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## Amillennialism in the New Testament

An Introduction to a New Series of Articles

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

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**A**MONG Bible-believing people there is almost no subject on which more disagreement is to be found than on the doctrine of the second coming of Christ. Every true Christian must of course believe in the personal return of the Lord Jesus Christ, for the Bible plainly teaches that the Saviour will one day appear from heaven. It is another matter entirely to gain consent to an outline of the doctrine of the second advent. And so we hear of some who believe in a postmillennial return of Christ, of others who subscribe to the view that Christ's coming will be premillennial, and of still others who hold to the view of the Lord's return that has come to be known as amillennialism.

I have been asked in this series of articles to condense a fairly long study I have written on the general subject: AMILLENNIALISM IN THE NEW TESTAMENT. Increasing notice is being taken of the amillennial view by both premillennialists and postmillennialists, and it may serve a useful purpose to present the main outlines of the amillennial understanding of the New Testament advent teaching.

To fulfil this purpose there will be the constant, inevitable necessity of contrasting the interpretations of Scripture advanced by representatives of the various views. The aim will be to be objective rather than controversial. It ought to be possible to discuss even prophetic subjects on the high plane of courtesy and mutual respect!

Reference has been made to three leading points of view about the second coming of Christ. It will be well to set them forth clearly at the outset of this study.

These three views may be distinguished by the attitude they take toward what is popularly known as "the millennium". The term derives from the twentieth chapter of the Book of Revelation, where is found repeated reference to a period of one thousand years. The relation one sees between the thousand years of Revelation 20 and the second coming of Christ determines his general prophetic point of view.

The first-mentioned of the three generally-held views about the return of Christ was postmillennialism. This view has it that the thousand years of Revelation 20 precede the return of Christ, which is thus a post-millennial return. J. H. Snowden was not a consistent supernaturalist, but he presented a common form of postmillennialism when he wrote:

The kingdom of God is now in existence and has been from the beginning of the world, but Christ came to reveal it more clearly and extend it over the world. This process is now going on as a slow growth, and the means by which it is being carried on are the preaching and ordinances of the gospel together with all the means of grace and agencies of good as they are energized by the Holy Spirit, who is immanent in the world. This process is to go forward until the world is practically Christianized, and this state and period of the world, which may or may not be referred to in the thousand years of Rev. 20:1-7, is commonly known as the millennium. Evil will not be wholly eradicated from the world at the height of the millennium, though Satan

will be restrained, and at the end of this period there will be a triumph of wickedness. Then will follow the final coming of Christ, which will be attended with the general resurrection and judgment, issuing in the eternal state.

Among liberal theologians a view prevails that the world will more and more come under the influence of Christianity until the kingdom of God will come on earth. When the world does come to an end, it will be in the manner predicted by naturalistic science: through a collision with a heavenly body, through the cooling of the sun, or some such cause. This evolutionary conception of eschatology we are not concerned to treat, lacking completely, as it does, Biblical foundation.

Sharply opposed to Snowden's view stands premillennialism. Writing critically of postmillennialism, S. H. Kellogg says:

Premillennialists insist that this view reverses the Scriptural order, and is inconsistent with revealed facts. Their belief is as follows. Agreeing that the Scriptures warrant the expectation of a future age of triumphant righteousness upon the earth, they maintain that the second Advent will not follow, but introduce, that period, and that until that time, not "the wheat" merely, but "the tares" also, "the children of the wicked one," must continue to grow (see Matthew 13:30). They, therefore, expect no universal triumph of holiness till Christ returns.

As to its details, premillennialism usually follows this scheme of end-time events. A period of general apostasy from the true faith will immediately precede the return of Christ. The Lord Jesus will come in secret to catch away the living saints, at the same time raising from the grave the bodies of those who have died in the Christian faith. A seven-year period of tribulation will ensue, during which the personal Antichrist will rule the earth. At the end of this era of trouble, Christ will appear from heaven openly and will overthrow in the Battle of Armageddon the hosts of Antichrist. Then will be ushered in the Redeemer's glorious reign upon the earth, which will last a thousand years. Satan will be bound during this age of peace and righteousness, but at its end he will be released to stir up once more rebellion against the Lord.

His crushing defeat is followed by the resurrection of the wicked, the last judgment, and the eternal state.

In general, the previous paragraph sketches the view taught in the *Scotfield Reference Bible*, *Moody Monthly*, *The Sunday School Times*, and numerous Bible institutes. Historically speaking, this view with its two-stage coming of Christ has only recently appeared on the doctrinal scene.

There are many premillennialists, however, who do not accept this scheme. Those, for example, whom we might term old-fashioned premillennialists—because they agree with the millennial views held by certain fathers in the early church—place the rise and reign of Antichrist before the catching away of the saints. The coming of Christ is thus one unified coming and not in two stages.

Some of the writer's closest associates, both ministerial and lay, in his work in The Orthodox Presbyterian Church are premillennialists. He would pay tribute to their zeal and faith and would point out, moreover, that lack of complete agreement with them on unfulfilled prophecy is definitely not a barrier to happy coöperation and fellowship.

The third of the three views on the second advent of Christ is amillennialism. This view holds that the postmillennialist and the premillennialist

have incorrectly interpreted Revelation 20 in seeing in it a millennium of earthly blessedness, an age whose joys will be shared by multitudes of Christ-rejecting men who survived the tribulation and the advent. The amillennialist contends that Christ returns not merely to set up a temporary kingdom but to achieve the final victory of His cause and, in the new heavens and new earth which He will fashion out of the world purged by judgment fire, to establish His people in everlasting righteousness. The amillennialist sees no ground in Scripture for holding to a millennium of righteousness before the Lord's coming, and he sees the possibility of such a millennium after the second advent expressly excluded by the New Testament teaching. Amillennialism agrees with premillennialism that the Scriptures do not promise the conversion of the world through the preaching of the gospel. It agrees with postmillennialism that the coming of Christ ushers in the last judgment and the eternal state.

Briefly outlined, the amillennial view is that, preceding the coming of Christ, there will be a widespread apostasy from the true faith, climaxed by the manifestations of the personal Antichrist. This the final great rebellion against Christ will be overthrown at the personal appearing of the Son of God, who will come from heaven to take unto Himself His own people and to demolish the forces of Antichrist. The wicked dead will be raised unto judgment. The earth and its works will be overwhelmed in fire, and a new heaven and a new earth will appear in which only righteousness will dwell.

It is the amillennial view of which W. Masselink writes, when he says:

We believe that when Christ comes again there will be a new heaven and a new earth. Creation will be restored and the curse shall be removed. This is not the millennium of which the Chilist [millennialist] speaks, but this is the beginning of eternity on earth. Joyfully anticipating the renewing of all things, including the restoration of the whole creation of God, which shall accompany the complete consummation of the great purpose of redemption, the whole Christian church looks forward to Christ's coming. The Bride shall then be united with the Bride-

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## A Mission Field in the Colorado Rockies

By the REV. CLARENCE W. DUFF

A Minister of The Orthodox Presbyterian Church and  
Former Missionary to Ethiopia

JUST about three months ago we came to Oak Creek, a mining town with a population of 1700 in the heart of the Colorado Rockies. It seems more like home to us than any place since we left Pennsylvania. Here, at least, we have a house to live in, though our trailer, parked beside our front (and only) door, is still an important adjunct to our living quarters. We have a number of good friends, not only in the town but also on some of the near-by ranches and in the towns up and down the beautiful valley of the Yampa. Most important, we have work that, taken as a whole, we believe to be worthwhile and full of promise, though any one of its parts may seem insignificant.

Briefly, these are some of the things that engage our time. In Oak Creek we have Sunday school and church service on Sunday mornings. We call this the Orthodox Presbyterian Chapel. The American Legion has kindly allowed us the use of its "Hut". All we have to pay is the cost of whatever coal we use. So far, that hasn't been much, but it will be more from now on, for I shall probably have to build a fire in the furnace on Saturday nights. The man in charge of the hall asked us for only two dollars, a few weeks ago, for about six weeks' supply of coal. If we have night meetings, we shall have to pay also for electricity, of course.

Attendance here has varied from six to twenty in Sunday school and from two to thirteen in church. Total enrollment in Sunday school is thirty-seven. As far as we can find out, practically none of the children enrolled in our Sunday school have been attending any other Sunday school or church. If we can draw any from the Sunday school of the modernist Methodist church, which is known as the church of Oak Creek, we shall not feel wrong in doing so, for while there are some sincere Christian teachers there, the modernist Methodist literature is used, and the pastor is radically liberal. We do not believe it is ever safe or right unnecessarily to expose children (or older people, for

that matter) to contagious diseases which may prove fatal, even though there may be doctors with good medicine near-by. Incidentally, the enrollment in the Methodist Sunday school is less than twice ours.

On Sunday afternoons we go to Haybro, a little mining community of over two hundred, four miles north on the main road. There we have a Sunday school with more than thirty-five enrolled, and expect others when once the snow more or less shuts the people in for the winter. Beautiful weather and a raging epidemic of measles have apparently been two main factors in spoiling attendance some Sundays so far, but from ten to twenty-two have come out. There is no other Sunday school or any Christian work in Haybro. I have also called in practically all the homes at the Keystone Mine, about a mile this side of Haybro, and have reached the children at school.

In Oak Creek, the school board and superintendent of schools kindly granted me permission to teach voluntary classes in grades and high school in the school building after school hours. For four Wednesdays, I have had a class with an average of sixteen boys and girls from the fourth to the eighth grades. They have shown fine interest, and I anticipate a good winter's work with them. So far only four high school students, two boys and two girls, have enrolled in the class on Tuesdays. I am glad to teach even this many, but hope more may yet be interested. In these classes, I am reaching some of the boys and girls who attend the Sunday school in the Methodist church, and some who attend no Sunday school or church. Some of them were among our best students last August in the vacation Bible school.

Our work in Oak Creek began with a vacation Bible school. We came to Steamboat Springs in August to take part in the program of Camp Chief Yahmonite. While there Miss Harriet Z. Teal, Mrs. Duff and I visited Oak Creek, arranged for the use of the American Legion Hut for a two weeks'

school just before public schools opened, and advertised the school in local papers, and by posters and hand-bills personally given out in the homes.

One hundred and ten enrolled in the Bible school. Average attendance for two weeks was sixty-two, thirty boys and girls had perfect attendance, twenty-four received awards for learning answers to ten questions of the Shorter or Young Children's Catechisms, including, in all classes except the primary, a Bible verse with each answer. About forty parents and friends attended the exercises on the closing night. Altogether we were greatly encouraged by the interest shown. Miss Teal, a member of the Rev. W. Benson Male's church in Denver, was the moving spirit in the school, and the Rev. W. H. F. Jones, pastor of the Phippsburg Baptist Church, and his wife, taught classes.

This school seems to have been a good introduction to our work. In a small town such as Oak Creek, a favorable impression was created among a fair proportion of the people. Wider opportunities also may result from it. Mr. Johnson, the new pastor at the Congregational Church at Yampa, a little town ten miles south of Oak Creek, was impressed at the closing exercises by the demonstration of work accomplished. Later he and his wife called on us and suggested that they, the Joneses and we should plan to form a faculty for vacation Bible schools in our respective fields. He had already talked with Mr. Jones and they wanted me to write Miss Teal to ask if she could plan to spend most of the summer in the southern end of the Yampa Valley, assisting in the Bible school work. As she has a full schedule of vacation schools in Denver until time for camp, she can scarcely help us until the last three weeks of August, but I trust we shall be able to spend much of the summer in vacation Bible school work in this end of the valley, nevertheless. I believe this will be a most profitable way to spend the summer, especially if we can introduce into all the schools some good materials, such as those

prepared by our Committee on Christian Education.

We do not feel that our field of labor here is limited to the towns near-by. There are ranching communities in every direction which interest us immensely, and which we feel ought to be reached with the gospel. Yellow Jacket, and Trout Creek, and Middle Creek, and Foidl Canyon, and Twenty-Mile—these are a few of the districts within a few miles of Oak Creek where, so far as we know, there are no Christian services being conducted. In most of these communities there is a schoolhouse or a hall which might be obtained for meetings, at least during some seasons of the year. Population is scattered—even more so than a few years ago. Here and there is a Christian family, but many have drifted away from the church altogether, and most seem quite indifferent to the claims of Christ.

We have made but a few contacts in this direction, but enough to make us believe that a great need is to be met there. Last week we held our first meetings in one of these little country school houses, in Foidl Canyon, about eight miles from Oak Creek. Our contact with Foidl Canyon originated in Denver last summer. There, in the course of my calls in the Lincoln Park Homes, I became acquainted with a retired Congregational minister whose wife, when she heard we were going into the Yampa Valley, told us to be sure to call on her sister and her husband on a chicken ranch near Oak Creek. We didn't see those people until the end of September, but then they proved to be earnest believers who were hungry for fellowship in Christian things. When the community social affairs degenerated from helpful literary programs into Saturday night dances with drinking and carousing till the early hours of Sunday morning, they regretfully withdrew, after their protests proved ineffectual. They sadly watched Sabbath work and pleasure crowd out Sunday school until it had to be abandoned. They continued, however, to study the Word of God in their own home and to "remember the Sabbath day to keep it holy". They also prayed that their neighbors might be brought to the Lord.

At our second visit these people invited us to the community Thanksgiving dinner which, incidentally, was

held on Thursday instead of Sunday for the first time in a number of years. They suggested we could get acquainted there and perhaps announce some meetings. We went, showed our Ethiopian curios after dinner, and announced a meeting for the following Tuesday night, with possibly more if the people so desired.

Tuesday night a dozen, practically all except the Roman Catholics of the community, came to the service. The next night Mr. Jones of the Phippsburg Church preached, and the following night Mr. Johnson of Yampa. Wednesday some didn't finish threshing in time and only six local people were there—but the twelve were back Thursday. A dear 88-year-old lady, who came from Sweden many years ago, sat in the front row each night and, though she could not hear a great deal, she said, "Thank God!" after every service. The last night after the meeting was over she said she wanted to hear the Doxology. Everyone stopped talking and sang "Praise God from whom all blessings flow", while she stood with her face beaming.

Those who were there the last night agreed that they ought to have a weekly service, and suggested a meeting next Tuesday night. I hope it may develop into a regular service. Our friends who suggested the meetings were overjoyed. They said it had been ten years since there had been a service there. They believe their prayers are beginning to be answered.

I wish I had space to tell you about some of the people in Oak Creek whose need has appealed to me. I shall merely mention a few of them.

There is the man on relief, hurt in an accident in the mine, who, embittered by his hard lot, denies that there is a God. Almost next door to him is a prosperous man with a beautiful home of his own who also denies God because he feels no need of Him. There is the high school principal, who says he lost his faith when his childhood belief in special revelation was shattered by the "proven" theory of evolution taught in the schools, but thinks he has reconciled his scientific "facts" with faith in God; however, he has done so at the expense of the Bible and, I fear, of faith in a really personal God at all. This man, by the way, has been very helpful in my attempt to reach the students in

the school, though he recognizes that my beliefs are contrary to his own. And there is the mother of two of the brightest boys who come to my classes in the school, one of whom also comes to Sunday school, who boastfully told me the first time I met her that she is a Modernist, believes the Bible is full of errors, Jesus was the son of Joseph, and so forth. She evidently is merely repeating what she has heard in the local church, for she does not read the Bible or other religious literature. But, underneath her hard exterior, she is evidently dissatisfied and wanting something more substantial upon which to pin her hope. There is the young doctor and his family too. Already he has done us several small favors and Mrs. Duff and I have been in their home. He is a Hastings College man, and has various Presbyterian connections. I fear, however, that his young friends in the Presbyterian ministry are of the modern school of thought and that his ideas of the Christian faith are at least vague. We would like to help him see the truth.

These are just a few samples of the cases we meet in our rounds of the town. None of these come to our services. We hope they may sometime, but as yet they have not. But we believe there is a ministry among just such people as these. Pray that we may know how to deal with each individual soul.

May we mention briefly the financial needs of our work? We believe this is really a missionary work. It does not seem probable that it will prove to be self-supporting for some years to come, though it ought to be eventually. For the present, if a work is to be done here, it must be supported largely from outside.

Regular expenses are little. We hope enough may be given in offerings to pay for Sunday school supplies. The offerings scarcely cover this expense as yet. But we ought to have a week or more of special meetings here and at Haybro sometime during the winter. The heat and light will cost us nothing at Haybro, where the company provides the hall, but at Oak Creek we shall have to pay for coal and electricity used. We should also spend something for advertising.

We shall need materials for next summer's vacation Bible schools. Whether we cooperate with the min-



isters in Yampa and Phippsburg or not, we plan to conduct two or three schools next summer. We would like to use the books prepared by the Committee on Christian Education. Perhaps someone, or some Sunday school class, would be interested in providing enough of these books for

our use. It would be a fine thing if they could be put in all the schools to be held next year in this end of the valley.

The Committee on Home Missions and Church Extension of The Orthodox Presbyterian Church has authorized this work and is supporting it

to the extent of its ability. Will you individually remember it in your prayers and your gifts, that the plain, historic, Scriptural, Christian faith may again have its influence where unbelief on the one hand and fanaticism of a hundred varieties on the other have so largely taken the field?

## "They Labour in Vain . . ."

The Twelfth in a Series of Articles on the Crisis in Evangelism

By JOHN C. HILLS, JR., and WILLIAM E. WELMERS

THE magnificent edifice of pagan thought, so skillfully and carefully built by the cleverest of unbelieving minds, will yet collapse at the feet of its makers like a house of cards. Since the Psalmist uttered the Word of God when he said, "Except the Lord build the house, they labour in vain that build it", the Christian church must take those words *seriously!* Those words are, above everything else, a statement of fact. As such, they should, of course, be a constant encouragement to the Lord's legions in the war against paganism. But they should also give us a clue to the method we should use in combating the smug artisans of unbelief who think that they have built a tower which will reach to heaven. We have already discussed part of the work which the Christian evangelist must do. He must point out to unbelievers that the structure of thought, the philosophy of which they are so proud, is based on the quicksand of chance, and riddled with the termites of time. Therefore the unbeliever has no right to make any statement about anything and claim that it is a statement of fact; for in the twinkling of an eye the opposite of that statement might be true, quite in keeping with the philosophy of chance on which the statement rests. As long as the unbeliever refuses to forsake this great hoax of Satan, we must keep on insisting that his fortress is about as secure as an igloo in Death Valley. "Except the Lord build the house, they labour in vain that build it".

After this initial work of destruction, the destruction of the vainly because humanly built house, we must now show the unbeliever the house that the Lord has built: consistent,

Biblical, Christian theism. Here we must say again what cannot be repeated too often: our evangelism must be a thoroughly Reformed evangelism; it must be founded on the Reformed Faith, and it must have the Reformed Faith as its message. We must, of course, preach truth for truth's sake; but it is also undeniable that the preaching of full-orbed truth is in the end the most practical evangelism. The Reformed Faith, the system of truth which is taught in the Bible, is the rock-ribbed, unshakable structure which alone can inspire the respect and thoughtful scrutiny of intelligent unbelievers. The point is simply this: the modern unbeliever will laugh at evangelism which consists principally of jazz and emotionalism; but he will respect a system of thought which is even more comprehensive, even more consistent, and even more complete than his own, and the principles of which, unlike his own system of thought, lead to rationality. *The Reformed Faith, and the Reformed Faith alone, fulfills that requirement.* In the Reformed Faith we have a system of doctrine, a philosophy, which permeates and dominates every thought, every science, every action, every mode of life. It is a perfect, compact, and all-comprehensive structure of truth which God Himself has built; and He cannot labor in vain. We must display before the eyes of unbelievers this structure which God has built and which, therefore, cannot fall; we must tell them in God's name that, since they try to build without God, they labor in vain.

In the last article we described the ammunition which we must fire at the forces of paganism to destroy the fortress that unbelief has built.

That ammunition is simply the principle that unbelief is a philosophy, a view of life, which, if carried to its ultimate conclusion, will topple from its own absurdity. When we now show the unbeliever the perfect structure of Christian theism, we are simply applying the other aspect of the same principle. *Together these two aspects are the answer to the crisis in evangelism—the answer which God Himself has given.* We have exposed pagan philosophy, the great hoax. The other side of the picture is just this: *Christianity is a philosophy, a view of life, an explanation of the universe, God-given truth, which, if carried to its ultimate conclusion, is the only satisfactory answer to all man's problems and to all the needs of his heart and soul and mind for this life and the life to come.* That the unbeliever may see this perfect structure of truth to the best advantage, we simply show how it applies to his life and thought, and to everything else as well. Let us, by way of example and practice, show the glorious perfection of the Reformed Faith to the typical imaginary unbelievers whom we met last month.

First of all, there was the unbelieving doctor. We pointed out to him that he could not trust the first principles of medical science, that he could not even be sure that the men he was treating would not be apes tomorrow, because he based all of his thinking on a philosophy of chance. Now we must show him that if medical science is to have any meaning at all, we must base all of our thinking and all of our actions on the assumption that the God of the Scriptures has created this world and rules it. In that case, and only in that case, have we the assurance that the order

and harmony of the universe will not be suddenly reversed. God controls and ordains whatsoever comes to pass, and the universe which is rooted in His supreme wisdom cannot suddenly become chaos. The doctor will probably protest that if God has ordained all things, there is very little point in trying to heal sick people, for God has already decided whether they will get well. God's truth has the answer to such a protest. God has not only ordained that some of the doctor's patients will recover; He has also ordained that they shall recover through the healing ministrations of the doctor himself, and He has commanded that we do all in our power to heal the sick. Furthermore, God has ordained that certain medicines shall contribute to the patient's recovery, and God has enabled human minds to discover some of those curatives. In other words, we must point out to the doctor that it is only because God is in control of every case that he can assure the patient's family that hope for recovery is great. Remember, in a chance-controlled universe, which is the only alternative to a God-controlled universe, all medicines may become death-dealing potions, or all the efforts of all the doctors may suddenly have the opposite of the desired effect, or all the patients may die from now on, no matter what. Every time, therefore, an unbelieving doctor looks forward confidently to a cure, he is tacitly assuming that the God of the Scriptures exists. All medical science depends for its validity upon the sovereign God. In the Biblical system of truth alone is there foundation for any study or practical application of science. We can build science and medicine only on that foundation, the Reformed Faith. If we build without God, without His system of truth, we labor in vain.

We must admit, of course, that we have not solved all the mysteries of medicine. This one thing we have done, however, in our treatment of the unbelieving doctor: we have taken medical science off the shifting foundation of a philosophy of chance, and rooted it firmly in an everlasting, unchanging, sovereign God. To Him there are no mysteries. Although a Christian doctor faces the mysteries of his profession in the sick-room or laboratory, he does not face the great question-mark of chance; he knows that the omniscient God is still the

### Open House At Westminster Seminary

**F**OLLOWING the custom established last year, Westminster Seminary will be host to its friends and supporters at its annual Open House to be held on Friday, February 27th. Supper (40c) will be served at 7 P.M., and at 8 o'clock reports of the Women's Auxiliary and the Men's Committee will be heard. A feature of the evening meeting will be the recently completed motion picture, "Life at Westminster Seminary."

Those wishing to do so are invited to attend classes during the afternoon, and all friends of the seminary are urged to be present in the evening.

master of the world and will work all things to His own glory. The Scriptural system of truth is the only philosophy, the only explanation of life, on which any doctor can confidently rely. Without it, his life and profession are but a hopeless chaos of meaningless action and phrases. With it, his thought and his work have meaning and aim.

Let us return now to the unbelieving lawyer. We were showing him that law and order are impossible in a world that is governed by chance. Now we must show him that the Bible's system of truth, based on the sovereign God, is the only possible foundation for law. God tells us what wrong-doing is and why it is wrong-doing, and assures us that what is wrong today will be wrong tomorrow. Right and wrong cannot change if God rules the universe; but if chance be king, our standards of good and evil are only temporary arrangements, subject to change without notice.

The lawyer will probably stop us at

this point and ask the question that every unbeliever is bound to ask sooner or later; every evangelist must be willing and ready to face it. It is the great problem of Christianity: if God is good and also sovereign, why did He allow evil to enter the universe at all? Mark well these words, Church of Jesus Christ: *The Biblical system of truth, the Reformed Faith, is the only satisfactory reply to that most frequent of all attacks on our position.* If we for one moment forsake that system of truth, if we for one moment obscure the plain teaching of the Bible that the holy and perfect God permitted sin to enter His creation when it was within His power to prevent it, our cause is lost. For then we have admitted that God was not sovereign when sin entered and that evil is as powerful as good; or else we have admitted that God Himself is not good. In either case, Christianity tumbles to the ground. We must tell our lawyer, and every other unbeliever, that a sinless God permitted His creatures to sin, although He could have prevented it. The question remains, why did God allow evil to come into being? Only God can answer that question. Yet we know this much, that He permitted evil in order that He Himself might be the more glorified in His creation. How that eternal purpose works out is a mystery to us, but it is no mystery to God.

This is no time for us to squirm under the pressure of the lawyer's question, for we are on the threshold of victory. Right here is the highest glory of the Reformed Faith, God's truth. For the lawyer, along with every other unbeliever, wallows in the mire of chance, so that everything is Mystery, and there is no light, no solution, anywhere to any problem; but the Christian has the solution to all his mysteries in the infinite, sovereign God. It is granted, freely granted, that there is mystery between God and man—in the very nature of the case, because God is God, we do not understand everything about Him; because we are creatures, we cannot. Yet the unbelieving lawyer cannot fling the charge of mystery at us, for he drowns in Mystery; everything is Mystery to him. The unbeliever can say nothing about the world if his god is Chance, because that very Chance will make his statements ridiculous tomorrow; but the Christian can see light in



of mysteries and problems, for he has a God for whom there is no mystery, a God who can therefore make this universe intelligible to His creatures. "The secret things belong unto the Lord our God, but the things which are revealed belong unto us and to our children forever, that we may do all the words of this law". It is not Christianity that has the great problems; it is paganism. The Christian's problems are no problem to God. The pagan's problems will always be problems. No matter what the lawyer says, we must point out that if he starts without God, he labors in vain; but if he starts with God, then God's truth gives him a basis for thought and a reason for life.

The unbelieving farmer was the next person with whom we talked. Again, we must insist that the only reason that he can plant corn and then harvest corn rather than coconuts is that God is sovereign. The farmer is interested in everyday life, in practical problems. Our duty is to show him that everything he does, everything he thinks, is connected with the sovereign God and the Scriptural system of truth. If he has built his opinions about the weather and his crops on the judgment of mortal man, he worships Chance; he is a victim of the great hoax. But the system of truth which God has built enables him to labor not in vain. We must tell the farmer that he will not necessarily get better crops if he accepts God's truth, but that he will have an even greater advantage. Without the certainty of God's truth, he cannot be prepared for the judgment day, and he cannot say that it will not come. With God's truth, he knows it will come, and he will also be prepared for it.

Finally, there was the fisherman. He must be made to see, like the doctor, the lawyer, and the farmer, that the Christian system of truth will give him order instead of chaos, system instead of irrationality, hope instead of despair. The seaman thinks he knows a lot about the skies and the sea, but on his philosophy of chance, he really knows nothing, can say nothing. That gives us the excellent opportunity to show him that, if we start with God, the heavens declare the glory of God, and the firmament showeth His handiwork.

Is this, then, all we have to do? By no means. We have saved the climax

of our evangelism for the last, and if we omit what remains we have not been faithful to our God-given trust to preach the gospel. Yet all that we have been saying is of the greatest importance. It has prepared the unbeliever for what is to follow, namely the statement of the Biblical teaching about sin and salvation. In fact, we cannot really talk about sin and salvation at all without getting down to these basic principles—the absurdity of the philosophy of unbelief and the perfection of the Bible's system of truth. Sin and salvation are meaningless terms to the unbeliever with his philosophy of chance; they make sense only when we can put them into the framework of God's structure of truth. Of course, we may have mentioned sin and salvation much earlier in our discussion with the unbeliever; but the fact remains that sooner or later, in one way or another, we must contrast the philosophy of paganism with that of Christianity. As a matter of fact, it is precisely that task, that contrast, which we have not finished. We will not finish it until we present the whole plan of salvation to the unbeliever, for the plan of salvation is an integral part of the system of truth. Accordingly, we must now point out to the doctor, the lawyer, the farmer, the fisherman, and every other unbeliever, that the Christian system of thought, which we have been talking about and which is the only tenable system, includes also the important principle that there is evil in this world, and that the evil is nothing less than sin against the sovereign God, willful rebellion against His authority, along with the consequences of that sin in the physical world. Men have set themselves up as the judges of truth and error, of right and wrong. They worship the creature rather than the Creator. We have already referred to that rebellion against God as "the great hoax". That great hoax is also the great sin. What better way is there to drive home the message of the gospel than to point out that even though those to whom we speak are not murderers and thieves, they are yet the chief of sinners because they have put themselves in the place of God in all their thoughts! They have violated the first and greatest commandment, "Thou shalt have no other gods before me". Now all of our discussion about opposing philosophies becomes intensely personal and re-

ligious, for the only alternative to the despair of a chance philosophy is a system of truth which includes the doctrine of sin. We must tell the unbeliever that so long as he believes the great hoax he is a sinner, and he is in danger of God's judgment. He cannot laugh at that, for his philosophy gives him no assurance that there will be no judgment day, nor can he say that he is not a sinner. He cannot say anything. Christianity, which alone brings reason and sense into the universe, says there will be a judgment, and that all who follow blindly in the way of sinful human philosophy will be condemned.

The unbeliever laughed when he went to the revival meeting. He is not nearly so likely to laugh now—now that we have shattered the fortress of which he was so proud, and shown him the unshakable structure of Christian truth. Now he should be ready to hear that Jesus Christ, the eternal second Person of the Trinity, became incarnate in human flesh that He might, by His perfect life and atoning death, satisfy the justice of God on our behalf and establish a righteousness which might be imputed to us. The unbeliever should be ready to hear that salvation from his own sin, his own sinful philosophy, his own sinful thoughts, is possible only through faith in that Saviour. That doctrine of salvation, like the doctrine of sin, is an integral part of the system of truth. We have not shown him that system until we have said all of this. That system, in its entirety, is what we must set in contrast to his pagan, sinful philosophy.

Why, you ask, do we have to do all that arguing? Can we not just do what Paul did with the Philippian jailor—simply tell every unbeliever, "Believe on the Lord Jesus Christ and thou shalt be saved"? Well, that Philippian jailor was no typical modern unbeliever; you will recall that he begged on his knees to be told the way of salvation. Please notice also that Paul said a lot more than just the words we have quoted; these were but his text. The very next verse tells us that Paul and Silas "spoke unto him the word of the Lord". That is what we must do to the modern unbeliever: speak the word of the Lord. If we speak God's word in the modern age, we must do exactly what we have been talking about in these articles: (1) We must show the unbeliever

what his philosophy is: a structure of thought that denies God; a philosophy of chance; (2) we must show him that such a philosophy is a counsel of despair; (3) we must show him that the Christian view of the universe, based on the sovereign God, is unshakable; "except the Lord build the house, they labour in vain that build it"; (4) we must show him that Christianity, the only tenable system of thought, says his philosophy is sin, and he is therefore under the condemnation of God for all eternity; and (5) we must show him that the whole point of our system of truth is that God has provided in Jesus Christ a redemption and salvation from that sin. If he refuses that salvation, he is not only lost in a whirlpool of uncertainty, but he is also lost eternally in the punishment which God has reserved for those who worship themselves rather than Him. That is evangelism for you—Scriptural, Reformed evangelism, the only hope in this crisis in evangelism. What will Christ's church do about it? Our next and last article will discuss that very practical problem.

### The German Church of the Future

**G**ERMANY'S thirty point program for reorganizing religion was made public recently by A. A. Berle, Jr., of Washington, D. C., Assistant Secretary of State, at the annual meeting of the National Council of the Y.M.C.A. Here, according to Mr. Berle, is a picture of the German church of the future, if the "most influential group in the Nazi government" succeeds in its purposes.

The National Reich's church would carry out the Nazi conception of religion, clearing the churches of Bibles and leaving only *Mein Kampf*, which those who support the new order describe as being "to the German nation and therefore to God the most sacred book". To the left of the altar would hang the sword and, on this symbol of Nazi power, brides and grooms would place their right hands and take an oath of faithfulness. That one act would be the entire Nazi marriage ceremony. Civil service would select church orators to replace priests and pastors, and these orators would expound "the greatest of all documents—*Mein Kampf*". Church services

would be held Saturday evenings instead of Sunday mornings. "Unworthy kneeling" would be abolished and forgiveness of sins would not be recognized. "A sin once committed will be ruthlessly punished by the honorable and indestructible laws of nature", contends the German church, "and punishment will follow during the sinner's lifetime".

Publication and distribution of the Bible and other religious literature would be abolished. Churches would be preserved architecturally, but the landed possessions of all churches and religious denominations would be handed over to the state.

Recently, the German weekly, *Nordland*, organ of the so-called "German believers in God", published a sort of catechism for its "faithful". In answer to the question, "Why are we National Socialists believers in God?" it said, "Because in us, as German men, veneration of the divine and faith in it are impressed in an indelible manner in our blood and being". In response to the question, "In what do we National Socialists believe?" the *Nordland* declared: "(1) In the divine; (2) in the unity of the universe; (3) in mother earth; (4) in destiny; (5) in the creative force of our blood; (6) in our people and its mission; (7) in our Fuehrer; (8) in the National Socialist peoples' community; (9) in ourselves".

—T. R. B.

### "His Will in the Army of Heaven"

By the REV. FRANK A. LAWRENCE  
Of Truro, Nova Scotia, Canada

**W**EDNESDAY, and prayer meeting again. How can I get down to study? The morning news is alarming: "We regret to announce the loss of the battle cruiser, *H.M.S. Repulse*, and the battleship, *H.M.S. Prince of Wales*". These were the backbone of the Empire's Pacific fleet and, with the U.S. naval base at Pearl Harbor crippled, what a dark cloud hovers over the Empire! I make my way over to the church and immediately fix the sign board to read:

TONIGHT

7:30

PRAYER MEETING

An hour of prayer for our Empire  
in its hour of need.

About 6 p. m. a heavy snow begins to fall and by 7.30 the ground is covered and it is beginning to snow more heavily. I am discouraged as I pick up my Bible and hymnal and start out for the church. But, much to my surprise, the people are turning out in large numbers; soon almost all the seats are filled and we start the service by singing, "Jesus shall reign where'er the sun". It doesn't seem like it tonight, with blow after blow falling upon us. Suddenly the door opens and in walks Captain Messenger, padre of the Royal Canadian Artillery. With him is Bob Munroe, evangelist and personal worker for the Soldier's and Airman's Mission, who is working in Halifax. Our time of prayer comes to an end and I invite Bob Munroe to come up and say a few words. He comes forward, with his broad, infectious Scottish grin, and begins his remarks:

"About the middle of July I was sitting in my office in Halifax when a commander of the fleet walked in and said, 'Are you Bob Munroe?' 'Yes sir,' I said, 'Well, Bob, I've heard my men speak so much of you I thought I'd come and see you. I am a Christian. I believe in Jesus Christ as my Saviour. I am Commander Williamson of the *Repulse*.' The talk went on and finally the men parted. The commander apologized for not inviting Bob to come to the battleship, but it was against orders. But he promised to come Sunday night with some of his men. Sunday night came, and the mission was packed with sailors. The time of testimony came and one after another of the sailors got up and told of his faith in Christ Jesus. Finally the commander stood up and outlined briefly his personal trust in Jesus Christ. At the end of the service an invitation was given, and three fine young men came forward and professed acceptance of Christ as their Redeemer. One of the three was chief petty officer of the *Repulse*. The other two were crew members. In a few days that mighty ship steamed out of port. She never came back to Halifax, and now the latest reports say she is gone with all her crew.

We came into the church with faith so shaken and small; we left singing the praise of a gracious Redeemer who has His elect, His remnant, His chosen ones, among the high and the low, and who sings in the night.



# The Presbyterian Guardian

## EDITORIAL

### Five Years

IN THE loss of Dr. Machen the cause of evangelical Christianity has lost a great and mighty defender, and many of us have lost a friend. The cause which he espoused has suffered a terrific blow. But let no one assume that it is a blow of defeat. Those who are left must carry on the tremendous task, as he would have wished them to do. The road will be lonely and the burden of grief heavy, but the work will go on." These words were written in a supplementary page of THE PRESBYTERIAN GUARDIAN for January 9, 1937, just five years ago.

At 7.30 P.M. on January 1, 1937, J. Gresham Machen, world-renowned Christian scholar, defender of the faith, had been taken from us to be with His Lord. It was a difficult hour. He had been our leader. He had both carried our standard and fought our battles. Without him, what would we do? But he was also a teacher and he had taught well. He had taught us the sovereignty of God—that God is all and in all. That was why it was written, "The work will go on".

We of The Orthodox Presbyterian Church were small. We were despised. But, as we had learned from Dr. Machen, we had a mission. That mission was the proclamation of the Word of God in all of its purity and power to a lost and straying world. With his utmost use of his many brilliant gifts, Dr. Machen had set us an example.

We have struggled and we are still struggling in and through the power of Christ, and the work has gone on. We have done much, but not all we could have done. Some of our gifts and abilities have been wasted. We must humbly confess we have not given our all.

Our earthly leader did. He followed our heavenly Leader and gave His life. May the next five years see yet more faithfulness to both!

—J.P.G.

### He Shall Come Again

FROM the time that a man is born into the kingdom of God, through all of his aspirations and hopes, whatever they may be, his blessed hope is the glorious appearing of his Saviour from heaven.

He has read in the Scriptures, and by faith he has seen, the humiliation of that One. He has seen the Son's eternal divine glory obscured by human flesh. The cruel death of his Saviour at the hands of wicked men is ever before him. And he knows, too, that "when he shall appear we shall be like him". So he longs for that glorious appearing when Christ's glory shall be vindicated among men, and man's redemption drawn nigh.

Because of the universality of this blessed hope among Christians of all ages, it has always been studied and discussed by them. In these dark days, which seem to us to be darker than any that have gone before, interest in the triumphant return of Christ to the scene of His humiliation, has quickened. We are eager to learn things which we have not known, that we may be prepared ourselves and be preparing others for His sudden appearing.

THE PRESBYTERIAN GUARDIAN is therefore happy to be able to present to its readers, beginning in this issue and continuing for the next eleven issues, the results of further study of the second coming of Christ by the Rev. Robert Strong, S.T.D., pastor of Calvary Orthodox Presbyterian Church, Willow Grove, Pennsylvania.

Following a brief history of the beliefs of Christians concerning the re-

turn of our Lord, the studies will deal at length with Biblical passages. Believing, concerning the Testaments, that "the New is in the Old concealed, and the Old is in the New revealed", the author will study in detail such New Testament passages as Matt. 13; Matt. 24; Acts 15; I Cor. 15; II Thess. 1; II Pet. 3; and Rev. 20.

Of the three views held among Christians today, that which is held by Dr. Strong may be denominated by the term "Amillennialism". The GUARDIAN is not committed to any one of the three varying views. And we are sure that among our readers there will be many who will both agree and disagree with the author's conclusions. But we are equally certain that, whether agreeing or disagreeing with him, all will be immensely benefited, and perhaps much profitable discussion will ensue. We shall welcome discussion of this subject which is so important today.

—J.P.G.

### Cross and Crown

GENERAL Douglas MacArthur has bestowed the Distinguished Service Cross posthumously upon Captain Colin P. Kelly, U.S.A., for his valor in giving his life while single-handedly sinking the Japanese warship Haruna.

Having departed from this life, Captain Kelly will never see that cross. But he is going to receive a crown which he shall see and wear forever, because, while on earth he had seen another cross, a cross of infinitely more value. It was the Cross of Christ. He had seen not only the Cross but the Christ upon it. He had met Him as his Saviour and longed to meet Him again.

A relative of the late hero is a member of the Central Presbyterian Church (U.S.) of Atlanta, Georgia. Through her we have learned that when he went into the air service in Hawaii, he said that he knew it was dangerous, but he was "ready to go; ready to meet my Saviour".

Daily young Americans are dying in battle as Captain Kelly did. Some may receive the honorary cross. How many will receive the eternal crown? Will some young man be called to war and die, after we have failed to tell him that the way to a crown is through the Cross? May it never be so!

—J.P.G.

**D**UE to war conditions, we cannot guarantee delivery of subscriptions to many foreign countries. The postal department is making every effort to deliver mail to as many countries as possible, but under existing conditions we suggest that those desiring to send the Guardian to friends across the seas postpone the entry of their subscriptions.

## The Westminster Confession and The Sovereignty of God

By the REV. THEODORE J. JANSMA

Pastor of Calvary Orthodox Presbyterian Church, Germantown, Philadelphia

**B**Y GOD'S sovereignty we understand "His absolute right to govern and dispose of all his creatures, simply according to his own good pleasure".<sup>1</sup> This right is a prerogative of Deity; it belongs to Him simply because He is God. Since there is nothing higher than God, God is accountable to no one, and since God alone is infinite perfection, there is no adequate standard of judgment apart from God Himself.

This truth of God's sovereignty is sometimes called the "Fundamental Principle of Calvinism".<sup>2</sup> By this is not meant that it is peculiar to Calvinism, for indeed it is necessary to any formulation of Christianity. However, in Calvinism more than in any other systematic expression of Christian truth, God's sovereignty is so consistently maintained, and so pervades the whole, that it might well be considered its foundation truth. "It is God in the exercise of His sovereign rights which lies at the bottom of the Calvinist's thinking".<sup>3</sup>

The doctrine of God's sovereignty is very prominent and fundamental in the Westminster Confession of Faith. Indeed, the expression, "it pleased the Lord", or words of the same import, runs through the Confession like a leading motif. It is recognized in all of God's relations with His creation, in the realm of nature as well as in the realm of grace, in His precepts as well as in His decree. In their doctrine of God, the Westminster divines declared that He is "most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory"; "To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, he is pleased to require of them".

Having thus formulated the doctrine of God, the Westminster divines

zealously guarded and maintained this truth in all their other declarations where it was relevant. In their formulation of the doctrine of Scripture, they assert that the Scripture, although most necessary for us, is nevertheless the product of God in the exercise of His sovereign good pleasure. The Confession not only says that "it pleased the Lord . . . to reveal himself", but it also attributes the written form of that self-revelation to God's sovereignty. God was free to choose some other way of "revealing his will unto his people" as He did in former times, but this is the way, and the only way in which He reveals himself now, simply because it pleased God.

That saving revelation which is contained in the Bible is, according to our Confession, salvation by sovereign grace. The Confession knows nothing of a doctrine of salvation in which the moving cause is found in anything, to any degree, actual or foreseen, outside of God. Its rock-foundation is the sovereign and eternal decree by which not only salvation is determined, but "whatsoever comes to pass". Specifically does the Confession repudiate a common denial of God's sovereignty at this point, by declaring that God decreed nothing "because he foresaw it as future". All conditions and circumstances outside of God are eliminated as determining factors in God's decree. The Confession is lavish in its accumulation of terms to declare this truth without equivocation: "Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to

his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love" (Ch. III, Sec. V). In the same explicit and lavish way the Confession also attributes to God's sovereignty the passing by of the non-elect: "The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by" (Sec. VII). (All italics mine.)

As this sovereign decree begins to unfold in redemptive history, the Confession is again careful to set God's sovereignty upon the foreground. The condescension of God in covenanting with man is due solely to God's good pleasure. And man having failed in the covenant of works, "the Lord was pleased to make a second, commonly called the Covenant of Grace". In neither covenant was God bound except by His own will and good pleasure, and in conformity with His sovereign purpose to save man by the covenant of grace. And that the elect might enjoy the benefits of the covenant promise, God "is pleased, in his appointed and accepted time, effectually to call . . . to grace and salvation by Jesus Christ". "This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein" (Ch. X, Sec. IV). It is because of the sovereign, inscrutable, and mysterious working of God's Spirit that man is enabled to respond to the gospel call, and exercise that saving faith which rests upon Christ. Elect infants who die in infancy, and of whom an active faith cannot be predicated, are also saved by the sovereign Spirit, "who worketh when, and where, and how he pleaseth".

In the realm of nature as in the realm of grace, our Confession fully recognizes the sovereignty of God. All things find their conception in God's decree, and their reality in God's sov-

### Young People's Topics

**T**HE article on this page will be aided in studying the young people's lessons published by the Committee on Christian Education of The Orthodox Presbyterian Church, which may be secured from the Rev. Richard W. Gray, 7 Franklin Avenue, Montclair, N. J. The first eight chapters of the Westminster Confession will be studied during January and February.

<sup>1</sup> A. A. Hodge, "Outlines of Theology", p. 162.

<sup>2</sup> H. H. Meeter, "The Fundamental Principle of Calvinism."

<sup>3</sup> *Ibid.*, p. 72.



ereign acts. "It pleased God . . . to create", and "God, the great Creator of all things, doth uphold, direct, dispose, and govern . . . according to his infallible foreknowledge, and the free and immutable counsel of his own will". He is the "Supreme Lord and King of all the world", to which magistrates, and princes, and all men everywhere, and all the creatures must be in most humble and obedient subjection. God's law alone is the standard of what is good, and all thoughts and actions of men are to be judged in the light of God's commands. All are required to render unto God that complete service which is proper from the creature to the Creator, and even in their obedience to their sovereign Lord, men are fully dependent upon His sovereign grace. "Good works are only such as God hath commanded in his holy Word, and men's ability to do good works is not at all of themselves, but wholly from the Spirit of Christ" (Ch. XVI, Sec. III). "Everywhere the Calvinist is conscious of the fact that he is treading on his heavenly Father's soil, in the realm of science and art, in politics, in business, in social life, no less than in the realm of particular grace".<sup>4</sup>

Although the Confession is so explicit and consistent in maintaining the sovereignty of God, yet it is most careful and zealous to guard against any human deductions that would do violence to some other Scriptural truth that we cannot bring into logical harmony with it. God has ordained "whatsoever comes to pass: yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established" (Ch. III, Sec. I). "The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends; yet so as the sinfulness thereof proceedeth only from the creature, and not from God; who being most holy and righteous, neither is, nor can be

the author or approver of sin" (Ch. V, Sec. IV). It is a mystery to us how God can ordain even sin and yet maintain His holiness. The Confession does not attempt to explain that mystery, but simply and clearly declares the teaching of Scripture. The free agency and responsibility of the creature are real, and in fact established by the decree of God, as are all second causes and conditions. This world of free beings, and the order of nature which works by second causes and God-established laws, is the product of the sovereign God. Men are therefore responsible for their own sins and their consequences, as God

ordains "them to dishonor and wrath, for their sin".

It is sometimes charged by the ignorant and unbelieving that this doctrine of God's sovereignty leads to despair and fatalism, but in the estimation of the Westminster divines it leads to the very opposite. What they claimed for the right use of the "high mystery of predestination", they would undoubtedly claim for the whole sweep of God's sovereignty; "So shall this doctrine afford matter of praise, reverence, and admiration of God; and of humility, diligence, and abundant consolation, to all that sincerely obey the gospel".

## The New Covenant

A Meditation by the REV. BURTON L. GODDARD

IT WAS early in December. "The Lutheran Hour", a nation-wide broadcast, was coming to its close. An announcement was being given. It promised that a calendar would be sent out by the sponsors of the broadcast to each person sending in his name and address and requesting it. In the ensuing days thousands of listeners wrote in to accept the offer, and the calendars were mailed.

I have described for you a covenant. In the language of a catechism for little children, a covenant is defined as "an agreement between two or more persons". "The Lutheran Hour" sponsors had pledged themselves to a certain course of action. Certain of their listeners had agreed to the terms of the offer, namely, to send in their names and addresses. By so doing they had entered into the agreement and formed a covenant. It was therefore morally incumbent upon those who had made the offer to keep the covenant and send out the promised gifts.

### A New Covenant Needed

The history of ancient Israel had witnessed the formation of a covenant before the smoking mountain of Sinai. It was a solemn covenant, for the almighty God thereby condescended to make of a stiffnecked people a chosen and favored nation. By the terms of the covenant, God took Israel to be His people; they took the Lord of Hosts to be their God. He promised to bless and protect them; they promised to keep His commandments. An

agreement was entered into. A covenant was established.

The covenant bound the children of Israel to the performance of many external ceremonies. They observed appointed feasts. They brought bullocks and goats and lambs to be placed as sacrifices upon the great altar of the tabernacle and of the temple. Human mediators—the priests—alone were allowed to enter the Holy Place. Once each year the high priest entered into the Holy of Holies and sprinkled the blood of the sacrifice upon and before the mercy seat. The common people were largely divorced from God in worship.

But there was hope in and through the covenant—hope of forgiveness, hope of salvation! The moral law as set forth in the Ten Commandments convinced the people of their lack of righteousness and the absolute need for atonement and forgiveness. The sacrificial system emphasized the fact that there could be no forgiveness except through the shedding of blood, and by type and symbol prefigured a better sacrifice than that of bulls and goats.

As the years went by, some strove to keep the covenant; others forsook its obligations and chose the easier path of sin. God remained faithful, but the people broke the covenant. To the extent to which it was broken, it became of no effect. Its preservation depended upon the obedience of a people by nature disobedient. When broken, the people were left under a

<sup>4</sup> *Ibid.*, p. 81.

5. What English cobbler turned his attention from leather soles to human souls, and sailed to India as a missionary in 1793?

6. What two principles did Carey lay down for successful missionary work?

7. How many years did he work in India?

8. Which of the five books listed in the Christian Book-of-the-Month Club would you like to read?

9. What present-day missionary in our denomination has been enduring persecution and imprisonment for his faith, like the early apostles?

10. What do you think of the "spiritual parade" recently staged in Philadelphia?

11. How did Zwingli's teaching about the Lord's Supper contradict Roman Catholic beliefs?

12. Which article or item was particularly interesting to you?

## Robert Morrison

**R**OBERT Morrison was the first Protestant missionary to labor in China. His name stands first in a long list of illustrious missionaries who have worked in that vast country in the past one hundred and thirty-five years.

Morrison was born in Scotland just one hundred and sixty years ago—January 5, 1782. He was early apprenticed at a trade, and received his education the hard way—studying at his bench and late into the night to secure the instruction he realized he needed. Immediately after his conversion at the age of nineteen, he began the study of the Chinese language, using the poor tools for study which were available in his day. Night after night found him in the British Museum in London with a Chinese-Latin dictionary before him, deciphering a manuscript of the New Testament which had been prepared by an unknown Roman Catholic scholar. With a fine brush he traced the characters, and in this way did much toward mastering the language even before there was more than a remote possibility that he could go as a missionary to China. When finally the London Missionary Society was prepared to send out a missionary, Morrison, with his knowledge of the language and the practical interest in missions of which that acquisition gave evidence, was the logical person to go. What mission board would not make an earnest effort to send a missionary who had so thoroughly prepared himself for service?

The East India Company had a complete grip upon those parts of China which had been opened to

### Missionary Heroes of the Past: III

By the REV. ROBERT S. MARSDEN

Europeans, and its historic opposition to missions gave Morrison much difficulty in reaching China. Finally he sailed on the long journey to America, and from here took passage to Canton, in 1807, armed with a letter from James Madison, the American secretary of state, to the American consul general in Canton. In order to have freedom to work he soon secured a position with the East India Company as a translator, being enabled thereby largely to support himself. He worked untiringly in his missionary labors, however, and by 1813 he had finished his translation of the New Testament, and in 1814 completed a Chinese grammar which was a veritable encyclopedia. By 1819 he had finished the translation of the whole Bible into Chinese, with the aid of an assistant, Milne, who had been sent out from home. With Milne in charge, in 1818 he founded an Anglo-Chinese college, the beginning of a number of such colleges founded in China. Its double purpose was to acquaint the English with Chinese culture, and to put in touch with Western culture "those nations in which the Chinese written language is employed".

Morrison had been in China for seven years before he baptized his first convert. To be sure, his secular employment and his necessary literary labors consumed much of his time, and his primary occupation was not evangelistic missions. However, Morrison seems to have been steadily engaged in evangelistic effort during this time. The "Gibraltar of Chinese belief", ancestor-worship, made the work of preaching the gospel slow, for the

native religions were so closely tied to the home life of the people that to become a Christian meant severing the closest of family ties. During the first twenty-five years of the mission there were only ten Chinese converts, and even with all the missions which began work in China, it was many years before the native Christian population of China numbered a hundred souls.

Before his death in 1834, Morrison received much recognition as a Christian scholar, and many honors were conferred upon him. The foundations he laid in thorough language study were invaluable for later missionaries to build upon. The vast work of evangelistic missions of later years would have been impossible but for the laborious language study which Morrison had done. His partial divorcing of education from evangelistic missions in his college may have had a very unfavorable effect upon the character of education which the Christian church has furnished for China. Educational work, more or less divorced from evangelistic effort after the example of Morrison's college, has too often produced educated heathens who form so large a menace in the world today.

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like this*

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## Amillennialism in the New Testament

(Concluded From Page 2)

groom. Sin and death shall be abolished and the Prince of Peace shall establish His final kingdom.

Occasionally one will find amillennialism referred to in the prophetic literature of the day as a new and

strange belief held by a very few obscure persons. This is a mistaken impression. As the next article will attempt to show, the amillennial view is a very old and a very honorable one. In our own day it is the official view of the militantly orthodox Missouri Synod Lutheran body, over 1,000,000 strong, whose radio voice is Dr. Walter A. Maier. Substantially, it is the view of Dr. T. T. Shields, the prominent Canadian defender of the orthodox Christian faith.

It may at this point be appropriate to answer a question some will ask on reading the title of the series of articles: why simply "Amillennialism in the New Testament"? Now it is true that the doctrine of the return of Christ has its roots in the Old Testament. To limit the field of investigation to the New Testament, as lack of space requires that we do, is not, however, too greatly to circumscribe the study. For in matters of doctrinal definition it is obvious that the teaching of the New Testament is normative. It is axiomatic that the New Testament brings into their proper clearness and relation all the truths which in the Old Testament are to be found in germ. The famous quoted saying of Augustine is very much in point: "What is latent in the Old Testament is patent in the New." In the unfolding of the New Testament there is a full outline of the events connected with the second advent may be achieved. It will then perhaps appear which of the three views of Christ's coming that have been described may properly lay claim to correctness.

The method that will be employed in the development of this series of articles is this: Two articles will be devoted to a résumé of the history of the millennial question. Although the solution to the problem is in no sense to be rested upon the opinions of church fathers or of church theologians, the history of the millennial discussion may not safely be slighted. The advocates of the premillennial view, for example, place a fairly heavy emphasis on the argument from tradition. And it may readily be admitted that the ability to adduce a body of confirming testimony to a belief, particularly if that testimony comes from the very early days of Christian history, is of significant assistance in establishing the validity of one's belief.

An article will be given to a survey

of what may be called the eschatological structure of the New Testament and to a brief discussion of the terms used in the New Testament to denote the second coming of Christ.

Several articles will then be devoted to a fairly detailed study of the leading New Testament passages that deal at some length with the return of Christ or bear significantly upon it—passages like Matthew 13:24-30, 36-43; Matthew 24 and 25; Acts 15:13-21; I Corinthians 15:20-28; II Thessalonians 1:5-10 and I Peter 3:3-13.

The last two articles of the series will discuss the methods of interpretation applied to the Book of Revelation and the various interpretations of the much controverted section, Revelation 20:1-10.

A vast amount of material, more or less closely related to the principal subject of the study, cannot be touched upon. The following topics all bear upon the question to be treated: The Kingdom of God and the Church, The Nation of Israel and the Kingdom of God, The Unity of the Covenant of Grace, The Promise Made to Israel. These headings do not, however, lead to the heart of the millennial question as directly as the outline of procedure given above promises to do. And, again, these topics bear rather upon modern dispensationalism than upon millennialism in general. It is true that modern dispensationalism will inevitably find some place in the following discussions, but not a principal place. Modern dispensationalism is, of course, a type of teaching closely associated with premillennialism in the minds of many. (Books of particular value to those interested in the topics mentioned are Theodore Graebner's *War in the Light of Prophecy*, A. Reese's *Approaching Advent of Christ*, and Philip Mauro's *Hope of Israel—What Is It?*)

The course of the investigation to be undertaken in this series of articles has now been plotted and major terms have been defined. In the next article we shall ask the early Christian centuries what men were then saying about the return of the Lord Jesus Christ. May our study of these things to which, for the next few months, we are invited to give attention serve not merely to unfold to us the various advent viewpoints but to stimulate our hearts to greater love for Christ's appearing.

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## Today in the Religious World

By THOMAS R. BIRCH

### A Look Back to Christmas

**T**ONIGHT, as I write, it will be Christmas in a few short hours. Stars are over Bethlehem and bombs over the Pacific. There is a heavenly love in the eyes of the virgin mother and a hell-born hate in the heart of a screaming dictator. There are carols on the lips of little children and the wail of a million dying souls in the world's air raid sirens. I have no heart for writing this night. Words are sometimes hard, inflexible things that cannot be bent to the will of the writer. The look on the faces of the men and women about me speaks more eloquently than any words of mine. "Peace on earth".

Nineteen hundred Christmases are not enough tonight. We have lost our way back to the manger. There is no angelic choir, no beckoning star. There is only blackout. Nothing is as real as the scream of a falling bomb or the torturing hours of dread that precede the merciful shot that finds its target. Tonight, if I shut my eyes and ears to the sights and sounds of a tinsel Christmas, I can hear the beat of feet—not the measured tread of an army, but the dragging painful steps of a weary heart-sick people, of women whose grief is too deep for tears, of starving children, of old men dying in a far country, of young men dying in agony. These things are real tonight and the fingers of their grief clutch at my heart and the floodtide of their tears goes over me.

"Good tidings of great joy".

It is nearly midnight now. I can look across the valley of the world and watch the pitiful parade move on. Halting, stumbling, falling, and wearily rising again, the never-ending column creeps slowly on from blackness to fresh blackness. Some fall by the way, never to rise again, but the living look on them with dead, expressionless eyes, and again stumble forward. Hope is gone. There is no meaning tonight to anything, and least of all to this mad march of death. Fear has ground out of their faces the last vestiges of humanity, but still they struggle on. They move apparently without wills, like grim puppets in the hands of an inept performer. These are the last of their race, and

tomorrow they too will be swallowed up in the bloody torrent of a world gone mad and bent on its own destruction.

"On earth peace".

And now it is midnight. There is a strange, unearthly glow in the East and a song comes floating down the wind. Listen! It is the song of the angels once more! A star is rising to bathe the weary world in beauty. The multitude of the heavenly host join in the chorus. Listen! "Glory to God in the highest!" they sing. Here is your hope, oh all you weary over earth! Lift up your hearts, ye humble, and rejoice! In this song of the angels there is life, there is oil of joy for mourning, there is beauty for ashes. Hear me, oh all you mothers grieving for your sons; a Child is born! Hear me, you kings and dictators; He shall be called the Prince of Peace and the government shall be upon His shoulders! Hear me, you children who cry in your hunger and your pain; He is wrapped in swaddling clothes and lying in a manger. Hear me, you who are wounded and dying and in prison; He shall bind up the brokenhearted. He shall proclaim liberty to the captives. He shall comfort all that mourn. Come with me, back, ever back, along the road to Bethlehem. You can find your way, for now there is a star to guide you and there are voices to hearten you onward and all the majesty of heaven is crowded into the lowly stable we seek. Forget the days that are behind you, the sorrow that choked and the tears that burned, the things that were loved and forever lost. I bring you good tidings of great joy. Here in David's royal city lies your King! Come, let us adore Him!

Not all the pitiful army hear the voices of the angels. A few pause for a moment, as if their dead ears had caught a whisper of eternity, then hopelessly plod on. But countless thousands catch up the song and echo it in throats long parched by the dust of the world's sin; eyes brighten in the reflected gleam of the star; and men, women and children who were dying press on with us to Bethlehem, on to the city of God.

Oh, let us tell the story of the manger bed. Let us point men through

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the darkness to the wonder of a star at midnight, and from the star to the triumph of a cross against a midnight sky. Here in Bethlehem and there at Calvary is the world's only hope, as it has been the world's only hope for countless generations.

"Oh come, let us adore Him, Christ the Lord!"

#### Mrs. Roosevelt as a Theologian

We have never been one of Mrs. Roosevelt's fans. Her column, "My Day", seems to us to have all the appetizing fascination of a dish of warmed-over oatmeal. Her pronouncements for the most part leave us cold and unconvinced. While we are no devotee of the belief that woman's place is only in the home, we do become weary of the ubiquity of Mrs. Roosevelt in fields for which she is obviously not qualified. One of those fields is theology.

The Ladies' Home Journal has, for several issues, published a feature entitled "If You Ask Me", consisting of a series of unrelated questions submitted by readers for the oracular answers of Mrs. Roosevelt. In the January issue, she was asked, "Is it right to teach our children the Adam and Eve story when we know it is not the truth?" The first lady's reply was, "You teach your children mythology; why should it worry you to teach them the story of Adam and Eve?"

NOW THE PRESBYTERIAN GUARDIAN runs no column on home economics. It does not attempt to help its readers with a series of dinner menus or recipes for the harried housewife. It publishes no articles on the care and feeding of infants. We believe, however, that we are far better qualified to enter such fields than is Mrs. Roosevelt or The Ladies' Home Journal to enter the field of Biblical criticism. Asked in that same article whether she thought Harry Bridges should be deported, Mrs. Roosevelt replied, "I do not know enough about the case to have an opinion". But since she has assumed the role of national soothsayer, Mrs. Roosevelt should make it her business to know enough about the Bridges case to have an opinion. That is down her self-appointed alley. We wish, however, that she had been courageous enough to give that answer to the unbelieving questioner concerning "the Adam and Eve story". For, if she were totally frank about it, she would have to ad-

mit that she does not "know enough about the case to have an opinion".

We wish that The Ladies' Home Journal would leave the field of religion strictly alone. We freely grant that no women's magazine is really complete without a department of religion. It is a magazine for the home, and in the home Christianity is more important than the culinary arts. If the editors would realize their total lack of qualifications for the task, and call on Christian theologians to conduct the department, we would be delighted. Since they will not, we insist that they have no right to attempt to speak for Christianity.

The whole approach of all the women's magazines to the department of religion is as hopelessly incompetent as anything we have ever read. If a Bible-believing Christian submits a reply to some of the sentimentalism that is hawked in the name of Christianity by the women's press, he invariably is informed that the reply is unacceptable because the whole question is too, too controversial and likely to offend too, too many readers. Why, then, in the name of common sense, won't the publishers realize that their pseudo-religious claptrap is just as offensive to the vast army of Christian readers? Oh, for a better recipe for baked beans!

### WESTMINSTER GRADUATE IS STUDENT EDITOR AT UNION

WILLIAM Young, a graduate of Westminster Theological Seminary in the class of 1941, has been named a member of the editorial board of the Union Review, student publication of Union Theological Seminary, New York City, according to the masthead of the first issue released last month.

Mr. Young was graduated from Columbia University in 1938. Last year at Westminster Seminary he received the degree of Bachelor of Theology, the graduate certificate of the seminary, and a Frank H. Stevenson Memorial Scholarship for graduate study. At Union he is pursuing graduate studies chiefly in the departments of philosophy and theology. He is a licentiate of the Presbytery of New York and New England of The Orthodox Presbyterian Church.