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How Strong Was Our Mountain

The Thirteenth and Concluding Article in a Series on
The Crisis in Evangelism

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

THERE is a beautiful old hymn, written many years ago, which begins with these tragic words: "Once I thought my mountain strong". With this remorseful beginning, the hymn writer laments the fall of his soul under the onslaughts of Satan. The writer's soul, considered by himself so impregnable, so fortified against attack, had capitulated miserably to the prince of darkness. With heartfelt pleading, he begs his Saviour to rally him in his hour of temptation.

Had this writer been living today, he might well, with slight alteration, have applied his hymn to the condition of the organized church. "Once I thought my mountain strong." Where is that strong mountain, that cherished heritage of our fathers, that mighty Reformation church? That proud structure, which still faintly influences the course of human affairs, arises not before our eyes. We do but read of it, as some traveler who stands before the ruins of a mighty cathedral, vainly trying to capture the glory of its past in the fading print of a molding guide-book. No pride have we in the dimming glory; the dust from the crumbling decay chokes and blinds us.

Will that mountain rise again? Shall we live to see the day when the strength of the organized church is fast rooted in the Word of God once more? Let us not mock ourselves by looking with hopeful eyes to large church organizations. Theirs is the shameful history of retreat from the enemy. They were once the proud

cathedral. They are but the ruins now. Seek not, traveler, to rebuild the edifice on yonder cracking wall. Push it gently, O, so gently—see, it sways under the gentlest touch. Tread not on yonder steps, nor plan a magnificent entrance there again; the original beauty, somewhat retained, ill conceals the hollowness within.

Turn then from the old to the new. If the old has crumbled, we can perhaps build afresh. Surely, there are servants of God the world around who have been forced to build again. Until we find them and join our forces, we can but breathe a prayer of intercession for those unknown spirits of reform. Our immediate concern, in the providence of God, is that infant church conceived half a decade ago in the din of a collapsing denomination. Perhaps that infant church is destined to be the morning star of the new Reformation; perhaps not. It is too early, much too early, to predict the path it shall hew. Its history has largely been one of internal conflict as it groped for its bearings. Out of those struggles has come an adherence to the Reformation theology, to the Biblical heritage of orthodox Christianity. How firm that adherence is even now, no man can say. Suffice it to say that the infant church has found its moorings, and that it has found the right moorings.

Encouraging as this may seem, this is no time for a breathing spell from hard-headed thinking. If what we have been saying about the crisis in evangelism be true, then the crucial point in the history of our infant

church has been reached now. True, the church has found its moorings, but the course it will follow has not yet been set. It is not enough to rest on the fact that the Reformed Faith is our chosen theology. The question, the great question, that really confronts us is: What shall we do in our day with the theology we have chosen?

Four centuries ago the Reformation church found its moorings in the Reformed Faith just as our infant church has done. Furthermore, it was a successful church, evangelistically speaking, because it recognized the conflict in which it found itself, recognized it for what it really was, and applied the Reformed Faith to that conflict. It realized that its battle was against the doctrines of inconsistent supernaturalism, and it applied the Reformed Faith to those doctrines by meticulous exposition of the relevant passages of Scripture.

The conflict of the Reformation church goes on today, and must be met with the same application of our faith. However, what was then the chief conflict of the day has now become but a phase of the struggle; and, conversely, what was then but a phase of the struggle for the Reformation church has become the conflict today, so that in this struggle we must apply the Reformed Faith in ways that were but little thought of four hundred years ago. To be sure, we still fight against Rome's Tetzal, and against all who would make the organized church the ground of justification. Perhaps that struggle is not being so bitterly contested in these days as it ought to be. To be sure, again, we strive against Arminius, and against all who compromise the sovereignty of God in relation to man's salvation. Perhaps that conflict also has not been so keenly edged as it might have been. To be sure, finally, we still struggle with the Anabaptists and with all who would sacrifice God's plan of salvation and man's sanctified intellect at the shrine of an emotional experience. Surely, it may be contended that this conflict has not been so sharply defined as it should have been. All of these phases of the battle, and several more, are our inheritance as the bravely carried torch of the Reformation church has been flung

into our feeble hands. Yet it would be a sad and tragic mistake, with the bitterest consequences, if our modern evangelistic church should confine itself to these conflicts and overlook the significance of what has gone on in the pagan world since the Reformation. In the past four centuries, the scene of battle has substantially changed. Tetzal and Arminius and the Anabaptists are still with us, but they only worry the flanks of the modern Reformed churches, like unorganized guerrillas; that section of the front is more or less stabilized today. It is the onrushing frontal attack of the spiritual descendants of Erasmus, grown to Gargantuan proportions, that appears about to overwhelm us. It is Kant and Hegel, Darwin and Haeckel, James and Dewey, who have seized the initiative in this titanic contest for the domination of the world's thinking. It is not merely inconsistent supernaturalism that confronts and threatens us now, but pure rationalism in its extremest and most terrible form. Nor is the battle far from our very doors. Our enemies are the great armies of modern philosophy and science, of modern political and social theory, modern moral attitudes, modern education, and even modern religion. We face the organized forces of the enemy every day, in the press and on the street, wherever we turn.

We are besieged on all sides by a consistent, powerful paganism, a philosophy that challenges Christian truth at every point. Its armies are at our very door, its agents in our very midst. What a vast pity—nay, what an awful tragedy—if we do not recognize these facts and strike mainly at that enemy, and strike in the proper fashion!

If our infant church is to be the morning star of the new Reformation, if it is to gain success, evangelistically speaking, then it must, it simply must, recognize what the conflict is in which it finds itself today. We fight against an outright, an outspoken, and a consistent denial of the philosophy of revelation which is our only hope. We must, simply must, apply the principles of the Reformed Faith in this conflict, by establishing our system of truth against all assault first, foremost, and always. This is not the warfare of the sixteenth century; this is a new age, and a new conflict has dawned. Let us fight this new war with a weapon which is new to most of us—the Scriptural, Reformed evangelism which we have been setting forth in these articles. The principles of this evangelism have been outlined in previous articles, and we hope that they are sufficiently clear. Perhaps they will become even more vivid if we seal them to our minds and hearts by means of a few very practical observations. Our evangelism must be consistent with the truth of God's Word, the Reformed Faith; and it must be adapted to the needs of the particular conflict in which we are engaged. Permit us to suggest two intensely practical conclusions.

First of all, if our evangelism is to be Scriptural and if it is to be used in the modern crisis, we must strike at the whole being of our listeners. It would be a sad neglect of our duty if we were to appeal only to the emotions and the will of the pagan world by means of nothing but tearful pleas and high-pressure altar-calls. We must also reach the sinful mind, the corrupted intellect, of the modern sophisticated unbeliever. To do that, we need educated evangelists, trained workers, far more than we need peppy gospel choruses and rousing testimonies. We must not only preach against the external and obvious sins
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The Chinese New Year

By the REV. RICHARD B. GAFFIN

Orthodox Presbyterian Missionary to China, Now on Furlough

ON January 1, 1912, the first president of the Republic of China, Dr. Sun Yat Sen, was inaugurated. From that time forward the western New Year was officially designated as the date for New Year's observance in all China. However, in this the thirty-first year of the Republic of China, two dates are observed as New Year's Day; one is the official date and the other is the popular date which has been observed by the Chinese people for centuries.

The Chinese year is not computed according to the Gregorian calendar, but according to a combination of the lunar month and the solar year. This method of determining the yearly cycle can be traced back to the days of Confucius, who lived from 551 to 479 B.C. though its origin is lost in the obscurity of antiquity. In the centuries before the Republic, the imperial regime each year fixed the calendar. There was the ancient College of Astrology which observed the apparent movements of the sun and moon around the earth. When the sun entered the constellation Aquarius, the first new moon after that date was the beginning of the New Year.

It is to be observed that these dates can come no earlier than January 21st and no later than the 19th of February. Since twelve lunar months do not correspond with the period of the earth's revolution around the sun, it is necessary to adjust the lunar to the solar year by adding at times an extra month—approximately three every ten years. The almanac was prepared annually and was printed and put into the hands of the people. In time even the farmers came to plow and sow at times indicated by the almanac and to observe religiously the dates which were fixed by the Emperor for the observance of the anniversaries of important events in the lives of famous persons, both historical and legendary. Unlucky days were indicated and, for the superstitious soul, this almanac became a document of great importance. It is not strange, therefore, that a people of four hundred million souls, who for centuries have followed one

system of reckoning of the year, should not change to a new system and completely cast aside the old.

In the Chinese calendar, the first in time and importance among the anniversaries and the accompanying festivals is the celebration of the arrival of the New Year; in fact, that celebration begins one week before the end of the old year. On the twenty-third day of the twelfth month, which has only thirty days, each family gathers in the kitchen of its home to worship the god of the kitchen stove. Brightly colored pictures representing the god and his retinue have been purchased at the great market which is held the day before. One of these pictures is pasted on the wall back of the stove. On that night he is said to return to heaven, to report to the ruler of the world the conduct of each member of the household during the year that is drawing to a close. The mouth of the pictured image is smeared with syrup to insure that he reports nothing but good of the family. The paper on which the gaudily colored picture is printed is then taken down from the wall and carried out into the courtyard and there burned, and thus the god ascends to heaven. One week later, on the last day of the dying year, the house is swept clean, the old broom is burned, and the family assembles in the kitchen to welcome the return of the kitchen god. A new picture is pasted upon the wall back of the kitchen stove and, with the burning of incense and bowing of heads, the god of the kitchen stove is installed again in the care of the home, and all is in readiness to prepare for the beginning of a happy new year.

The last night of the old year is called "San Shih Wan Shang", that is, "The Night of the Thirtieth." It is a busy time in every Chinese city and village. All debts must be paid off before the New Year or one loses "face". The streets are alive with men and boys hustling to and fro to settle accounts or to make belated purchases. Plenty of food and fuel must be on hand for not less than three days consumption, for it is impossible to buy

anything during the first three days of the year. The well-to-do lay in provisions for a month. At home the women and children are busy making enough steamed bread, meat dumplings, noodles, and other special treats for the New Year season to last for the three-day period at least. This means that the little oil lamps of China burn until the wee hours of the morning as the New Year dawns.

On New Year's Day every shop is closed. Scarcely a soul is to be seen on the streets until the day is well advanced. This first day is devoted to ancestor worship and this includes the worship of parents and grandparents if living. Everyone wears his best clothes; at the least, a new outer garment is worn if one has the means of buying or making one. In the central room of the house the ancestral chart is hung up and before it is placed a table upon which articles of food are arranged. Candles are burned at each end of the table and all the members of the household assemble to burn incense and to bow their heads to the floor three times. After this the people give themselves up to feasting and drinking and the joy of the family reunion. With this anniversary another year is added to the age of each person. After the family rites are ended, men from the humblest on up will go out to call upon their friends, and those who can afford to do so will leave with each friend a large red card which bears his name and New Year's greetings.

For the Christian missionary and native Christian, the Chinese New Year is a time of sorrow for, as we have seen, the New Year season is a time of increased worship of the creature or its likeness instead of the Creator. (See Romans 1:25.) It is the time when every Chinese who is not a real Christian worships the "year" in greater or lesser degree. The Chinese have two expressions for celebrating the New Year: one is "Kuo Nien" which means simply "to pass the year"; the other expresses the nature of that festival, and is, "Pai Nien", which means "to worship the year". This second expression literally de-

scribes the character of the New Year celebration for the non-Christian Chinese, for it is a time of specialized worship of the spirits of one's ancestors and the living parents and grandparents. For the Chinese Christian, especially the newly-converted Christian, when idol worship is set up right in his own home and when other members of his family are not Christians, or when idols are worshiped in the homes on either side of him and across the street, the New Year is a time of testing, temptation, and oft-times persecution. The true believer in Christ knows that God's Word has commanded him to worship the only true God, the God of the Scriptures, in spirit and in truth, and that he cannot bow down to idols whether spiritual or material. He knows that "the things which the Gentiles sacrifice, they sacrifice to devils, and not to God" (I Cor. 10:20; Rev. 9:20). At the New Year season there is no way of escape from this type of temptation for, if one does not worship the spirits of his ancestors, he is considered a traitor to his family and a dishonor to its name. To one who from his youth has had the virtue of filial piety imbedded in his heart in terms of reverence and worship, the temptation to compromise is exceedingly great. To be treated almost as an outcast at this one time of year when everyone else is enjoying a holiday is often more than the Chinese Christian can bear. However, when a Christian, trusting in the power of his Saviour whose grace is sufficient for all his needs, makes a clean break with every heathen practice and boldly confesses his faith in the one true God, his faith is strengthened and God blesses him with rich spiritual blessings which overshadow all that he might miss of worldly joys.

This year the superstitious rites of the prelude to the New Year season begin on February 6th, when the stove god is sent up to heaven. The Chinese New Year day will begin on the evening of our February 14th; it will be the morning of the 15th in China. Our missionaries are no doubt imprisoned and there are many new converts of our work and of other missions who will be as sheep without a shepherd. We can only pray for them earnestly and in a special way as this time of testing, temptation, and persecution comes. Their true stand will mean untold blessings for

Open House

MAKE your plans now to attend the second annual Open House at Westminster Seminary on Friday, February 27th. Supper (40c) will be served at 7 P. M., followed by the reports of the Women's Auxiliary and the Men's Committee, and the first public showing of the new motion picture, "Life at Westminster Seminary".

them, their testimony will be a means of leading others to Christ, and God will be glorified in a time when heathen darkness is darkest in that great land of China and in the hearts of the unsaved Chinese in all parts of the world. May we be faithful stewards of God in prayer!

Successful Programs For Young People

By THOMAS M. BROEKHUIZEN

THE young people of the Memorial Orthodox Presbyterian Church, Rochester, New York, have enjoyed highly successful meetings of their organizations. In this article, by an explanation of our set-up, we hope to be of benefit to similar societies in our denomination, for we believe our form of organization is different and distinctive in our circles.

The young people's organizations are divided into separate young women's and young men's societies. The young women's society is called "Semper Fidelis" and the young men's society "Pro Rege". We meet separately on the same weekday evening. Meetings are held in pleasant meeting-rooms of our recently-constructed church building.

It has been the experience of our societies that separate meetings are of more benefit and tend toward better discussions than combined meetings. The first half of the meetings is devoted to Bible discussion, participated in by the society under the leadership of the president. Lesson material is taken from the outlines published in

the *Young Calvinist*, organ of the American Federation of Reformed Young Men's Societies. These lessons are instructive and beneficial, assisting us in the serious consideration of our walk through life as Christian young men and young women.

The young men's society and the young women's society are governed by their respective constitutions and by-laws, and have regular officers who execute the duties of each office. These officers constitute the Executive Board and are entrusted with the making up of the societies' after-recess programs for each meeting.

The after-recess portion of the young men's society meetings is presided over by a chairman appointed from the membership at the previous meeting. Dues are collected, the roll is called, and minutes of the previous meeting read. Old and new business is acted upon. At each meeting an essay or speech is given by one of the members, or on a few occasions by outside speakers. The topics are based on current events, church history, nature subjects, secular history, vocations, biographies, and the like. At intervals round-table discussions are held, or periods of public speaking of two minutes' duration each are presented by various members. Our societies schedule a few outings or banquets each season.

We also sponsor special meetings, such as the one held in the interests of Deerwander Lodge, at which the Rev. Burton L. Goddard and the Rev. Lawrence Eyres spoke and showed motion pictures. More recently we enjoyed an address by the Rev. Edwin H. Rian, in commemoration of Reformation Day. At many of these occasions we enjoyed the fellowship of the young people of our sister church in Rochester, the Covenant Church.

If any group of young people in our denomination desires additional information regarding the functioning and organization of our societies and the benefits derived from such organization, we will be more than willing to supply additional details.

Pro Rege means "For the King" and *Semper Fidelis* means "Always Faithful". With these mottoes in mind, we believe that a mutual exchange of ideas will be of benefit to the young people of The Orthodox Presbyterian Church. Correspondence may be addressed to the writer of this article at 52 Presque Street, Rochester.

The Work of the Westminster Assembly

By the REV. JOHN MURRAY

Professor of Systematic Theology at Westminster Theological Seminary

THE Westminster Assembly first convened on July 1, 1643. For the first three months the Assembly was largely occupied with the revision of the Thirty Nine Articles of the Church of England. Perhaps the two most important events during the course of these three months were the adoption of the Solemn League and Covenant and the arrival in the Assembly of three of the Scottish commissioners.

The General Assembly of the Church of Scotland met in August. It was on August 19th that the General Assembly, in answer to the request of both Houses of Parliament in England, nominated and elected Alexander Henderson, Robert Douglas, Samuel Rutherford, Robert Baillie, and George Gillespie, ministers, and John Earl of Casills, John Lord Maitland, and Sir Archibald Johnston of Warriston, ruling elders, with commission and power to them, or any three of them, whereof two should be ministers, to repair to the Assembly of Divines, sitting at Westminster. On or about September 14th three of these arrived in Westminster. On September 15th they were admitted to the Assembly. They were Alexander Henderson, George Gillespie, and John Lord Maitland.

The Solemn League and Covenant was drafted by Alexander Henderson in Scotland and was approved by the General Assembly of the Church of Scotland on August 17, 1643. It was then taken to England and after some slight changes it was adopted by the House of Commons and the Westminster Assembly on September 25th. It was then sent back to Scotland and on October 13th it was adopted, signed, and sworn to by the Commission of the General Assembly of the Church of Scotland and the Committee of the Convention of Estates of the Scottish Parliament and sent throughout the country to be subscribed to by the people.

On October 12, 1643, while the Westminster Assembly was working on the sixteenth article of the Thirty Nine Articles there came an order from both Houses of Parliament that

the divines should forthwith "confer and treat among themselves of such a discipline and government as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland and other Reformed Churches abroad". They were also instructed at the same time to prepare a Directory of Worship or Liturgy for use in the church.

It was in pursuance of this order that the Assembly entered upon prolonged debates on the question of church government, debates that engaged so much of the time of the Assembly during the remainder of 1643 and throughout 1644. These labours on the part of the divines gave us what is known as "The Directory for the Publick Worship of God" and "The Form of Presbyterial Church-Government", both agreed upon by the Assembly. They were also approved by the General Assembly of the Church of Scotland in February, 1645.

These two documents form two of the four parts of uniformity in which it was so ardently desired that the whole island should be united. In the Directory for Public Worship we have one of the finest fruits of the work of the Assembly, a document not so well known as the Confession and Catechisms yet one that lies on a plane of excellence not a whit lower than that of the Confession and Catechisms. Nothing in human literature will afford us better instruction in the dignity and decorum that ought to

characterize the public worship of God.

On August 20, 1644, a committee was appointed by the Assembly to prepare matter for a Confession of Faith. The subsequent history of the preparation of the Confession is rather complicated. This history, however, witnesses to the marvelous care and patience with which the divines accomplished the task committed to them.

It was not until September 25, 1646, that the first nineteen chapters of the Confession of Faith were completed and sent to the House of Commons. On October 1st a duplicate was sent to the House of Lords. On October 9th the House of Commons ordered that five hundred copies of these nineteen chapters be printed.

It was on December 4, 1646, that the remaining fourteen chapters of the Confession were completed and it was resolved that the whole Assembly present the whole Confession to both Houses of Parliament. This was done, and on December 10th an order was brought from the House of Commons for the printing of six hundred copies of the Confession. This was the first edition of the whole Confession.

This edition, the first of the whole Confession, did not, however, contain the proof texts. It is of interest to know that the Assembly was quite reluctant to add proof texts. The reason for this was not in the least fear of being unable to support the propositions of the Confession by Scripture but rather that a complete presentation of Scripture proof would have required a volume. However, at the insistence of the House of Commons the Assembly undertook to add proof texts in the margin. Not until January 7, 1647, do we find the Assembly entering upon the debate of proof texts. For the next four months a large part of the Assembly's time was occupied with the consideration of these proof texts. On April 29th this work was completed and on that date the Confession of Faith with Scripture proofs cited on the margin was presented to both Houses of Par-

Young People's Topics

THE article on this page will be an aid in studying the young people's lessons published by the Committee on Christian Education of The Orthodox Presbyterian Church, which may be secured from the Rev. Richard W. Gray, 7 Franklin Avenue, Montclair, N. J. The first eight chapters of the Westminster Confession are being studied during January and February.

liament. The House of Commons instructed that six hundred copies of the Confession with proofs be printed. This was the first edition of the Confession with Scripture proofs added.

The Confession of Faith was approved by the General Assembly of the Church of Scotland on August 27, 1647.

In the records of the Westminster Assembly we find a great deal of debate regarding "Catechism" prior to the date upon which the Assembly entered upon the composition of the two Catechisms with which we are familiar, namely, the Larger and Shorter. This lengthy consideration of "Catechism" fitted the Assembly in very admirable fashion for the framing of the Catechisms that were finally adopted and which we know as the Larger and Shorter Catechisms of the Westminster Assembly.

It was on April 15, 1647, that the Assembly entered upon the debate of the Larger Catechism. Much work had, however, been done for months prior to this by a committee that had been appointed to prepare a draft of both Catechisms. From April 15th the attention of the Assembly was largely devoted to the debate on the Larger Catechism.

It is important to note that George Gillespie, one of the ablest of the Scottish Commissioners, left for Scotland on July 16th. When he left, the Assembly had advanced as far as the question that is Question 94 in the completed Catechism.

On August 9th, when the Assembly was working on the third commandment in the Larger Catechism, the Assembly called for the report on the Shorter Catechism and not until October 25th do we have the first mention of debate upon it. George Gillespie had therefore taken his final departure from the Assembly before the latter entered upon the debate of the Shorter Catechism.

On October 15th the Larger Catechism was completed and it was ordered to be transcribed. On this date an interesting minute occurs in the records of the Assembly. Upon motion by Samuel Rutherford, another of the Scottish Commissioners, it was ordered to be recorded in the Scribes' books that "The Assembly hath enjoyed the assistance of the Honorable Reverend and learned Commissioners from the Church of Scotland in the work of the Assembly; dur-

ing all the time of the debating and perfecting of the 4 things mentioned in the Covenant, viz. the Directory for Worship, the Confession of Faith, Form of Church Government, and Catechism, some of the Reverend and learned Divines Commissioners from the Church of Scotland have been present in and assisting to this Assembly". This shows the jealousy with which the Scottish Commissioners regarded the sanctity of the Covenant and the fidelity with which they discharged their commission. Rutherford took his leave of the Assembly on November 9th.

On October 22nd the Larger Catechism was ordered to be sent to both Houses of Parliament.

Not later than November 25th the Shorter Catechism was completed, for on that day it was delivered to the House of Commons. Both Catechisms were approved by the General Assembly of the Church of Scotland in July, 1648.

To sum up therefore, the period over which the Westminster Assembly completed its work on the five important documents for which it is held in perpetual remembrance extended from October 12, 1643, to November 25, 1647. This is a period of more than four years. The five documents to which allusion is here made are the Confession of Faith, the Larger Catechism, the Shorter Catechism, the Directory for Public Worship, and the Form of Presbyterial Church-Government and they constitute the four heads of uniformity mentioned in the Solemn League and Covenant, the Larger and Shorter Catechisms being both included under the one head of Catechism.

The last of the sessions of the Assembly that is numbered is that of February 22, 1649. This is session 1163.

The work produced by the Westminster Assembly has lived and will permanently live. The reason is obvious. The work was wrought with superb care, patience, precision, and above all with earnest and intelligent devotion to the Word of God and zeal for His glory. Sanctified theological learning has never been brought to bear with greater effect upon the formulation of the Christian Faith. While it would be dishonoring to the Holy Spirit to accord to these documents a place in any way equal to the Word of God either in prin-

ciple or in practical effect, yet it would also be dishonoring to the Holy Spirit, who has promised to be with His church to the end, to undervalue or neglect what is the product of His illumination and direction in the hearts and minds of His faithful servants. Other men laboured and we have entered into their labours.

(CORRECTION: In the issue of THE PRESBYTERIAN GUARDIAN for January 25th, it was stated that the Long Parliament was dissolved by Cromwell in 1652. This is incorrect. It was dissolved by Cromwell in April, 1653.

—J. M.)

News Notes of The Orthodox Presbyterian Church

KNOX Church, Philadelphia: During the holiday season, special music was supplied by the choir. . . . Motion pictures of the 1940 and 1941 Sunday school picnics were shown recently and much enjoyed. . . . The members of the Ladies' Aid Society have set as their goal a gift of \$100 to the building fund before Easter. . . . The Rev. and Mrs. Richard B. Gaffin addressed the January 23rd meeting of the missionary society, and showed motion pictures of their work in China. . . . A large delegation of young people attended a recent Quarryville Bible Conference rally at the Calvary Church of Willow Grove.

Calvary Church, Middletown, Pa.: As a result of the first week of visitation work now being conducted by Miss Margaret Hunt, sister of the Rev. Bruce F. Hunt, several families are planning to attend the church's services. . . . The varsity basket ball team of Wheaton College, whose players and coach are earnest Christians, conducted a service at the church on January 30th. The team is touring the eastern states and playing several college teams.

Faith Church, Pitts Grove, N. J.: The Rev. Edwin H. Rian was guest preacher on Sunday, January 25th. . . . Private George Botbyl, a member of the church who is now stationed at Hawaii, has been reported safe after the recent attack on Pearl Harbor. . . . Nine Sunday school teachers attend a training course led by the pastor, the Rev. Edward B. Cooper.

The Presbyterian Guardian

EDITORIAL

A Conference on the Christian World Order

WE ARE well aware of the clamor of voices today calling for the people's allegiance and proclaiming new world orders. Hitler and his sycophants, through his loud-mouthed truckler Goebbels, have announced a new European order. But of what does such an order consist? It calls for a Teutonic hegemony over the major portion of the Eastern hemisphere. It means the attempted abolition of God and of Christianity, the deification of the state and the crushing of all human liberty. The issue is plain; such a program implies the eclipse of civilization and the enslavement of Europe.

A few months ago there occurred the dramatic meeting on the Atlantic Ocean of Winston Churchill and Franklin D. Roosevelt, the heads of the two most powerful democracies in the world, for the purpose of discussing the progress of the war and of announcing some war aims. In their so-called Charter of the Atlantic they enumerated eight points for world peace; those eight points had, as their foundation, Roosevelt's four freedoms—freedom of worship, freedom of speech and freedom from fear and want. These four freedoms are laudable but they are incomplete and meaningless phrases unless they are built upon a sounder base than man.

In January, 1941, a group of Anglican clergymen under the leadership of the Archbishop of York met at Malvern, England, to discuss the new order of society which must inevitably follow the war and to consider how Christian thought can play a leading part in the reconstruction. The findings of this conference of Anglican liberals can be summarized by the declaration that the brotherhood of man must be the basis for the new order. This is simply the ever-recurring theme of Modernism, which we know

is not according to the Word of God.

These are some of the voices which we hear today and they forcibly remind us that we orthodox Christians have largely neglected to set forth the Christian world order. We have allowed the Modernists to a large extent to preempt this area of the gospel. We have given the impression that we are here on a flying visit for the purpose of rescuing a few souls and then hurrying on.

It is significant that John the Baptist began his ministry by announcing, not a way of salvation for individuals, but a kingdom of heaven. According to the Gospel of Matthew, John came preaching in the wilderness of Judæa saying, "Repent ye: for the kingdom of heaven is at hand". The same is true of our Lord. After He had been baptized and tempted of Satan in the wilderness, Jesus began to say, "Repent: for the kingdom of heaven is at hand".

This kingdom of heaven was a new order of society, a holy, universal brotherhood transcending all national lines, and including in its sphere of influence the whole family of man. When we examine the chief discourses of our Lord, we find set forth the laws of that kingdom—the means of entrance, the conditions of life in it, and its nature. When Jesus had chosen the twelve apostles, He gave them instructions: "And as ye go, preach, saying, the kingdom of heaven is at hand". He sent forth His disciples to establish this kingdom, to bring the old world to an end and the new to the attention of all.

These men of God, in their labors, preachings, and writings, were occupied with the relationships within the kingdom, "this city that hath foundation, whose builder and maker is God". The New Testament closes with the vision of that city coming down from heaven to earth.

This message is preached by the Modernists today as though it meant, mostly, clean houses, fresh air and higher wages. Let us, as Bible-believing Christians, emphasize the preëminent need always of preaching the new birth through the power of the Holy Spirit as essential to entrance into this kingdom. There must be a right relationship to God through Jesus Christ. Nothing can be compared to pleading with men to be reconciled to God. Preach the Christ who died to save sinners; but preach Him also as

turning the hearts of the fathers to the children, of the ruled to the rulers, of the rich to the poor, and the poor to the rich, that He may gather into one grand fellowship of faith in Christ those who are in heaven and upon the earth. In other words, preach the gospel, but preach no truncated gospel.

This is the ground occupied by the Protestant Reformers. Christianity is not only theological but also social and theocratic to the core—which is just another way of saying that God rules in all human affairs. To those courageous and strong-hearted men of the Reformation—Calvin, Latimer, Knox—the sovereignty of God was no abstraction, no academic principle, but the ground of all their sovereignty and authority. It was the basis for every relationship of life in family, state and church, and the foundation for man's freedom. Eliminate this theocratic element from the gospel—the recognition of the divine will in all relationships, the fact that God is king of nations and the church—and you take from Christianity its perspective and unity of teaching.

In order to set forth in a brief way some of the subjects which come within the scope of the world- and life-view contained in the Bible, and which compel a Christian's attention today, Westminster Theological Seminary is sponsoring a conference to be held Wednesday, Thursday and Friday, April 15th, 16th and 17th, at the Philomusian Hall, 3944 Walnut Street, Philadelphia.

The subjects to be discussed are: "The Source and Authority of the Christian World Order", "The Relation of Church and State Today", "Christianity and Democracy", "Christianity and Public School Education" and "Totalitarian Christianity". The speakers will be the Rev. R. G. J. McKnight, Ph.D., D.D., President of the Reformed Presbyterian Seminary, Pittsburgh, Pa., the Rev. R. B. Kuiper, Chairman of the Faculty of Westminster Theological Seminary, the Rev. Henry Schultze, President of Calvin College, Grand Rapids, Michigan, and a fourth speaker yet to be engaged.

Further announcement will be given in later issues of THE PRESBYTERIAN GUARDIAN and we hope that everyone will avail himself of this opportunity to hear these able Bible scholars discuss such important subjects.

—E. H. R.

The Millennial Discussion Continues

Amillennialism in the New Testament: Part III

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

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

IN THE second half of the second century arose the movement known as Montanism. Chiliasm was prominent in the teaching of the Montanists. Tertullian was influenced by Montanism. It is chiefly in his Montanist writings that his eschatological views are to be found. Although at times Tertullian seems to think of eternity as immediately following the resurrection, chiliasm is an essential element in his teaching.

A strong reaction soon set in against the Montanists. The Montanist prophets claimed to be special organs of the Holy Spirit giving a last authoritative message to the church before the consummation. The Montanist extravagances were a telling factor in stirring up the opposition that was to arise to chiliasm in the third century.

About the year 200, Gaius, a presbyter of Rome, attacked the chiliastic ideas of the Montanist Proclus. Gaius declared that millennialism was the invention of the heretic Cerinthus. In his opposition to the materialistic interpretations placed upon the Book of Revelation by the Montanists, Gaius went to the extreme of asserting that its author was Cerinthus.

Besides Gaius there was still another Roman presbyter in the first quarter of the third century who was interested in eschatology. This was Hippolytus who, according to Dr. Stonehouse, "as an exegete, apologist and polemicist . . . is the best representative of his time, and in many respects presages the conclusions to which the church as a whole was to come only after a longer development".

Hippolytus was active in opposing Montanism in the west, but he avoided the radical extremes of Gaius. Hippolytus did not share in the chiliastic expectations held by many in his day. In his treatise on the Antichrist, he says that his aim is to discuss Antichrist's character and the time of his coming, "and how he shall stir up tribulation and persecution against the saints; and what his end shall be; and how the sudden appear-

ing of the Lord shall be revealed from heaven; and what the conflagration of the whole world shall be; and what the glorious and heavenly kingdom of the saints is to be, when they reign together with Christ; and what the eternal punishment of the wicked by fire". This is evidently the general outline of events to which Hippolytus holds. As he enlarges his theme in the course of his treatise, quoting extensively from the Old Testament prophets and from all parts of the New Testament, it is made clear that he expects the saints to undergo tribulation at the hands of Antichrist. Then the Lord will come—to use Hippolytus' own words, "What remains but the coming of our Lord and Saviour Jesus Christ from heaven, for whom we have looked in hope? who shall bring the conflagration and just judgment upon all who have refused to believe on him".

In a passage in his commentary, Hippolytus again speaks of the last events of history. When he tells how the Son of God will come from heaven, he insists that the earthly is done away and the heavenly begins, "that the eternal and indestructible kingdom of the saints may appear". And he says, "When the Judge of judges and King of kings comes from heaven He will destroy all His enemies, and punish all with an eternal fire, and will give the eternal kingdom to His servants".

Harnack lists Hippolytus among the chiliasts, but this is an evident mistake. It is perhaps to be explained by the fact that Hippolytus uses the familiar idea of the creative week as a pattern for human history. The seventh day, however, is, in his teaching, clearly a type of the believer's eternal rest, for he says of the kingdom to be established then: "Finally earthly things shall end, and heavenly things begin; that the indissoluble and everlasting kingdom of the saints may be brought to view, and the heavenly king manifested to all . . . Son of God and Son of man—coming from heaven as the world's Judge".

The testimony of Hippolytus is especially significant because of the fact that he gave so much attention to the prophecies of Scripture. His views are entirely out of accord with both the chiliasm of his day and dispensational premillennialism. To use a modern term, the distinguished leader Hippolytus was an amillennialist.

It was from the Alexandrian school of theologians that chiliasm was to receive its deathblow in the early church. Clement of Alexandria was not primarily concerned about the last things, but he often refers to the second coming and to the great final judgment. He makes no mention of a millennium, but this has been explained as due more to philosophical than exegetical considerations. Clement's Platonism inclined him to take a spiritual view of the future age.

Origen was the successor of Clement as the head of the school at Alexandria. He also was influenced by Platonism, and in his exegesis of Scripture he was often guilty of extreme allegorizing. His spiritual viewpoint excluded chiliasm. He was outspoken against those who looked for the setting up of a material kingdom on earth. Yet Origen's method of interpretation did not lead him to the length of ignoring the great facts of Bible teaching. He regarded as sure the coming of Antichrist and the personal return of the Lord Jesus.

Hagenbach, in his *History of Doctrines*, says that the contest in which Origen had engaged with the chiliasts ended, soon after his death, in practically complete victory for his opinions. Origen's disciple Dionysius became Bishop of Alexandria and succeeded in persuading the followers of a certain bishop Nepos, headed by the presbyter Coracion, to give up their millennial views. Hagenbach observes that "millenarianism was from that time supported by but a few of the eastern theologians".

Cyprian of Carthage is another prominent name from this period. Although a disciple of Tertullian and often listed among the chiliasts, it

does not appear that he looked for an earthly kingdom. He held with Tertullian that the end was imminent, and he shared the notion so often found in the teaching of chiliasts that the world was to last six thousand years. He is very clear, however, that when Christ comes it will be as a judge. He conceives Christ's rule as king to be a reign in eternity, in a kingdom which is not to be thought, in any sense, as of this world, and a kingdom that is unending.

Methodius, Bishop of Olympus in Lycia, who was martyred in 311, held to a spiritualized form of chiliasm. The historian Eusebius, who lived at this same general period, had a very low opinion of chiliasm and chiliasts. Western leaders who were millennialists were Commodian, Lactantius, and Victorinus. Lactantius, says Shedd, was "the only man of any note in the fourth century who defended the system".

Athanasius, Bishop of Alexandria from 329 to 373, had a simply-stated eschatology. Nowhere does he speak of the future kingdom of Christ as earthly and temporary. When Jesus comes He will judge the world; the good will receive the heavenly kingdom and the evil will be cast into the eternal fire and outer darkness spoken of by the Lord. The Athanasian Creed expresses his view succinctly: "at whose [Christ's] coming all men shall rise again with their bodies, and shall give account of their own works".

Reference must be made to Augustine, the greatest theologian of his age. In the *City of God*, he says that he was once himself a millennialist, but has come to reject the chiliastic view as "carnal". He understands the binding of Satan referred to in Revelation 20 as the fulfilment of Jesus' cryptic words: "No man can enter into a strong man's house, and spoil his goods, except he first bind the strong man". Augustine says that Satan is the strong man, and he is bridled and restrained in power so that he cannot seduce and gain possession of those who are to be freed. The reigning of the saints with Christ is to be regarded as a present actuality. The first resurrection is unto spiritual life; the second resurrection is unto physical life and occurs at the coming of Christ. The living saints will be caught up to meet Him in the air. The unrighteous will be raised for their everlasting judgment. Then will appear

January and February Book List

BECAUSE of the very much greater cost of mailing books to points outside the United States, we have found it necessary to request Canadian and foreign members of the *Christian Book-of-the-Month Club* to add to their remittances ten per cent. of the retail list price of each book ordered. In most cases the postal charges are greater than this amount, but *THE PRESBYTERIAN GUARDIAN* is glad to absorb the difference on all orders paid in advance. Books charged by Canadian and foreign members will be billed at the discounted price plus the actual shipping charges. No postal charges whatever are made on books mailed to points within the United States.

CRUDEN'S COMPLETE CONCORDANCE. An indispensable tool for the serious Bible student, and an absolute necessity for the Christian who wants to study God's Word. Price to members, \$1.60 (retail list price, \$2; members save 20%).

THE CHRISTIAN ATTITUDE TOWARD WAR, by Loraine Boettner. An exceedingly timely book, and one that every intelligent Christian in a nation at war should read. Price to members, 80c (retail list price, \$1; members save 20%).

CALVIN AND CALVINISM, by B. B. Warfield. A collection of articles on John Calvin and on the Reformed theology, by the brilliant Princeton theologian. A classic of Calvinistic literature. Price to members, \$2.40 (retail list price, \$3; members save 20%).

PILGRIM'S PROGRESS, by John Bunyan. A delightfully compiled and illustrated edition of the Christian classic, in a volume especially suited to children and young people, and popularly priced. Price to members, 80c (retail list price \$1; members save 20%).

MORE THAN CONQUERORS, by William Hendriksen. Carried over by popular demand from the December list. Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

new heavens and a new earth in which the glorified people of God shall dwell.

The views of Augustine were so generally accepted that S. J. Case was led to remark that Augustine laid "the ghost of millenarianism so effectively that for centuries the subject is practically ignored".

The survey of eschatological teaching from the year 150 to the age of Augustine indicates that chiliasm, though for a season flourishing in both the east and the west, was still by no means at any time universally held. In every generation there were those who rejected it in favor of the view that when Christ comes it will be to judge the wicked and to set up, not an earthly and temporary kingdom, but a heavenly and eternal one. The weight of early Christian opinion would seem to be much more on the side of what is now called amillennialism than on that of premillennialism.

Millennialism Since Augustine

Millennialism appeared occasionally in the Middle Ages, though Hagenbach says it was the heretical sects that from time to time revived it. The approach of the year 1000 stirred an almost universal apprehension that the end of the world was at hand. This was due, however, not to premillennial beliefs but to a widely-held notion that the thousand years spoken of in Revelation 20 commenced with the first advent of Christ. The establishment of the church was regarded as the first resurrection and as the first epoch of the kingdom of a thousand years. This explains the great excitement that prevailed as the year 1000 drew close.

At the time of the Reformation, millennialism reappeared: it was an item in the teaching of the heretical sect, the Anabaptists. The last article of the Lutheran Augsburg Confession reflects the prevailing Protestant opinion and condemns chiliasm. The Confession states that its framers "reject all those who spread the Jewish opinion, that prior to the resurrection of the dead the pious shall receive the administration of the world and then shall bring the ungodly under subjection".

Calvin reveals what amounts to contempt for millennial ideas when, in Book III, Chapter 25, of *The Institutes*, he says that Satan has tried to corrupt the doctrine of the resurrection by various fictions: "not to men-

tion that he began to oppose it in the days of Paul, not long after arose the millenarians, who limited the reign of Christ to a thousand years. Their fiction is too puerile to require or deserve refutation". Calvin's treatment of the resurrection makes it plain that he regards the coming of Christ as having reference both to the eternal blessedness of the saints and the eternal condemnation of the wicked.

The English Confession of Edward VI, which was later condensed into the Thirty Nine Articles, condemns millennialism in nearly the same terms as those used in the Augsburg Confession. Shedd points out that the Belgic Confession "guards the statement respecting the second advent of Christ, by teaching that the time of its occurrence is unknown to all created beings, and that it will not take place until the number of the elect is complete". The Confession thus rules out the possibility of a millennial salvation for those who had not received Christ prior to His return. The Second Helvetic Confession is very strongly worded; the article on Judgment contains this sentence: "Moreover, we reject the Jewish dreams that there will be before the day of judgment a golden age upon the earth and that the pious will take possession of the kingdoms of the world, after their enemies, the ungodly, have been subdued. For the truth of the Evangelists (Matthew XXIV and XXV; Luke XVIII in like manner) and the Apostolic teaching (II Thessalonians II and in II Timothy III and IV) are found to present something very different" (Chapter XI, Article 14).

As a final example of the position taken in the creeds of Protestantism, I cite the teaching of the Westminster Confession of Faith and Catechisms as given in the answers to Questions 87 and 88 of the Larger Catechism:

We are to believe, that, at the last day, there shall be a general resurrection of the dead, both of the just and unjust: when they that are then found alive shall in a moment be changed; and the self-same bodies of the dead which are laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ. The bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, and incorruptible, and made like to his glorious body: and the bodies of the wicked shall be raised up in dishonor by him as an offended judge.

Immediately after the resurrection shall follow the general and final judgment of angels and men: the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord.

Although there were several premillennialists in the membership of the Westminster Assembly, it is abundantly clear that the premillennial view received little comfort in the doctrinal statements handed down to us by that justly revered body of learned theologians.

The foregoing review of the creeds of the leading Protestant bodies shows a consensus of formal opinion that is definitely opposed to millennialism. It is the historic position of Protestantism that the coming of Christ is the signal for the general and final judgment. The amillennial view of the Lord's return has at least the advantage of being squarely in line with the great Reformation creeds.

It was early in the seventeenth century that postmillennialism began to be seriously advanced among Protestants. Whitby's treatise on the millennium is often credited with being the first statement of the point of view that Revelation 20 refers, as Brookes phrases it, "to a spiritual millennium, consisting in a universal triumph of the Gospel, and the conversion of all nations, for a thousand years before the coming of Christ". The origins of postmillennialism go much farther back, however. As was seen, there is an approach to postmillennialism in some medieval expositors. The Scottish divine, James Durham (1622-1658), expressed the opinion that the millennium began about the year 1560. John Bunyan slightly antedates Whitby; in his tract, *The New Jerusalem*, he expounds Revelation 20 in terms of the postmillennial conception.

The foremost defender of postmillennialism in the last century was David Brown, whose *Second Advent* is an able presentation of the view. The leading postmillennialists since Brown were Charles Hodge and B. B. Warfield. Postmillennialism never found expression in any of the great creeds. Its influence in our own day seems to be very slight in conservative circles.

Premillennialism is today, as has been the case for fifty years, the most vocal of the three leading views of the Lord's coming. In the eighteenth and nineteenth centuries a great interest

in chiliasm arose that continues strong to the present moment. The expositor Bengel is recognized as the one who gave the real impetus to the revival of premillennialism. Other great names associated with its rising tide of acceptance were Alford, Lange, Delitzsch, Bonar, Tregelles, and Zahn.

Notice ought to be taken of the origin of the prevailing form of premillennialism—that which was, in my first article, called dispensational premillennialism. Old-fashioned premillennialism, which is not without numerous adherents in our time, holds that the second coming of Christ will be open, glorious, visible to all the world. Dispensational premillennialism holds to a coming of Christ in two stages: the first is marked by the secret rapture of the saints, who are caught away to meet the Lord in the air; the second reveals the Lord to all the world, which for seven years has lain in the grip of Antichrist and is at Jesus' return to the earth released to enjoy His millennial reign.

This new form of premillennialism was introduced about 1830 in the writings of J. N. Darby, a leader of the group that came to be known as the Plymouth Brethren. W. E. Blackstone's *Jesus Is Coming* spread the view far and wide in America. In recent years *The Scofield Reference Bible* has been the great textbook of dispensational premillennialism.

Any contest that is being carried on with premillennialism today is being waged mainly by amillennialism. Some critics of the latter view have been disposed to regard it as a form of postmillennialism, or as a retreat of a rather recent origin from that prophetic position. The preceding review of the history of the millennial discussion has, however, made it plain that what is now called amillennialism, for lack of a better term, is an exceedingly ancient and respectable point of view. The conclusion has already been stated that the great weight of traditional opinion is to be characterized as amillennial. And the claim of some premillennialists to have the support of the overwhelming testimony of church history has been shown to be groundless. The judgment of Shedd has been seen to be entirely correct, that "millenarianism was never the ecumenical faith of the church, and never entered as an article into any of the creeds; that millenarianism has been the opinion of individuals and

parties only—some of whom have stood in agreement with the catholic faith, and some in opposition to it”.

The question of the relative merit of the three views of the coming of Christ is not, of course, to be settled by a weighing of historical testimony or the adding together of names of

authorities. We can only be satisfied of the correctness of a doctrine if it is found to be clearly taught in the Holy Scriptures. In the next article we shall begin to consider the teaching of the New Testament on the doctrine of the return of the Lord Jesus Christ.

Robert Moffat

Missionary Heroes of the Past: IV

By the REV. ROBERT S. MARSDEN

PERHAPS the greatest of the pioneer missionaries to South Africa was Robert Moffat, whose career spanned half a century. Moffat was born in Scotland in 1795 and spent his whole adult life, until he was seventy-five years of age, in missionary activities under the London Missionary Society, which supported so many illustrious early missionaries.

The work of Robert Moffat contrasts sharply with that of the missionaries to the Orient who have been the subject of our previous studies. In the Orient the missionaries found a highly developed culture built up over a period of many centuries. That culture had a refinement of its own, albeit a pagan refinement. In Africa no such ancient culture was met, but the grossest of heathenism. In place of well formulated religion, which existed in the Orient, the missionaries encountered only the basest of superstition. In the Orient there had been a vast trade carried on, at least at trading centers, for a number of years. In South Africa, except for the colony at the Cape of Good Hope, there had been not even any exploration, and the tribesmen comparatively near the Cape were completely untouched by European influence. Tribes of head-hunters and cannibals abounded within easy reach of the Cape Colony and, in the dry desert-like wilderness to the north, little attempt had been made to subdue them.

It was to an uninviting Africa that Moffat went, and the Lord had well fitted him for the task which he undertook. He was one of the most versatile of men—he worked effectively as a builder, a farmer, a smith, a teacher, a general, and a statesman. He was brave far beyond the ordinary, and his bravery was often a rebuke to the

flamboyant show of bravery which the natives made, a “bravery” which collapsed under trial. On one occasion, for instance, it was rumored that a savage tribe was laying waste villages a hundred miles to the north. No one had seen them; no one was even certain of their existence, and all were afraid even to investigate. Moffat, accompanied only by his servants, made the journey to the very camp of the enemies, determined their numbers and their methods, as well as their plans for conquest, and, returning to his village, prepared the tribesmen to defend themselves against the savage onslaught.

At another time there had been a drought lasting many months, and the heathen chieftains had sent for a well-known rainmaker. They had sent to a distant village for this famous personage, and almost at the very time of his arrival there was a light shower of rain. A few such light showers were all the rainmaker could “produce” over a period of several months, while the people sought to conform to his fantastic demands. On one occasion he promised rain if they could produce for him a perfect baboon, alive. Those baboons which the natives could catch were all more or less injured, and could not be offered as sacrifices, according to the rainmaker. During this whole time, of course, the missionaries constantly informed the people that the rainmaker was a faker, while the rainmaker continually insinuated that it was the missionaries who kept the rain away. He convinced the people that the clouds were too frightened to give rain when the pale faces of the missionaries were seen, and the missionaries were required by the tribal chieftains to keep their heads down lest they continue to frighten the

clouds. The rainmaker went to great lengths to have the missionaries killed and offered as sacrifices to the rain gods, but Moffat defied the faker to his face, and at length pled with the tribesmen that the faker’s life be spared when his deceit finally was uncovered. These exploits of bravery did much to endear Moffat to the savage tribesmen, for they saw in them a very practical demonstration that he actually believed in the immortality which he preached.

Moffat’s work may be said to have been predominantly extensive, rather than individually intensive in the manner, for instance, of the work of Adoniram Judson. An early biographer deems it a compliment to Moffat to say that he was one who held a broad view of missionary labor, with emphasis upon the civilizing influence of Christianity, and that at the time of his departure from Africa his labor had produced a number of villages where the natives were “more or less Christian”.

The above remark must not in any sense be interpreted to mean that Moffat was not interested in individual souls, for he made a number of very notable converts. Not the least of these was a savage, one of his first converts, who had become well-known in history and story, and whose conversion made Moffat famous early in his career. Africaner was the name of the savage, and he had been a chieftain among the Hottentots. The Dutch farmers, who had come to South Africa in great numbers, had gradually forced Africaner and his tribesmen off the land, and had subdued them to the point where they were no longer a proud independent tribe, but had become virtual slaves. A series of indignities visited upon Africaner caused him to rise in revolt, and when strong measures were used to quell the revolt, Africaner became a terror to the whole white community. His name became a household horror throughout the Cape Colony. Shortly after his arrival in Africa, Moffat determined to remove to Africaner’s village, and he boldly did just that, against the advice and pleadings of his friends and missionary associates. Many predicted his early demise, and pictured for him the tortures which should precede his death. Africaner received him in a kindly manner, however, and before long had become a Christian, as also

had many of his tribesmen. Thereafter for some years Moffat and Africaner were fast friends, Moffat even taking Africaner with him on a visit to Cape Town, where he was well received and was used as a living evidence of the power of the gospel over the heart of one whose reputation was blacker than the blackness of his skin.

In addition to his active missionary labors, Moffat also showed himself a scholar. Singlehanded he translated the whole of the Bible into the Bechuana language. He also had time to be a loving husband to a very unusual

wife, and a kind and wise father to a large family. One of his daughters was married to the great explorer and missionary, David Livingstone. In 1870 Moffat retired to England, where he spent the remaining years of his life enlisting others in missionary service in the Africa he had come to love. Excerpts from the story of Moffat's life are charmingly related in a children's missionary book, *Rivers of Water in a Dry Place*, published not long after Moffat's death by The Religious Tract Society of London, and available in a number of the public libraries in this country.

the throne in troublous times. It was Nebuchadnezzar, king of Bablyon, who had constituted him ruler in Jerusalem, and he ruled only at the pleasure of that monarch.

For several years Zedekiah tolerated the arrangement, but finally rebelled against the overlordship of Babylon. It was a disastrous move. In the ninth year of Zedekiah's reign, Nebuchadnezzar and the Babylonian army came with the set purpose of taking the city and putting down the rebellion. They took up the siege of the city, and soon famine threatened the inhabitants. The situation was grave indeed.

At this juncture, the king remembered the prophet Jeremiah who shortly before, on a false pretext, had been thrown into a dungeon. Zedekiah knew that the only real hope for the deliverance of the city lay in the God whom Jeremiah served. He recalled how God had freed Jerusalem from a like siege by the Assyrian army in the day of King Hezekiah. Perhaps God would deliver the city again. He would ask the prophet.

In accordance with his decision, he removed Jeremiah from the dungeon and talked with him in secret, only to learn that God would have the defending forces capitulate to the Chaldeans and seek mercy at their hands. Zedekiah would not consent to such a course of action. It was entirely distasteful to him. Moreover, he feared the wrath of the princes if it should become known that he was even considering such a move.

The rest of the story is but a rehearsal of how he sought to protect Jeremiah from ill at the hands of the princes, only to deliver him over to them when they sought his life. These princes hated the prophet, his prophecy of doom for the nation and his insistence that the only thing to do was to surrender; and though Zedekiah would have shown him a certain amount of favor as God's prophet, yet he dared not run the risk of incurring their enmity.

Weighed in God's balance, Zedekiah was found wanting. But what was his sin? It lay not alone in deliberate rebellion against God and divine ordinances. Zedekiah's sin was not so much in the form of open wickedness and defiance of God as was that of Jehoiakim. One gains from the Bible record the impression that Zedekiah was at times inclined to hearken unto God's prophet and do

The Sin of Vacillation

A Meditation on Jeremiah 37:11—38:28

By the REV. BURTON L. GODDARD

THE aged Jacob said of his first-born son that he was "unstable as water". Now instability and vacillation are sisters. What is true of the one is true of the other, and water is about the most unstable substance imaginable. I drop the anchor of my boat. It falls like a plummet to the bottom, dividing the waters like a knife. But as speedily as the waters separate, just so quickly do they reunite. I lay my hand gently on the water's surface. Under its simple weight the waters flee away, only to return when the hand is removed. I take a tiny feather which the wind has tossed about with abandon. It is a poor instrument, but even so it is powerful enough to cut the water's surface and disturb the glass-like calm. Who would like a moral character as weak and unstable as water? A vacillating person has such a character.

Vacillation Defined

Vacillation is commonly a sign of weakness. We know what is right but have not the courage and strength of moral character to follow the right. We are willing rather to disobey conscience and sin against God. We consider the right way, which is generally the hard way. We are somewhat inclined to go that way because it is the honorable way and the way of truth. Yet we fear the consequences. We are afraid of what men will say about us and do unto us. We see our lives or positions or health in jeopardy and quickly gravitate toward another

course. In the end, we take the easy way and endeavor to appease conscience by all manner of excuses. That is vacillation—and sin!

Vacillation is bad enough in any circumstance, but it is most serious and deplorable when one is directly confronted by the Word of God. God lays upon us specific commands. We admit His sovereignty and the righteousness of that which He tells us to do. We ought to obey without question and without delay. The unstable man does not. He is given to indecision. He thinks it over. Half resolved to obey, he hesitates. The price of obedience is too high. Selfish desires would have to be sacrificed. He dwells on those desires and the prospect of fleshly delights which they will bring. Then, having entered into temptation, he yields to temptation.

It is so also with the invitations and promises of God. God urges sinners to confess their inability to save themselves, to trust in Christ for salvation, and to come humbly to Him for eternal life. The vacillating person "believes and trembles", but is true to his nature and never takes the final step of casting from him the crutches of his own righteousness and grasping the cross of Christ as his only hope and stay.

Vacillation Illustrated

As I read the 37th and the 38th chapters of Jeremiah, I am particularly impressed by the vacillation of King Zedekiah. Zedekiah had come to

that which was right. He was prevented from so doing by his own weakness and vacillation.

Vacillation Condemned

The Scriptures, in summarizing his life, read thus: "He did evil in the sight of the Lord". That is God's way of saying that he died in sin and that his sin will condemn him in the final judgment. It is God's way of saying that vacillation is a grievous sin and itself worthy of condemnation.

Also in God's Word we are told that this man, who was too lacking in moral character to do the revealed will of God, fled from Jerusalem when it fell after a two-year siege, was captured in flight and was severely punished by his captors. His sons and Judah's princes were executed in his presence, after which his own eyes were put out and he was carried away to die in captivity. God did not save him from this catastrophe. Again, that was God's way of saying that vacillation is a sin which removes one from divine protection, love and mercy.

Fortunately, there is a cure for this dread disease. Our Lord says to us, "My strength is made perfect in weakness". Paul declared, "I can do all things through Christ which strengtheneth me". God could have strengthened Zedekiah and made him steadfast in moral character, but Zedekiah refused to commit his life to God. He who trusts in Christ as his Saviour, though he be naturally vacillating, can and should have a moral character firm and unmovable, for Christ is then the Rock upon whom he rests.

The first thing we must do is to make sure that Christ is our Rock. The second is to trust Him to supply strength of character in order that we may not waver in the moral walk of life set before us. Trusting in Christ for strength, let us make a three-fold vow: To have nothing to do with evil, to be true to the Faith and to do the right. This was once the Baptismal Vow of a certain church, but we may well appropriate it for ourselves. We must not vacillate in things moral or religious. In these spheres, vacillation is sin!

Today in the Religious World

By THOMAS R. BIRCH

Merging the Mergers

IN LATE years the Christian world has witnessed a tragic but gigantic trend toward the complete suppression or annihilation of doctrinal distinction among the denominations and the welding of all nominal Christianity under the single banner of the brotherhood of man. We have seen the rise of such antichristian bodies as the Federal Council, the World Council, the Foreign Missions Conference and the Missionary Education Movement. The major denominations seem drunk with the heady wine of interdenominationalism and determined to drown themselves in a sea of church unionism. So it is not surprising that the latest communiqué from Modernism's G.H.Q. reports a plan to merge eight agencies already operating in the interdenominational field into a single corporate body to be known as "The Council of the Churches of Christ in North America". The agencies are: the Federal Council, Interdenominational Council of Religious Education, Home Missions Council, Foreign Mis-

sions Conference, National Council of Church Women, Council of Church Boards of Education, Missionary Education Movement, and the Association of Council Secretaries.

Some day, in a Buck Rogers Flash Gordon future, merger will have merged with merger until, silent upon a peak in Darien, stands the last council secretary of the ultimate merger of every merged body in the world. His modernist heart broken by the impossibility of merging with anything else, he will cast himself in desperation into the restless sea. The tide will bear him outward and merge him lovingly with the broad waters of the ocean. And his modernist colleagues back home will start the process all over again!

Time Stagers On

Frequently we have reported in this column that new steps toward union of the Northern and Southern Presbyterian churches have been taken. So little, however, is accomplished by these halting moves that we hesitate

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to mention further activity along the same lines. We hope that the whole project will die aborning, and that the efforts of a bureaucratic minority will be insufficient to persuade the Southern assembly to consummate the merger.

At a joint meeting of sub-committees of both denominations, held last December in Knoxville, Tennessee, a tentative unity program was outlined. The plan called for the creation of eighteen synods as part of a new church organization. These proposed synods would be a little more powerful than present synods, and would be somewhat similar to the jurisdictional conferences in united Methodist circles. The difficulty so far as the Southern church representatives were concerned lay in the likelihood that the identity of the smaller denomination would be first eclipsed and finally swallowed up by the vastly larger Northern neighbor.

"Everything being considered by the sub-committees is of a tentative nature", tentatively assured stated clerk William Barrow Pugh, secretary of the joint meeting. The sub-committees will meet again in Atlanta on January 27th, and they hope to arrange a joint meeting on March 5th of the Departments of Church Cooperation and Union, of both churches, in Cincinnati.

Missionaries in War Zones

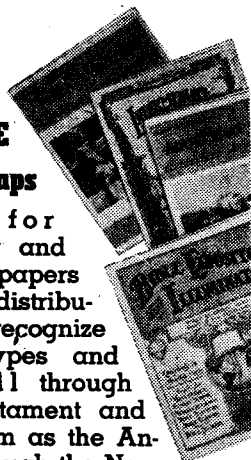
According to the Foreign Missions Conference of North America, there are 1,484 missionaries of Canadian and American Protestant churches caught in the Japanese occupied or threatened regions of the western Pacific. By far the largest number are in occupied China, and the next largest in the Philippines. The most that has been heard from such missionaries is that they are being treated

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"with courtesy and consideration". Dr. Charles W. Iglehart, former missionary to Japan now serving as a consultant to the International Missionary Council in New York, said that he believed most of the male missionaries in Japan were in detention and that women were being held in communal groups on college campuses or American-owned compounds. We hope that Dr. Iglehart is right, but we cannot place great trust in his optimism; other remarks of his seem to indicate a fondness for wishful thinking and an implicit faith in the kind and benevolent disposition of the Japanese toward Americans and, in fact, toward humanity in general.

Hitler to Protect the Church

The Catholic Herald of London has recently published a report of a concrete plan whereby the Russian Orthodox churches in most of the Nazi-dominated countries of Europe are to be hammered into a unified Orthodox Church under Hitler "protection" with its patriarchate in Breslau. Affected areas include occupied France, Jugoslavia, Poland, Slovakia, Hungary, Austria, Rumania, Bulgaria, the Ukraine and White Russia. In at least four of these countries the church is already completely under German influence. In view of the Nazi ideals of religion and the proposed Nazi church of the future, Hitler "protection" will probably not vary from the political and military formula it has already followed in the now-occupied countries.

Nazi Church Head Dies

In December Dr. Hans Kerrl, German Minister of Religious Affairs since 1935, died in Berlin. Typical of the doctrines which Kerrl propagated as Nazi arbiter of religion is this statement issued by him:

"There has arisen a new authority as to what Christ and Christianity really are—that is, Adolph Hitler is the true Holy Ghost".

Totalitarian Captain

Last year we reported the story of the totalitarian colonel, Early E. W. Duncan, Commander at Lowry Field, Denver, who threatened to prohibit the attendance of his men at churches whose pastors did not support the government's foreign policy. This month a captain has followed in the colonel's hobnailed footsteps. In Phoenix, Arizona, the members of the First Methodist Church are seething because of a warning delivered to their pastor by a reserve army captain that investigators would be in his congregation on "Freedom Sunday", November 16th, to discover whether student airmen in near-by training fields would be permitted thereafter to attend services in the church.

We hope that such incidents are now to be forever ended, and that those in command in the armed forces will find, in the grim business of war, sufficient outlets for their passion for authority and for their pentup energies to make such demonstrations unnecessary for the bolstering of their warped and un-American psychoses.

American Council Rival

There has been launched what appears to be the forerunner of a competitive organization for the purpose of uniting evangelical churches in the manner that was announced a few months ago as the aim of the American Council of Christian Churches. "The Temporary Committee for United Action Among Evangelicals" has asked a number of conservative leaders the question: "Do you believe that a united front of evangelical Christianity is a necessity in our country today?" The answers that are received will determine the call to a conference in St. Louis next April. Declaring that "evangelical Christianity in this country is without organizational cohesion", Ralph T. Davis, secretary of the committee, lists three of the needs which his organization

would attempt to fill: "(1) A 'front' for evangelical organizations in relation to the government; (2) a clearing house in all matters of common interest and concern; and (3) a means of presenting to an unbelieving world a demonstration of the determination of those of like precious faith to stand unitedly against the forces of unbelief and apostasy which threaten our liberties and our very civilization."

The closing paragraph of the letter contains this veiled reference, presumably to the American Council: "We should make it plain to you that this movement has no identification with any similar enterprise of which you may have recently heard". We like the approach of the new committee better than that of the American Council. We hope that it will avoid the pitfalls of attempting to be the voice of evangelical Protestantism and of attempting to issue doctrinal pronouncements. If so, and if its activities are restricted to those fields in which it may properly function, we shall wish it Godspeed.

How Strong Was Our Mountain

(Concluded From Page 34)

of our day—divorce, social corruption, and immoral literature; we must preach fully as much, if not more, against the sinful errors of modern thought in every sphere of life. Modern paganism is, as never before, entrenched in an intellectual fortress, built by philosophy and science, defended by educated pagans in all walks of life. We must overthrow that intellectual fortress with a presentation of the gospel which will hit man's intellect. That all-important part of our work has been sadly neglected. "Revivals" in the generally accepted sense of that term are bound to miss the mark in this respect. Our evangelism must be an all-out warfare against pagan philosophy, not merely a shot in the dark at the pagan's emotions. Let us never assume that all men know they are sinners; let us show them they are sinners, and show them where it will hurt the most—in every thought they think. Yes, this takes careful and thorough preparation, intense study. It also requires far more zeal, far more enthusiasm, and far more patience than the superficial evangelism to which we have become

accustomed. Anyone can shout "Hallelujah", but it is an exacting task to wield the two-edged sword of the Spirit against the armor of modern paganism. Yet that is the only way in which we can successfully evangelize the modern world. If we are faithful to God's Word in this total war, God will give us the victory.

The second practical observation may be a little harder for us to accept, but it is only the necessary result when we seek for an evangelism that will be faithful to God's truth and applicable to the present conflict. It is simply that we must give up the idea that the entire evangelistic program of each church consists principally of a few weeks of special services, conducted by a visiting speaker, and accompanied by much enthusiasm and excitement. Such a program is unworthy of our church's high calling, for it falls far short of the painstakingly thorough work which God commands us to do and which is so imperative in the modern crisis. Is it not even sinful to pray that God will bless such meetings when the church has deliberately neglected the work of evangelism for the other fifty weeks of the year? We would not want to give the impression that such meetings are worthless, for God has often blessed them richly. Yet we cannot escape the conviction that such a program, if it comprises the church's entire evangelistic effort, does little more than scratch the surface of the work to be done. A congregation of God's people could be benefited far more by a program of Christian education, by more doctrinal preaching and study: in short, by a year-round emphasis in each congregation on the whole counsel of God. As for the results of such special meetings on unbelievers, they are seldom as great as the evangelist or the church claims. A tremendous number of pagans—usually the so-called "upper classes" of society—are virtually untouched by the average evangelistic program. Many others who attend the meetings are needlessly and heedlessly antagonized toward the gospel by the shallowness and cheap flamboyance of the unscriptural methods which all too often characterize evangelistic campaigns.

In spite of all of this, there is, of course, nothing inherently wrong with annual seasons of intense evangelistic effort. We only mean to say, and we

With this article we close the series on the Crisis in Evangelism. The authors would be glad to correspond with any reader who may have further questions, criticisms, or objections in regard to the principles set forth in the articles, or in regard to any details or practical problems related to evangelism in our age. Address all communications to the authors in care of The Presbyterian Guardian, 1505 Race Street, Philadelphia, Pa. If any of the discussions arising from such communications are considered by the editors to be of sufficient general interest, they will be published in future issues of The Presbyterian Guardian.

must say it emphatically, that such campaigns must be freed from the superficial trappings so often associated with them; and furthermore that, if we are to have an annual series of evangelistic meetings, even when they are conducted according to the principles of the Bible, the series should be only a small part of our evangelistic effort. We must adopt a far more complete plan, in the light of God's Word and of the present crisis. The details of the plan may vary with the facilities of the individual congregation, but the outline would be, in general, as follows: First, both the pastor and the people must prepare themselves for this conflict far more thoroughly than has ever been done before—by classes to study modern paganism and the Reformed Faith, by sermons on the truth of God's Word for the world today, and by discussions of individual cases. Secondly, the actual work of evangelism must be carried on fifty-two weeks in the year, not just one or two. This can be done by visitation, by daily conversation, by intensive personal work (which must also be carefully planned and tactfully executed), and by public meetings. We would suggest as our private opinion that occasional public meetings, once a month or once a week, will do much more to impress the unbeliever than a week or two of much-publicized high-pressure salesmanship. Furthermore, these meetings must be conducted with much more emphasis on what the unbeliever

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thinks about than on how the unbeliever feels; and they should inform the unbeliever more about how the Christian thinks than about how the Christian feels. In short, in this perpetual evangelistic campaign we must apply the Scriptural methods of evangelism which we have been talking about, rather than the superficial and dangerous methods of the typical pietist revival. Yes, this work will seem slow. But if we do it in this way we will be obeying God, and we can conscientiously leave the results in God's hands. We will be following our Lord's example in telling men what it means to be His disciples and in urging them to count the cost, rather than following the all too common practice of dragging men into the kingdom by the collar when they are drugged with the sweet perfumes of sentiment.

Who can say what the future course of our infant church will be? Perhaps it will never understand the conflict it is in, never recognize it for what it is, never see what the crisis in evangelism consists in. If so, we are convinced that we cannot possibly hope for a successful application of the faith it has chosen to the conditions of the times. Still utilizing a sixteenth century application of its faith to a sixteenth century conception of its conflict, our church will fail utterly to meet a twentieth century pagan challenge. In fact, we are very much afraid that the situation would be even worse; our church might even fail to rise to the heights of the Reformation church. If the nature of the conflict is not understood, we can see nothing ahead but a hopeless and compromising union of our church's efforts with other ecclesiastical bodies which have an equal zeal and a like misunderstanding of the problem. Then, instead of proclaiming God's truth, the Reformed Faith, as a system that upholds God's sovereignty in every sphere, our church will—at best—preach a broad, compromising brand of "fundamentalism", with perhaps an occasional mild injection of the "five points" of Calvinism. When that weak-kneed, hit-or-miss "Calvinism" comes in, the system of truth which we call the Reformed Faith goes out, for then that system will fail to dominate all of our thinking and all of our preaching. Look for our church then to be overwhelmed in the rising savage environment.

On the other hand, by the grace of God, this infant church may take the opposite course. If so, it will realize that the battle is one of opposing philosophies. It will then, by every means, seek to expose the emptiness of the current philosophies, which are but one philosophy; and will inculcate into the people entrusted to it that true and only valid philosophy which underlies the Word of God and which is revealed in that Word—the consistent, all-inclusive system of truth, the Reformed Faith. God grant that the church, our church, may take this latter course. "The night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."

**MEN'S COMMITTEE HOLDS
 DINNER IN NEW JERSEY**

THE Men's Committee of Westminster Theological Seminary, formally organized last year, held an important meeting on Friday, January 23rd, at the Hotel Suburban, East Orange, New Jersey. The meeting was preceded by a banquet, and about sixty persons were present from all parts of the state and neighboring areas. Included among the churches represented were The Orthodox Presbyterian Church, the Reformed Church in America, the Christian Reformed Church, the Presbyterian Church in the U.S.A. and the Baptist Church. Ruling Elder Alfred P. Stapf, President of the Men's Committee, presided.

Greetings were brought by Ruling Elder Matthew McCroddan, the Rev. Richard W. Gray, the Rev. Walter C. Jent, and the Rev. Lawrence J. Borst. The Rev. Edwin H. Rian, President of the Board of Trustees of Westminster Seminary, told of the varied fields of activity of Westminster alumni, and of their high regard for the unique training they had received at the seminary. Dr. Cornelius Van Til, Professor of Apologetics, spoke on the kind of gospel that Christian ministers must preach in the world of today.

It is hoped that many similar meetings in the interests of Westminster Seminary will be held throughout the country.