knows the hearts of all men? It is a fact. Whether you clearly recognize it or not, it is true of *you*. May the Holy Spirit this day persuade you of its truth and make it the living, governing principle in your life!

(EDITOR'S NOTE: A second article by Mr. Atwell on "Protestant Principles" will appear in an early issue.)

The Forgotten Man

By the REV. JOHN DAVIES

Orthodox Presbyterian Missionary to the Indians of Wisconsin

FAMILIARITY breeds contempt" is a saying that has become rather trite, but I am afraid that it is all too true of the attitude of many American Christians toward the "forgotten man"—the Indian. This is perhaps not true of those who know only the romantic side of Indian life as they have learned it from books, but I am speaking of those who have learned a little of the debasement and corruption which the unscrupulous white man has brought into the Indian reservations. Most of the Christian missionaries and ministers try for a time to bring "religion" to the Indian. Then they give up the job because it is so tedious and discouraging. Results do not seem to be forthcoming and the work is abandoned. They forget that the Indian is noted for his stolidity.

This has been true in our limited observation of the work done by the larger denominations. They forget that the Lord has commanded us to preach the gospel to the Indian, to be faithful in this task, and to leave the results with Him to whom a thousand years is as one day. What the Indian needs, what we all need, is the knowledge of Jesus Christ and Him crucified. By His grace alone we will be born again into the kingdom of God.

The Worth of an Indian Soul

The Indian is not only a forgotten man because the work with Indians is often discouraging, but also because some men actually think that their souls are not as precious as others. A certain elder in a Presbyterian church some years ago ventured to advise us not to indulge in vain aspirations for the salvation of the souls of the black men in Africa because, he declared, they did not have souls! We have never heard anyone express such an opinion of the red man, but we have experienced attitudes toward our work that were tantamount to a declaration that a red man's soul could not be compared with that of the white man.

But now let us consider what the red man thinks of the white man. Every time I visit a certain medicine

man of the pagans among the Menominees, Winnebagoes, Pottowatomis and Chippewas, he takes pains to remind me of the fact that it was the white man who crucified the white man's Christ, that the red man had nothing to do with this and that the gospel is not for him. Indians are supposed to be very uncommunicative, but not so this medicine man. Sometimes his caustic remarks and observations concerning Christianity and Christians silence me as effectively as Chief Red Jacket silenced the great preacher, John Breckenridge, when he had given a faithful presentation of the gospel to a large assembly of Indians of the Six Nations near Buffalo, New York. *The Homiletic Review* for August, 1885, gives the story as follows:

"The speaker, no doubt, felt that he had really preached a Gospel sermon to the Indians. This had been fully and faithfully translated, and the preacher was about to pronounce the benediction when, to his horror, Red Jacket arose, and in substance said:

"In common with the chiefs of the Six Nations, I had looked forward with much interest to this day's meeting. I had heard of the fame of Conchusiento's squaw's brother [General Porter, Indian agent] as an orator, and we all had reason to expect something new; but to our surprise his talk is simply that which we have heard again and again from the lips of the white man. It amazes me to find that they all persist in repeating the story of their shame. The white men have often charged the red man with cruelty, but we defy them, in all the history of our people, to bring an instance that is equal in atrocity to the murder of the Son of the Great Spirit! They deserve the severest punishment and the whole race of whites ought to be consigned to the hot place described by Conchusiento's squaw's brother. We are thankful that with this crime of crimes the red man has nothing to do. We feel satisfied with the religion of our fathers, and we will continue to worship the Great Spirit in our own way, until He sees fit to make a similar visit to the

red man. Should His son become incarnate among us, we will pledge ourselves that He shall receive far different treatment from that given Him by the white man.'

"For some reason," continued Dr. Robert J. Breckenridge, "my brother John made no response."

A Hard Question to Answer

There is another question which the Menominee medicine man brings up. It is this: "You white men stole our land. You took our woods, streams and plains. Why do you want to bring us your religion?" Place yourself in the missionary's shoes and think on the answer to this barbed query. We sometimes think we would sooner have an Indian arrow directed at us than this stinging rebuke. When this matter was brought up in a small group of Indians one day, one young man who did not like to see me thus silenced interjected with the statement that all the white men could not be blamed for the wrongs inflicted by some.

What does the pagan Indian think of God's Word? He says that it may be all right for the white man, but that it is not for the Indian. God gave the white man the Bible, but the Great Spirit has revealed himself to the red man in dreams down through the centuries.

It is rather difficult to ascertain what has been thus revealed concerning sin. Salvation by character seems to have been the religion of original Americans since time immemorial. The old Indian was truly an upright man as far as common morality is concerned. The coming of civilization brought corrupting forces. White vultures are ever lurking around the edges of reservations to lure innocent and unsuspecting Indians into the pitfalls of lust and shame.

A Strange Cult

I would like to tell about an Indian cult which has made great headway among our Menominee Indians. It is only the gray-haired people of the tribe who still cling to the pagan religion of their fathers; their children

are taking up with something more modern. This movement or organization is incorporated as the "Native American Church." It is directed and controlled solely by Indians. Its distinctive practice is the eating of the peyote bean in the services which last from evening until morning whenever they are held. Peyote is "the seedpod of a certain cactus, grown mostly in old Mexico," according to a pamphlet received from our Indian Commissioner at Washington. It produces visions or hallucinations when eaten. During these services, visions of the cross appear before the people gathered in "prayer." Sometimes visions of impending destruction are seen and evil habits warned against.

There has been much discussion, both in missionary circles and on the floors of Congress, about this peyote bean and its use. From a worldly viewpoint the moral influence of this cult seems to be beneficial. But, although the Bible may be placed on the floor in front of the leader, along with Indian feathers and drums, the service is still just plain Indian neopaganism. The name of Christ is uttered in prayers, but His Word is not acknowledged as the sole revelation of God to man. Members of the cult read and study this Word, but they assert that God reveals Himself to them in the dreams produced by eating the peyote. However, we rejoice that the Word of God is being read as the "Bible Man" brings it to them. We are glad to be thus used of Him who can take the Word and apply it to their hearts. Little children are learning the Scriptures in our Bible schools, and His Word will not return unto Him void.

Presbyterian Indians

Our work among the Menominee Indians is just a little like the task of the foreign missionary. Not so with our labors among the descendants of the great Jonathan Edwards' congregation in Massachusetts. The Stockbridge Indians have been Christians for over two hundred years, since they were settled by the government at Stockbridge, Massachusetts, in the early part of the 18th century. They have been Presbyterians, too, for the most part, but in the latter years of the nineteenth century they were neglected by the home mission board. No pastor was provided for them at Gresham, Wisconsin. Lutheran ministers had to be asked to bury their

dead and marry young men and maidens. After some time the Lutherans built a church and school and took over the task that Presbyterians had forgotten. Later the Presbyterians returned to carry on the work, but no school was ever again conducted by them. And this among a people who could boast that one of their number, Miss Electa Quinney, was the first school teacher that the state of Wisconsin had. Miss Quinney helped the first pastor among the Stockbridgers, when they came to Wisconsin in the early part of the nineteenth century.

Thus our program and problems among the Stockbridge people are very much like those of our fellow-workers all over the United States. We have been very glad to be able to worship for the past four years as a congregation of the Old Stockbridge Orthodox Presbyterian Church in the former saloon of one of the members. We have not had to be concerned about this matter in a community where public meeting places are at a premium. However, the people would like to have a church which could be used and dedicated to God's worship and praise. During the past summer a definite effort to raise money for the building fund was made by planting beans on "God's Acre." This endeavor did not entirely bring the results that were anticipated, but we trust that the Lord will give us the funds somehow in His own time and in His own way.

Results

Meanwhile the work goes on at two different points among the Stockbridgers. Sunday schools, Bible schools, and week-day classes for all ages are conducted. Prayer meetings are led by the pastor and his wife. Covenant children are being instructed in God's Word and the call of the gospel is brought to them. We rejoice in their response to the call to be saved. We covet this too for older ones who have become hardened in their sin, for those who once frequented for their pleasure the saloon which is now the church. They occasionally come to the Sunday services and special meetings, and we trust God's Word may give them a hunger and a thirst after righteousness. We have seen this come to pass in the lives of some and our prayer, in the words of Psalm 10:2, is: "Arise, O Lord; O God, lift up thine hand: *forget* not the humble."

The Crisis in Missions

By the REV. ROBERT S. MARSDEN

General Secretary, Committee on Foreign Missions

THE most severe crisis which the cause of missions in the Far East has experienced for two generations appears now to be coming to a climax. The crisis has two rather distinct foci—the nationalization of the Japanese Christian Church, and the threatened advance of the Japanese army in Indo-China. There seems to be little danger that the former will cause the expulsion of the missionaries of The Orthodox Presbyterian Church within the next few months, since studied opinion in Japan does not expect any real enforcement of the nationalization until next spring. As was pointed out in a recent issue of THE PRESBYTERIAN GUARDIAN, when that nationalization is enforced it will mean the end of true Christianity in Japan and ultimately throughout the whole Japanese Empire and Manchoukuo.

The military threat is of more immediate importance. On October 8th our Secretary of State recommended that all Americans, and especially all women and children and those men who are not urgently needed in business, withdraw from China, Japan and Manchoukuo. Presumably this advice was issued because there is a possibility that the European conflict may spread to the Orient, and that if this should happen the United States may become involved in it. Our missionaries in the Orient were advised of this recommendation, in a cablegram sent on October 9th, and they were told that if they desired to withdraw, our Committee on Foreign Missions would deposit the necessary funds for them. As this issue goes to press no indication has come from any of the missionaries that they are intending to withdraw.

Christians should pray that the rulers of these nations may see that, far from being a detriment to their nation, Biblical Christianity is their greatest blessing and is the only road to true greatness for any nation. Prayers are urgently requested for the safety of all our missionaries and their families, and also that the door may not be closed to true Christian missions.

The Presbyterian Guardian

EDITORIAL

The Presidential Election

THE PRESBYTERIAN GUARDIAN does not desire to become involved in the present political campaign nor to become a political propaganda paper. Nevertheless it is a mistake for a Christian to believe that he should have no part in the election of political office-holders and especially in the election of the President of the United States of America. The Christian has a tremendous responsibility in this world, and exercising his franchise in behalf of righteousness is a part of it.

The great system of truth revealed in the Bible is a world- and life-view which compels a Christian to assert the Christian point of view in every walk of life. Certainly the choice of the men who shall lead this nation in such an hour of peril to the fundamental issues of decent living is of major concern to every follower of Jesus Christ. It is the duty as well as the privilege of every true believer to make his influence felt for the Kingdom of God in all fields of endeavor.

The great Christian statesman, Abraham Kuyper, who was Prime Minister of the Netherlands at two different times as well as a member of Parliament, exercised his Christian prerogative to a high degree. He not only was an outstanding theologian but, as prime minister, brought to bear the principles of Christ upon the affairs of men. Truth and righteousness and justice according to the Bible should be administered in this world, and the Christian is best qualified to do it. Politics, culture, science and similar pursuits of life are not the primary mission of a Christian, but nevertheless he must stand for Christ in every sphere of life.

Every Christian of voting age should go to the polls and vote for the candidate whom he considers best qualified to administer the affairs of state in accord with the Word of God.

—E. H. R.

The Church's Plight

THE October issue of *The Reader's Digest* has reprinted from *The American Mercury* an article by Channing Pollock, celebrated author and lecturer, entitled, "Why I Don't Go to Church." It is a serious indictment of the church and its ineffectiveness in reaching the people and in holding their interest. In conclusion he cites the experience of Ruth St. Denis, a leader in terpsichorean art, who attended a country church after the death of her mother in order to receive some comfort. "The church," she said, "was hideous; the fence broken and the lawn unkempt. I entered. Damp stained the walls inside. A bad organist played dirges on a wheezy organ, and four people who couldn't sing droned them lugubriously. Then a preacher who couldn't talk did so through his nose. I fled. I hate motion pictures, but I finished that morning listening to a small symphony orchestra in a movie theater. There was life there!" And with this invidious illustration he ends the article.

The very things which Channing Pollock accuses the church of not doing and not preaching, it has been doing and preaching for the past score of years or more and with increasing emphasis. And strangely enough, this is what has made the church spiritually impotent and decadent.

The main thrust of Mr. Pollock's article is that the church preaches too much dogma or doctrine and fails to stress the fact that Christianity is a way of life and not a creed. It is necessary to humanize religion, he states, to make it practical for everyday living and in terms understood by this generation.

Do You Have a Book?

EVEN if you already have a book, you probably would like to have many more. So why not buy them the easy way—by mailing your order to The Presbyterian Guardian Book Service? Any book, whether religious or secular, may be purchased through this convenient method.

The cry that Christianity is a way of life that is not at all concerned with the doctrines of historic Christianity was heeded by the theologians and then by the overwhelming majority of the ministers since the turn of the century. Consequently today Protestant ministers by and large are preaching about the flesh rather than the soul, material welfare rather than spiritual, relative values rather than absolute standards, a life here and now rather than any life beyond the grave. The slogan, "We are sure of this life so let us make the most of it," describes the situation. In other words, the indictment made by *Fortune* magazine in a recent editorial holds true. "We are asked to turn to the church for our enlightenment," it stated, "but when we do so we find that the voice of the church is not inspired." At a time when the strong authoritative message of the Christian church is needed to call the nations back to God, there is no such clarion call; instead, there are feeble splutterings of confidence in the inherent goodness of man and the hope that somehow or other he will muddle through.

What must the church do to become once more a source of deep spiritual power?

The church and its ministers must cease preaching philosophies of men, giving book reviews, talking about the latest newspaper headlines and coddling the people with honeyed words of man's goodness.

The church must re-discover the God of the Bible, the Creator and Sustainer of the universe and yet One who loves man. The church must preach the unpalatable truth that there is something radically wrong with man, that he is not in tune with God, that enmity, hatred, jealousy, pride rule his life and that these faults extend to nations as a consequence. But the church must also preach that when man recognizes his condition, trusts God through His Son, Jesus Christ, and has implanted in his soul the kingdom of heaven, then only is man in touch with the infinite God and gradually enabled to overcome those things in his life which lead to anxiety, doubt and trouble.

In other words, the cause of the church's lack of appeal and spiritual impotence today is the fact that the wrong theology is being preached.

—E. H. R.

The Divine Origin of Prophecy

The Second Article in a Series of Studies in Prophecy

By the REV. EDWARD J. YOUNG

Assistant Professor of Old Testament at Westminster Theological Seminary

(The first article in this series of studies in prophecy appeared in THE PRESBYTERIAN GUARDIAN of September 25, 1940.)

WHEN the priest Amaziah, enraged over the fact that the words of the prophet Amos were attended by a measure of success, ordered Amos to cease prophesying and to leave the land, the herdman of Tekoa in reply courageously defended his right to prophesy. "The Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel" (Amos 7:15). In these words he boldly gave utterance to the conviction that God had called him to be a prophet. In possessing such a conviction he was not alone. For a period of over one thousand years men appeared in ancient Israel who believed that the Lord had called them to be His spokesmen. They were convinced that the Word of the Lord had indeed come to them and that the message which they uttered was not the product of their own minds but was of divine origin.

Such a phenomenon is indeed remarkable. Is there, however, in the Scriptures any warrant or sanction which would justify the prophets in holding such a conviction? It may indeed be noted that the Bible does tell of the call of certain individual prophets. For example, it is said that before Jeremiah was born he was ordained to be a prophet unto the nations (Jer. 1:5); Isaiah received the divine authorization for his prophetic mission (Isa. 6) and Samuel also was the recipient of revelation (I Sam. 3). These are individual instances, however. They make it clear that certain individual prophets were truly commissioned of God, but that is as far as they go. They do not give divine attestation for the institution of prophecy as such. There is only one passage in the Old Testament which clearly gives such attestation, and that is the utterance of Moses found in Deuteronomy 18:9-22, a passage which teaches that it was the pur-

pose of God to establish the prophetic institution.

A Divine Warning

The book of Deuteronomy contains the words which Moses, speaking under the inspiration of the Holy Spirit, uttered to all Israel just before the crossing of the Jordan and the entrance into the promised land. It rehearses the gracious dealings of God with His chosen people and also points forward to the time when that people will be settled in Canaan. Thus, for example, it makes provision for the establishment of the monarchy after the people have taken possession of Palestine.

Israel must be prepared for a new life in new surroundings. Hitherto, the life of a settled, agricultural land had been in large part unknown to her, for she had been accustomed to the desert, the "waste, howling wilderness" of Sinai and Edom. Now, however, she is to enter a land "flowing with milk and honey," a land of the vine and the olive tree, of plenty and of beauty, but withal a land of idolatry and gross wickedness.

Of this latter fact Moses seeks to warn the people. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations" (Deut. 18:9). With these words Moses addresses Israel as an individual. He says not "when ye come," but "when thou art come." This form of address is employed almost continuously throughout the passage. It possesses an element of tenderness, and seems to emphasize the close relationship in which Israel stood to the Lord. We are reminded of the words of the Lord in Hosea, "When Israel was a child, then I loved him, and called my son out of Egypt" (Hos. 11:1).

The land which Israel is about to enter is Palestine, also called Canaan. This was the land which had been promised to Abraham (Gen. 12:7). Moses makes abundantly plain the fact that Israel is to receive Palestine

as a gift. In this promised land the people would discover that many gods were worshiped. They would meet those who served the Baalim and the Astartes. In the midst of this idolatry Israel must hold fast to the conviction that her God is not Baal nor Astarte, but the Lord who had given her the land. "My God is the Lord." With these words Israel was to take her stand in Palestine, to destroy idolatry and to become a light to the Gentiles.

When Moses addressed Israel, however, Palestine was occupied by nations which engaged in practices which the Lord regarded as abominations. Recent archæology has thrown light upon the nature of some of these customs. In these superstitions Israel is forbidden to engage. The language which Moses employs, "Thou shalt not learn," seems to imply that there would be ready teachers, and this was indeed the case. There were those who would seek to entice Israel, turning her heart from the Lord, if possible, to engage in the already existing practices of Canaan. From such Israel must not learn, for no matter how alluring and attractive these superstitions might appear, in the eyes of the Lord they were but abominations.

In order that the people may be forewarned and may recognize that which is called an abomination, Moses lists nine of the condemned practices. Of these he says, "there shall not be found among you" any who practice these evils. Strong, indeed, is his language. We can best bring out the force of his words by translating, "There *must* not be found among you" any who resort to these things. In other words, to partake in these abominations is strictly prohibited. For them there is to be no room in Israel. They *must not be*.

Nine Abominations Condemned

As we read the list of practices which are condemned, we are struck by the fact that some of them are prevalent even to this day. The first, however, was apparently confined to

the ancient world. Israel was not to tolerate "any one that maketh his son or his daughter to pass through the fire" (v. 10a). The reference is probably to Moloch worship, a rite which seems to have been quite widespread in the ancient near east. So abominable was this superstition that it had already been prohibited to Israel, "And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord" (Lev. 18:21).

In certain instances it appears that this rite consisted of the actual burning of children. Thus, Deuteronomy 12:31 seems to teach that one manner in which the nations of Canaan served their gods was to burn their children: "for even their sons and their daughters they have burnt in the fire to their gods." Again the same thing appears to be taught in Jeremiah 7:31: "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire." However, it is not always clear that actual burning was intended. Thus, Jeremiah 32:35 says, "And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech."

The actual purpose of this rite does not seem to be entirely clear. In some instances it may have served as a form of "ordeal," employed to derive an omen from observing whether the victim passed through the flames unscathed or not. Possibly, in other instances, it had more of a purgative purpose. The Scriptures seem to treat it for the most part as a superstition rather than as a form of idolatry, although in certain passages (for example, Deut. 12:31) the reference may be to a form of idolatry. Archaeology attests to the widespread practice of this abomination.

Again, anyone who engaged in divination was to be excluded from Israel. The phrase which Moses employs is most commonly used in the Bible to express the idea of divining in general, and so would exclude all forms of the practice. As an example of divination we may consider the case of Nebuchadnezzar who was once forced to make an important choice in his military campaign against Jerusalem. He stood "at the parting of the way." How to act was

the problem which confronted him. He therefore sought to obtain information by means of divination. He "made his arrows bright, he consulted with images, he looked in the liver" (Ezek. 21:21, 22). This custom of looking in the liver was a Babylonian form of divination. Practices such as this were entirely to be excluded from Israel. Indeed, so wide in its scope is the word which Moses here employs that it was even used later to characterize the utterances of false prophets.

Two further forms of divination are included in the list. The "observer of times" was also to be excluded from the nation. The exact nature of this abomination cannot be determined with any certainty, although at times those who engaged in it uttered false prophecies (Jer. 27:9). One thing is clear. Whatever its nature may have been, this evil is consistently and severely condemned in the Old Testament.

Likewise, the "enchanter" was an abomination to the Lord. Probably the word denoted all manner of divination accomplished by observing natural omens. There seem to be specific examples of this form of divination mentioned in the Scriptures. Thus, Joseph possessed a cup with which he practised divining; that is, he probably watched the play of light upon the liquid (cf. Gen. 44:5, 15). Another form of this enchantment may have been divination by observing the flight of birds.

Having listed these four methods of divination, Moses now proceeds to enumerate five matters which belong under the general head of magic or sorcery. The first of these (Deut. 18:10) is his condemnation of a witch, a word which quite possibly refers to those who employ drugs, herbs, charms or spells for the purpose of producing magical effects. To be condemned also was the "charmer" (v. 11) which probably means one who composes spells or incantations. There may possibly be in the word a reference to those who sought to place a spell upon someone, forerunners of the modern "hex" doctors found in certain sections of America.

Lastly, as a specific manifestation of magic and sorcery, there are enumerated three classes of spiritualistic mediums. The "consulter with familiar spirits" refers to some form of ventriloquism, and the "wizard" to a spirit which was always at the beck

and call of a particular person. The last word "necromancer" is a comprehensive term used to include all forms of spiritualism, and serves to condemn whatever forms of the superstition were in vogue.

The Divine Standard

Not only are these superstitions abominable in themselves, but the Scripture expressly states that anyone who indulges in these things is an abomination. Such were the Canaanites. Such also would God's own people become if they should forsake Him and turn to the rites of heathendom. It is a sad fact that when Israel did enter the promised land, she forsook her God and sought unto herself the abominations of that land.

Vivid was the warning, however, which the Lord placed before His people. Because the early inhabitants of Canaan delighted in those things which were an abomination unto the Lord, it was His determined purpose to dispossess them of their land and give it to Israel. Some there have been who have asserted that in driving out the Canaanites God acted arbitrarily and unjustly. But it is well to note that the Canaanites were a scourge to the ancient world. It was because of their superstitious practices that they had to make way for Israel. They ignored their responsibility to glorify the Creator and, by their delight in rites of superstition, denied His very existence. Therefore, they had to be driven out.

In contradistinction to the Canaanites, Israel is to be perfect (v. 13) in her dealing with God. The word which Scripture employs sets a high standard. It means that Israel is to be without moral blemish. The implication is that the inhabitants of Palestine, because of their indulgence in superstitious evils, were not free from moral blame. But Israel was in the hands of Jehovah, and Jehovah had never permitted her to engage in such practices (v. 14).

In such manner does the Lord set a standard before His people. In so doing, He acknowledges Israel to be His own and tenderly addresses the nation as one dearly loved of Him. Other nations might seek information through forbidden channels, but such nations were not God's chosen people. They stood in no particular relationship to the Lord; rather, by resorting to other gods, they denied Him. It was then to be expected that they

would seek to entice Israel from the Lord, and to meet this temptation the chosen people must be prepared. Hence, the divine command, "Thou shalt be perfect with the Lord thy God."

The Need of Revelation

At this point it may be well to ask why the inhabitants of Canaan engaged in those practices which the Scripture so expressly forbids to Israel. To answer this question is not difficult. The pre-Israelitish inhabitants of Canaan, like all others who knew not the one living and true God, were in dire need of revelation. They needed revelation concerning the origin of the universe, the origin of man, the meaning of human life and the immortality of the soul. But they also needed specific revelations which would enable them to meet the problems of everyday life. In other words, they were in spiritual darkness, the eyes of their understanding having been darkened by their lost and depraved condition.

Although for the Canaanites as well as for all others it was true that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse" (Rom. 1:20), nevertheless, because of the estate of sin and misery into which Adam's fall had brought them, the Canaanites turned not unto Him who alone was able to give them the help which they so sorely needed. Instead, they acted as though He did not exist and presumptuously assumed that they themselves were able in their own strength to obtain revelations. They thus deposed the Lord as the final interpreter of life and unconsciously set up themselves—finite, sinful human beings—in His place. For revelation, therefore, they turned to ways of their own devising. Due to the sinful condition of their hearts and due also to the ignorance which resulted therefrom, they sought revelation from diviners and sorcerers. Great, indeed, was their sin and their folly. "Professing themselves to be wise, they became fools" (Rom. 1:22). It is not for us Christians, however, to despise them or to ridicule them, for it is not due to any superior wisdom on our part that we are in happier station than they. We too were once "by nature the children of wrath, even as

others" (Eph. 2:3b), and it is due to sovereign grace alone that we now worship God as Creator. As, therefore, we read of the folly of these ancient Canaanites, it behooves us to be humble and again to thank Him who in His grace has delivered us from such sin.

When Israel entered the promised land, she too was in need of revelation. Her need, however, was of a far different nature from that of the Canaanites. Israel knew God, whereas the dwellers in Canaan knew Him not. At Mt. Sinai in the wilderness God had revealed Himself to Israel as the Lord. That is, He had declared Himself to Israel as her covenant God, and had manifested this covenant relationship by redeeming the nation from Egyptian bondage. He had further given to Israel His law. With this rich possession God's people were to enter Palestine.

Would the revelation of the law, however, be sufficient to guide the people in all the experiences of life which they would meet in Palestine? Would they not encounter situations and meet problems of which the law did not speak? This would indeed be the case. The moral law was holy and just and immutable. It set forth principles which are eternally true, be-

cause founded upon the divine nature. The ceremonial and civil law provided general directions for the conduct of Israel's religious and civil life. The revelation of Sinai, however, did not provide for every situation which Israel would meet in her new home. One example will suffice. When Ahaz, King of Judah, fearing lest the combined forces of Ephraim and Syria would depose him from the throne, sought help from the Assyrian power, was he doing right or wrong? The law says nothing concerning this particular relationship of God's people to another nation. In other words, the law was not a sufficiently complete revelation to meet the changing needs of the people in their new land. They needed further information, based upon and in harmony with the principles of the law. To obtain this revelation Israel must not employ the methods of the Canaanites. Rather, God Himself would supply the need of His people. Instead of the medium of resorting to diviners and sorcerers, the nation would receive from God a medium of revelation. He would give to His people that which no other nation possessed. To Israel He would further manifest His grace in the sending of His prophets, to bear His Word directly to the people.

Public Prayer

The Ninth in a Series of Meditations on Prayer

By the REV. BURTON L. GODDARD

NOT long ago at one of our American universities a doctoral thesis was submitted on the subject, "Public Prayer." It was not a popular treatise. In form it consisted of statistical data and discriminate analyses of the types of public prayer prevalent in each of the many Christian denominations of our day.

Our interest is somewhat different. We want an aerial view rather than a microscope picture. We wish to consider the place of public prayer in God's plan for His people.

Its Place in Worship

It goes without saying that prayer is a most important element in public worship. From childhood we have been familiar with its use in the regular services of the church. Perhaps we have been so accustomed to it that

we have come to take it for granted. Indeed, are we not sometimes guilty of taking the entire service for granted? Have we ever given careful consideration to the various parts of a Christian worship service?

Generally speaking, these parts may be divided into two categories, for at times we who worship are speaking to God, and at times He is speaking to us. We address Him in the invocation, in our hymns, in the doxology, and perhaps in the responsive reading, but above all in the pastoral prayer. He addresses us in the reading of the Word, and, through His ambassador, in the sermon and the benediction.

Were we to omit the prayer, the true nature of public worship would surely become greatly distorted. Sometimes in our hymns we talk

about God rather than to Him. Only portions of the responsive readings are in the form of address to God. We must preserve the prayer, nor dare we change it into merely a flowery expression of insincere sentiments designed to please the aesthetic nature of those in the congregation; such is the case in too many of our modern churches. Public worship demands the use of public prayer.

It is not alone in secular things that "in union there is strength." God seems to make special promise to the group of believers united in petition to Him (Matt. 18:19). It was so when Ezra fell on his knees before the house of God and lifted up his voice in confession of the sin of his people, and the guilty hearts of the multitudes of Israel joined as one in the petition for forgiveness and mercy. Mighty was the result. It was so when King Solomon, in the presence of all the congregation, spread forth His hands toward heaven and led the people in the dedication of the temple. On such occasions, and whenever God's people are led to the throne of grace in public assembly, believers have the privilege of manifesting their unity as the body of Christ and unitedly claiming the promises made by this same Christ, the Head of the church. Surely He who is moved by the importunity of the prayer of a lone worshiper has heeded and will heed such united request. There is power in such prayer. The Hollanders of our Middle West so believe when they come together each spring to entreat the Lord of harvest to bless the seed they have sown in the ground.

Prayer of a public nature has been a part of Christian worship since the inception of Christianity in the New Testament sense of that term. The "strong Son of God" did not limit His communion with the Father to the undisturbed quiet of the star-lit mountainside or the secluded recesses of Gethsemane's garden. He prayed with His little company of intimate followers and in the presence of thousands. He taught His disciples a prayer especially fitted to public worship. By precept and example He communicated to them the acceptability and necessity of public prayer in their worship of the Triune God.

The early Christians needed no commandment to introduce the custom into their public meetings. A praying assembly was transformed by

the baptism of the Spirit into the church. Whenever believers came together they had fellowship in common prayer. Throughout the ages public prayer has continued to occupy a prominent place in the worship of the church. When it ceases to do so the church will cease to be recognized by God.

Who Shall Lead?

It is possible to have prayer in church gatherings without having a leader. Occasionally a period is set aside during the service for "silent" prayer. Each one present is expected to utilize the time for speaking to God. Yet it seems at best an unhappy combination to have private prayer in a public service. Also, sad to say, there are groups which conduct public prayer in much the same way as a Chinese school is conducted. The confusion of voices does not blend—many pray aloud simultaneously. It is hardly possible that God should be pleased. It is expedient that public prayer be offered by an appointed leader. Who shall it be?

The answer seems to be, "The minister." At least there are many young people's societies which seem to think so. He is trained for that purpose. He is paid to do it. Indeed, no one doubts that it is in large part his responsibility as the one who represents Christians before their God.

But it is not his duty alone. There are times when he must of necessity be absent. Who then shall undertake to lead in prayer? Faced with such a problem during the illness of its pastor, an Iowa church found itself highly embarrassed to conduct the funeral of a prominent citizen. Not one of its members was capable of leading in public prayer. Are you blushing in conscience, knowing *your own* inability? May God shame the church where such a state prevails!

Consider further. God has not given every pastor the special gift of prayer. Sometimes He has bestowed it upon some humble soul of the congregation. It is a gift to be used!

It has been demonstrated time and time again that a church in which the members are habitually accustomed to leading in public prayer is a church which enjoys great spiritual growth and receives rich blessing from the Saviour. The pastor himself is strengthened by hearing his people pray. They experience blessing as they avail themselves of the privilege. Let

the minister publicly speak to God, phrasing the thoughts and desires of his people, but prepare yourself to do so also.

An Appeal

I speak as a pastor. I have an appeal to make. I make that appeal to *you*. Within seven days you will have opportunity to participate in public prayer, yes, to lead in it. I pray that you may not despise that privilege. When the invitation is given, ask God to give you strength to open your lips and speak some word of praise unto Him, to lay some request before Him, to convey an expression of gratitude to Him. Perhaps you have never done so before. Will you

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your pastor. It will contribute to the spiritual advancement of your church. It will delight the Lord your God.

Christian, my appeal is to you. May God lay it upon your heart!

(EDITOR'S NOTE: This concludes the series of meditations on prayer begun by Mr. Goddard in the issue of June 25, 1940. Next month Mr. Goddard will begin a new series of studies in the Book of Jeremiah.)

So Great Salvation

A Study of the Book of Romans for Young People
By the REV. HENRY D. PHILLIPS

November 3rd
The Righteous Secure
Romans 8

NO CHAPTER in all of Scripture brings more comfort, strength and assurance to the Christian heart than this. Paul ascends from the high plateau of logical argument to the lofty mountain peaks of joyful exultation. Yet even here we find reasoned progression in the midst of a passage of such commanding breadth and beauty as to make us pause and praise God for His wondrous sustaining love and matchless grace.

Rising upon the deliverance wrought by the divine Son of God, the Christian soars among the redeemed, forever free from the confining cage of condemnation. Christ has borne our condemnation; the Spirit has awakened us to the knowledge of the broken bands of the law of sin and death. Therefore we are fully persuaded of the truth of Christ's words: "I am not come to destroy, but to fulfill" (Matt. 5:17).

That the righteousness of the law is fulfilled in us is to be shown by our spiritual walk. He who follows after worldly wisdom, performing fleshly acts, will reap the proper fruit of sin—death. He who is mindful of the works of the Spirit shall have life and peace. Life in all its fullness—fullness of peace and joy now, and body as well as soul fully incorruptible and perfected hereafter.

The spiritually-minded follow after the Spirit and are therefore sons of God. While we do hear, on rare occasions, of an earthly father casting off and disowning his son, yet to be the son of God is to be secure forever. Participating in the inheritance of

Christ we are potentially and actually the richest in all the world. Some Christians do not avail themselves wholly of His present provision, but all shall share in the eternal inheritance. Some who now know of the riches of His grace in superlative measure have had to go through much suffering. But we can "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Yes, this suffering, rather than being inconsistent with our eternal sonship, is designed by God to seal us therein. Two means are used by God to sustain us through this mortal pilgrimage. They are hope and the comforting intercession of the Holy Spirit. Through Him our prayers are for strength to bear the purifying flames of trial, not for release from that trial. By the Spirit we are fully persuaded that "all things work together for good to them that love God."

How could we believe otherwise when we consider the electing, predestinating love of our God, His constant protecting care, His inseparable mercy revealed through the Lord Jesus Christ?

November 10th
Unrighteous Israel Rejected
Romans 9:1-29

In this and the two following chapters Paul deals with the special case of Israel. Herein he vindicates that which he has taught concerning salvation by the grace of God and not salvation by the merits or privileges of man. Though Paul suffered much at the hands of his fellow-countrymen

after his conversion, he still burns with the passionate desire that they might be saved. Both here and in the next chapter he expresses in tenderest tone his deepest heart's desire and prayer to God: That Israel be saved! Fairly he acknowledges their manifold privileges as the "people of God." Lovingly and therefore firmly he disabuses them of their false idea of their relation to God. They are guilty of misinterpreting the nature and object of the promises made to Abraham, Isaac and Jacob.

The promises are spiritual, given by God to a man of faith. Consider chapter 4:9-13, for there we find the blessings given to Abraham before circumcision or even any righteous act. This is further borne out by God's selective preferment: Isaac above Ishmael; Jacob before his elder brother Esau. The latter preferment was obviously not conditioned upon any good or evil act on the part of either.

The promises became effectual only to spiritual people: Abraham with his active faith, Isaac receiving the blessings more passively, Jacob with rather restless faith; yet all had faith. Where was the faith of the generation to whom Paul was writing?

Aside from the grave error into which the Jews had fallen by presumption, there was another reason why God might justly reject them. In the dispensing of His mercy God is absolutely sovereign. In the case of the sons both of Isaac and of Pharaoh, God dealt according to the pleasure of His own will. In speaking to Moses, too, He had said, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." What nation can question Him who deals with men as does the potter with the clay?

These things should not have come as a surprise to the Jews. Yet even that which is written large and plain comes as a surprise to those whose eyes are blind. Many times in their own sacred record God had spoken of their being cast off; He had said, "I will call them my people, which were not my people; and her beloved, which was not beloved." The calling of the Gentiles was foretold. We conclude from this chapter that God acted neither inconsistently with His promises made to Israel, nor with His own divine justice, nor unexpectedly. He is ever a God of mercy and righteousness!

Bureau of Vital Statistics

Born: To the Rev. and Mrs. Oscar Holkeboer of Oostburg, Wisconsin, a son, David Neal, on October 8th.

America Yesterday and Today

(Concluded From Page 114)

which swept England and the Continent and the American Colonies in the eighteenth century and the "Darwinianism" of the nineteenth century have not failed to leave their aftermath of rationalism and evolution. The faith of American youth in the supernatural is buried in the tombs of ridicule and scorn. The Bible, that Book which was the text-book for American children of former years, is now a compilation of Hebrew myth, folklore and legend. Man, made a little lower than the angels and crowned with dignity, has evolved from the brute over millions of years, and crawled out of the abyss to his present estate.

What of America's *attendance at divine worship*? The America that gave birth to the Declaration of Independence and the Constitution was for the most part a church-going America. But stands America where she did? No, indeed! There are millions of men, women and children in Christian America who are living like pagans. From one end of the year to the other they never step across the threshold of any place of worship. It is not necessary nowadays to cross the ocean to distant Africa or India or China to find the heathen. They are in America in abundance.

Stands America where she did *domestically*? Alas, no! There was a day when the home was the bulwark of the American nation. Benjamin Franklin testifies that in Philadelphia during Whitefield's visit, and after, it was the common thing to hear psalms sung in almost every home. Then family religion was the common practice; today it is the rare practice. Small wonder that the nation is deluged with floods of broken marriage ties and recalcitrant youth. According to the latest available statistics published by the Bureau of Census one marriage out of every six in America winds up in the divorce courts. With the almost complete absence of the family altar, where the young are

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taught in the things of God, it is not surprising that our crime bill runs into the millions every day the sun rises. America has always had some criminals but formerly they were hardened veterans. Now there are multitudes of criminals and law-breakers in America and most of them are minors.

Again, what of America's attitude to the Sabbath? Her attitude to this is one indication of her whole attitude to the law of God. There always has been Sabbath desecration in America but never anything comparable to that of the present. It used to be a day of worship and rest; now it is a day of recreation and turmoil. Sabbath violations used to be punishable by law; now the Sabbath observer is considered the foe of American progress. Churches used to be filled; now the theaters are. Crowds once assembled in the open to hear the Word of the Lord; now they gather by hundreds of thousands to watch ball games. Americans used to listen to sacred music and hymns and psalms; now they listen to jazz and claptrap. They used to read their Bibles; now they read the Sunday paper and the trashy magazine. The day that was once spent quietly at home is now spent at the shore or the picnic grounds.

Stands America where she did on *temperance*? Drunkenness has always been known in America. But the tragic thing today is that the traffic has pushed itself into places hitherto inaccessible to it. Today it is possible to secure intoxicants in restaurants, drug stores, cafeterias, gasoline stations, department stores and hotels. The temptation to drunkenness has become so ubiquitous that only the intervention of God's grace can save the nation from an epidemic of intemperance.

Stands America where she once stood on the matter of *virtue*? There always has been some immorality in America but never anything like the present flood. Things are permitted now or winked at by law authorities that yesteryear would have received swift treatment. The cesspools of modern immorality are fed from numerous sewers. There is the stage. Once, respectable people confined themselves to the performances of the great masters. But now the public seems to be clamoring for the burlesque and the strip-tease and the fan-dance. Then there is the movie. This is a prolific

source of laxity in morals. Even the film titles are enough in many cases to warn any self-respecting person to stay away. Obscene literature and many of the picture magazines are another source of immorality. These clutter up the counters and racks and stands of many news agencies. No boy or girl could hope to look at, or read, these poisoned pages without having the mind disaffected and the desires polluted.

A great deal more could be said to include the promiscuous public dance, the gambling fever, the utter disregard for life and limb, the racketeering, of which nothing comparable has ever been known in America. But from what has already been said it should be abundantly clear that America, as to her national righteousness, has drifted from her ancient moorings. An era of terrible decadence is upon us. Christians of America are bound to do their duty not only to God's Kingdom but also to this nation. The road back from sin to God is clear, alike for individuals and nations. It is the time-honored, God-appointed way of penitence and confession before the God of the nations. God spared Israel because of the intercession of Moses. And will not God cause His face to shine again upon this fair America if His people will only bare the nation's sins and their own before Him and entreat His pardoning grace? America's sins are her reproach. Only national righteousness will exalt her as a people in the earth.

**Orthodox Presbyterian
Church News**

Presbytery of Philadelphia

THE Women's Presbyterial will hold its semi-annual meeting on October 24th at the Kirkwood Orthodox Presbyterian Church of Kirkwood, Pa. The first session will begin at 10.30 in the morning, and all members of the organization are urged to make every effort to be present.

Calvary Church, Germantown, Philadelphia: The Women's Missionary Society held its first meeting of the fall season on Friday, October 4th. Plans were discussed for the winter's program. . . . The Machen League of the church has met faithfully throughout the summer, and is at present en-

gaged in studying Berkhof's *Manual of Reformed Doctrine*. . . . Recent pulpit supplies included Dr. James B. Brown of Lincoln, Nebraska, the Rev. Arthur W. Kuschke, the Rev. R. B. Kuiper and Mr. George J. Willis.

Calvary Church, Willow Grove: "The Calvary Hour," a new radio broadcast, was inaugurated on Sunday afternoon, October 13th, from 4.30 to 5. It will be heard each Sunday at the same time over Station WIBG (970 kilocycles), Glenside, Pa. The speaker at each broadcast will be Dr. Robert Strong, pastor of the church, and the music will be in charge of Mrs. Strong. It is hoped that every friend of The Orthodox Presbyterian Church in the Philadelphia area will be a regular listener to the hour. . . . The Rev. Donald C. Graham of Morristown, New Jersey, was the speaker at a week of gospel services held each evening except Monday from October 13th to 20th. Details of these services will be reported in a later issue of THE PRESBYTERIAN GUARDIAN.

Two recent changes in pastorates affect churches of the presbytery: The Rev. Charles G. Schaufele has accepted a call to the Faith Orthodox Presbyterian Church of Harrisville, Pa. His former pulpit at the Redeemer Church of Philadelphia is at present vacant. The Rev. John P. Galbraith has accepted a call to the Grace Orthodox Presbyterian Church of Westfield, N. J. The Gethsemane Church of Philadelphia, which Mr. Galbraith formerly served, has called the Rev. Samuel J. Allen of Carson, North Dakota. Mr. Allen expects to assume his new duties on October 27th.

Presbytery of Wisconsin

THE regular fall meeting of the presbytery was held on Tuesday, September 17th, in Grace Orthodox Presbyterian Church, Milwaukee. An encouraging report of the work in Milwaukee was given by Elder Garrett Vander Kooi; of the work in Waterloo, Iowa, by the Rev. Edward Wybenga; and of the work in Gresham, Wisconsin, by the Rev. John Davies. Two requests from ministers for reception into presbytery were read, but action was deferred until the applicants could be present. Steps were taken by the presbytery to establish a fund for the purpose of aiding in the traveling expenses of the commissioners.

Presbytery of Ohio

TRINITY Church, Cincinnati: The sacrament of the Lord's Supper was administered on September 8th. . . . A Machen League has recently been organized, and the first meeting was well attended by a large group of young people. The Men's Club, the Pastor's Bible Class, the Snell Club and the Second Mile Club have all resumed their meetings for the winter.

The presbytery will hold its regular meeting on October 29th at Trinity Memorial Chapel, Newport, Kentucky.

Presbytery of California

ATTENDANCE at the services of Old Westminster Independent Church of San Francisco, under the leadership of the Rev. Robert L. Atwell, showed no decrease during the summer and there is now indication of growth numerically and spiritually. There have been six professions of faith since the conference at Suttle Lake, Oregon, and a communicants' class has been started. Guest preachers during the summer included the Rev. Henry W. Coray and Dr. Robert Strong.

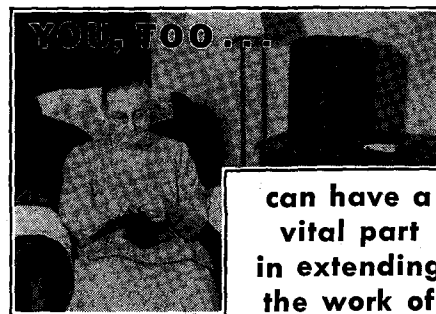
Beverly Church, East Los Angeles: A summer Bible school was conducted for three weeks, with a staff of sixteen workers, an enrollment of 118, and an average daily attendance of sixty-one. The church was filled for the closing exercises. . . . Mr. Coray was the guest of the congregation on two occasions, and showed motion pictures of his work in Harbin. During the vacation of the pastor, the Rev. Dwight H. Poundstone, guest preachers were the Rev. Carl Ahlfeldt, the Rev. G. R. Genet and Mr. Louis Knowles, a junior at Westminster Seminary.

Westminster Church, Los Angeles: Mr. Coray held three services at Westminster Church, at one of which

there was a record attendance of seventy. (Mr. Coray held services in the churches of every ministerial member of California Presbytery.) . . . The pastor, the Rev. Russell D. Piper, and the members of the congregation are grateful to the former pastor and his wife, the Rev. and Mrs. E. Lynne Wade, for a gift of fifty new "Service Hymnals."

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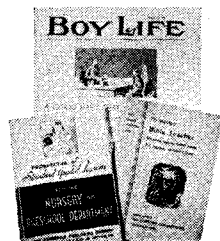
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NEW ENGLAND COMMITTEE REPORTS PROGRESS OF WORK

THE Committee for the Propagation of the Reformed Faith in New England has issued a report of the work now being done by its missionaries.

From the Rev. Dean W. Adair, Cumberland Center, Maine:

"On the first Sunday of this year we received fifteen into the membership of the church at North Deering on public profession of faith, and instituted an evening service. We have given a generous offering in money, food, and clothing to a Bible-believing family in straitened circumstances; an offering in money to Richard Oliver for his work in Africa; four offerings to Charles Stanton for his work in Canaan, Cornville, and West Pittsfield; as well as an offering to our Deerwander fund which was sufficient to send a delegate to the Bible conference this summer. Miss Ruth Ramsdell and Messrs. Lenville Hawkes, Charles Stanton, Daniel Van Houte, Burton Goddard, and William Green have been guest speakers. A Deerwander rally was held.

"At West Cumberland we are studying 'Third Book in Christian Doctrine,' by Hylkema and Tuuk, and reading 'Women of the Old Testament,' by Abraham Kuyper. Work on the manse is nearing completion.

"Individuals at scattered points are studying 'Third Book in Christian Doctrine' with me by correspondence."

From the Rev. Martin Bohn, Steuben, Maine:

"We have been in Steuben a year and three months, and in that time have endeavored to become thoroughly conversant with the actual conditions which obtain in this state. We have also tried to lay some kind of a foundation on which to build the work of the future here.

"We are situated in a community which is notoriously irreligious. Such a condition is comparatively common in Maine. Our town is not centralized in its population, but contains many small groups of homes scattered far and wide.

"Since our arrival we have started a senior and a junior young people's work. The junior group has disbanded for the summer. Our Summer

Bible School last season was successful, with an average pupil attendance of fifty-one for the two weeks' period. Besides our village church we serve a group in the country by holding Sunday school and a weekly meeting. The attendance of visitors greatly increases our audiences during the summer months."

From the Rev. Lawrence Eyres, Deerfield, New Hampshire:

"One of the most encouraging signs of God's blessing upon our work in Deerfield is in the fact that the people, young and old, are receiving, with apparent joy, the great truths of the Reformed Faith. Since we believe that the entrance of God's Word giveth light we are content in the knowledge that our people are receiving the Word and seem anxious to learn these deeper things of God. We rejoice in an active young people's society, a fine group of Sunday school children, and also a fine adult attendance at the services of worship.

"In our young people's work we feel that these are crucial days. With several of them the question of the necessity of a consistent public profession of Christ is a matter of great concern. Several are hesitating lest they make a rash profession, not counting the cost. We desire much prayer on their behalf that they may break with the world and make an intelligent and sincere profession of faith in our Saviour."

From the Rev. Charles Stanton, recently ordained at Canaan, Maine:

"There is reason to believe that God has been pleased to bless this work in Canaan and vicinity. I stopped at every house in the village yesterday leaving announcements of the coming ordination service. It seemed that I met with a warmer response than ever before. Numerous individuals who have not yet attended church assured me they were going to come this summer, and I believe they really will because new faces appear almost every Sunday.

"I have been asked to start preaching at St. Albans as soon as I can make suitable arrangements to do so. That will open a large new field for labor. There are many promising aspects of the work at St. Albans. The people are more church-conscious there than they were in Canaan, because at St. Albans they have had church and Sunday school quite regularly for several years."