

# The Presbyterian Guardian

July 10, 1942

VOLUME 11, NO. 13

J. Gresham Machen  
Editor 1936-1937

One Year—\$1.50

Published Twice Each Month—Ten Cents a Copy

Eight Months—\$1.00

#### EDITORIAL COUNCIL

1505 Race Street  
Philadelphia, Pa.

John P. Clelland  
Edwin H. Rian

John Patton Galbraith  
Leslie W. Sloat

R. B. Kuiper  
Leslie W. Sloat

Thomas R. Birch  
Managing Editor

## What God Can Do Through The Orthodox Presbyterian Church

The Substance of an Address Delivered at the Ninth General Assembly

By the REV. ROBERT K. CHURCHILL

Pastor of Covenant Orthodox Presbyterian Church, Berkeley, California

"According to your faith be it unto you" (Matt. 9:29).

"Now unto him that is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20).

I HAVE not come back to this assembly to speak as one who has been a success in the building of a great church. Rather would I say with the apostles of old, "We have toiled all night and have caught nothing". Increasingly has the burden of the Lord been upon me for our lost generation, many times have I wept because of our apparent impotency to arrest the indifferent multitudes drifting to eternal ruin. But, out of this despair, God has flashed a message of great encouragement and it is this message which I bring tonight. My topic is "What God Can Do Through Our Church, If We Believe".

### The Necessity of This Faith

Two blind men had stumbled along through the crowds trying to follow Jesus and, as they felt and groped their way, they cried, "Thou Son of David, have mercy upon us". Jesus turned to the persistent men and said, "Believe ye that I am able to do this?" Immediately they said, "Yes, Lord". Then, as Jesus touched their sightless eyes, He uttered these strange words of our text: "According to your faith be it done unto you". I want those words to search our hearts tonight. May the Holy Spirit address them to us. What if Jesus came here tonight—looked into the faces of

elders, ministers, and all who desire greatly to win souls and build His church? What if He said to us: "According to your faith be it done unto you"? Would you want Him to do that? Yet I say unto you that this is a rule of God's kingdom and may never be violated or forgotten without disaster to the people of God. What if those blind men had said "No, we really don't believe you are able to do what we want, but we are pleading anyway." Do you think they would have been healed? Or, what if they had said, "Yes, Lord, you are able," and yet deep in their hearts they didn't believe it—do you think anything would have happened? No, my friend, such hypocrisy is never rewarded by Christ. But these helpless ones were men of faith. They heard of the fame of Jesus. They followed Him with great difficulty, being unable to see. Their faith was based on an unshakable reality—the word and character of Jesus. And, according to this faith, great things were done unto them.

This is the faith which must be in us these days, if we would accomplish great things through God. This faith breeds confidence and morale which makes men invincible. Jesus did not examine the eyes of the blind men or say one word about their frightful handicap. All He was interested in was their faith. "According to your faith be it unto you".

There was once a woman in our church who told me

that she could not do her dishes in the morning until she heard a certain news broadcaster—he always made her think the allies were winning, no matter how bad things looked. Then, when she had received this encouragement, she could do her work. This may only be a shadow of the truth of our text, but it teaches us that people cannot go forward in the things of God, if their minds and hearts are in retreat. "According to your faith be it unto you".

In our church we have been studying the book of Romans and, when we reached the twelfth chapter, we hit a snag in the eighth verse: "... and he that exhorteth, on his exhortation". Paul was teaching us that we in the church all have different gifts and that we should get busy and exercise these talents. Yes, there were all the gifts we could recognize in our church: the gifts of prophecy and ministering, teaching and ruling; the gifts of giving and showing mercy. We thought we had all these and were grateful that they were being exercised in the church, but what did Paul mean by "... he that exhorteth, on his exhortation"? Had God given to His church exhorters? If so, what kind of folk were they, and did we have any of them? We thought we were a New Testament church, but did we have no workers of this type? So we got busy with concordance and dictionary and studied the subject of exhortation. It was a revelation! I recommend this for all churches. I do not see how we can be a great church without the gift of exhortation being exercised. The echoes of all church conversation reach the pastor in one way or another. How much of this talk is lifting, boasting, encouraging, helpful, Godly, edifying? Sad to say, this sound is often absent from ladies' meetings, men's meetings, and young people's groups. But when this blessed sound is heard, the future of the church is assured. God has loosed the tongues to praise, not criticise or murmur, and according to their faith it shall be done. Go to the football game and watch the team which faces a crisis, either holding the line, or about to make a touchdown with the odds against them. Who are those men running up and down the line

speaking words of encouragement and slapping players on the back to give confidence and added power for the drive? I think Paul would call them exhorters. We can't win without them. They do something to us.

One day Jesus returned from a visit to a country where He entered into the synagogues, taught, and on the roads and in the homes went about as usual to heal and bless. But somehow things were different. The people were astonished, but offended, and the power of Jesus was not put forth. Why? Read the sad résumé of that trip: "He did not many mighty works there because of their unbelief" (Matt. 13:58). Has the Lord done many mighty things in our churches? Will the recording angel some day write the end of our impotency and failure in these words: "because of their unbelief"?

This God-given faith gives a sense of proportion in the midst of what seems like certain disaster and defeat. I believe God has to put us into the fire of trial and sore trouble before this grace can be brought forth.

At the beginning of our national history, America went to war with Great Britain without a navy. But there was a man who used what he could get, and what a man! John Paul Jones once met a British convoy in the Atlantic. He boarded the largest ship in his tiny fleet—it was called the *Richard*. The British man-of-war,

was vastly superior in fighting power, was the *Serapis*. Jones attacked immediately. One of his best ships fled, the *Serapis* let go her broadsides many times and the American ship was pounded to pulp. To make matters worse, one of Jones' own ships, the *Alliance*, twice poured her broadsides into the *Richard*. The battle was apparently lost. The *Richard* was sinking and on fire. The British captain sent for terms of unconditional surrender. Then through the fire and smoke, and from a deck badly listing, came the immortal words of John Paul Jones: "I have not yet begun to fight". The order was then given to pull alongside the *Serapis*. Americans leaped aboard, while others tied the two ships together. The fight was fierce, but short. The *Serapis* was taken and the *Richard* soon sank.

Shall our national history tell of men of more courage and faith than our church history? I believe that if our church is to be built in America today, it will have to be built in impossible situations and by people who haven't sense enough to know when they are "licked". "According to your faith be it unto you"! I believe this truth is most practical and touches our whole church activity every day. How are the church doors opened Sunday morning? With what faith are the chairs put in order, and the place kept clean? Do we go about these countless labors, believing that God is going to do mighty things today, or do we prepare for a service just because we think we should. Do we believe and act as though the transforming finger of God was going to touch lives, or do we do all these things just to keep up appearances? If we want revival in our churches, here is where it must start. Suppose a business man went into some great enterprise with gloomy forebodings. Would he succeed? Anyone can answer that. Is the business of God's kingdom any different in this respect? Before we attempt great things for God, let us expect great things from Him.

### The Result of This Faith

The text tells us that if we expect little we shall have little. If we are to have large success it must be greatly  
(Continued on Page 205)

## TABLE OF CONTENTS

July 10, 1942

What God Can Do Through The Orthodox Presbyterian Church .....	193
Robert K. Churchill	
The War and Evangelical Students .....	195
Victor Bucci	
Standing Fast .....	196
Burton L. Goddard	
The Epistle to the Ephesians .....	197
Floyd E. Hamilton	
Editorial .....	199
Today in the Religious World .....	200
Thomas R. Birch	
Interpreting the Book of Revelation ...	203
Robert Strong	
Orthodox Presbyterian Church News ..	207

# The War and Evangelical Students

By VICTOR BUCCI

General Secretary of the League of Evangelical Students

(EDITOR'S NOTE: Mr. Victor Bucci, a member of the senior class at Westminster Theological Seminary, has recently been appointed as general secretary of the League of Evangelical Students. In this article, he presents the particular problems that the war has brought to the work of the League and the methods by which those problems are being met. We urge all Christian college students, and the parents and friends of such students, to consult with Mr. Bucci concerning local problems and conditions and the possibility of cooperating with the work being done by the League.)

**A**MERICA'S all-out war effort requires many drastic changes. Immediately affected is the Christian student organization, for its members have either entered the armed services or can spare little time for organized Christian work, due to stepped-up schedules.

This in itself is a major problem, but the roots of the problem reach still deeper. For even where Christian students can continue an effective witness, the question is raised, "What use does this organization serve in a time of war?" Today only the barest of essentials may be retained.

## Christian Fellowship

The League of Evangelical Students is needed, if only to afford fellowship among born-again students. There is more need of this now than ever before. The Christian who must spend several of the formative years of his life isolated among unbelieving students and professors, in chapel, classroom, dormitory and fraternity, is indeed in an unhealthy situation. I can testify to the inestimably strengthening fellowship which the Columbia University League Chapter afforded me, and that fellowship greatly counteracted unchristian influences.

## Effective Evangelism

But the consecrated Christian is not content merely with fellowship. Somehow, when born-again students meet, immediately they ask how they may make known the glorious gospel

of Christ. An evangelical student is an evangelizing student. Nevertheless, must not all organized forms of evangelism be suspended, or at least curtailed, for the duration, and individual evangelism alone continued? Most emphatically, No! Now is the time not to retrench but to expand. More than ever we need an effective evangelism, that will reach every student in every college in the land. We need a great revival that will send forth born-again youth into the armed forces, there to start surging a second wave of evangelism. We need a great revival that will exalt the sovereignty of God in the midst of a war which seems to the unbeliever to be social, intellectual and moral chaos. We need a great revival that may stem an ominous wave of post-war demoralization.

The League of Evangelical Students, then, must encourage every chapter to evangelize its campus both intensively and extensively, and must provide whatever means the chapter may lack to accomplish this end. But it must be emphasized that what is needed is effective evangelism. There is no place on the college campus for unplanned, disorganized evangelism; evangelism must be universal, but not promiscuous. Mass evangelistic meetings, such as were sponsored in the nineteenth century by the Intercollegiate Y.M.C.A., may still be used in some circumstances to good effect, but on many campuses today they would be stigmatized, and the total effect unpropitious even though some genuine good were done. So it is with indiscriminate tract distribution; tracts that are carelessly selected and distributed, without regard to the local circumstances and the collegiate level on which the evangelizing is being done, may do more harm than good. Evangelism must center in the heart of the gospel, Christ's atoning death, rather than present many tangential issues which, however important they may be in their proper relations, do not constitute the gospel message. Evangelism must be directed to the unbelieving student; even further, it must be directed to the student on such-and-such a campus, where there

are specific religious problems and a locally crystallized religious attitude. Evangelism must describe the unbeliever's philosophy and religion fairly, without resort to caricature, so that campus authorities will come to recognize, as they are doing, that our program is objective and unobjectionable. We must study and adopt those methods of evangelism that are both warranted by Scriptural example and precept and best meet the particular campus need. Thus only will we most effectively evangelize the campus.

## Bible Study

The League has always had a two-fold emphasis—on evangelism and apologetics—and our apologetic must be as effective as our evangelism. It must avoid all superficiality and unnecessary technicality. It must not be so light that the unbelieving student will merely scoff at it. To lampoon the evolutionary theory with rude jokes about monkey and man only cheapens our cause; to close our eyes to scientific agnosticism is highly prejudicial. There can be no effective evangelism where there is a superficial apologetic. How inconsistent we are if we declare the gospel to a student at a League meeting and then, sitting next to him in class, let teachings go unchallenged that utterly contradict the gospel and the Word of God!

Our apologetics must not, however, be overly technical. The seminarians of the League should avidly discuss such theological problems as are appropriate to their level. But a knowledge of supralapsarianism or Amyraldianism is not always necessary to the Christian collegian's apologetic.

What, then, is the happy medium? Serious Bible study is the answer. This may be conducted in any one of several ways: A history or survey of the Bible, similar to Bible courses in the college Department of Religion, may be studied. Or, the system of doctrine of the Bible may be studied, *insofar as it concerns the college student*; that is, at every step of the study practical application should be made to that expression of error which is

found on the local campus. The League has available such courses and is preparing others.

The importance of Bible study cannot be overestimated. A graduate student was converted at an outdoor evangelistic meeting of the Columbia University Chapter; then it was through conscientious, weekly study of the Biblical system of doctrine that he grew in grace and became able to give a reason for his hope.

### Personal Counselling

Personal counselling in student work is a technique that has been developed almost exclusively by Modernists. Though not entirely new to the League of Evangelical Students, it was, to the best of my knowledge, introduced among evangelicals in systematic fashion by the Rev. L. Craig Long, as Counsellor of the Intercollegiate Gospel Fellowship. Such coun-

selling the League must provide by means of regional secretaries. How essential it is that an evangelical student, perplexed by doctrinal, moral, educational or vocational problems be given the advice of a Bible-believing counsellor! A liberal Protestant counsellor or chaplain simply is not qualified to counsel the evangelical student. Especially does this become apparent regarding the Christian attitude toward war.

This article is only an attempt to outline some of the general policies of the League, and to justify its continuance and expansion during the war. Information concerning specific activities of the League may be had by addressing the general secretary at the national headquarters, Reformed Episcopal Seminary, 25 South 43rd Street, Philadelphia, Pa. Pray earnestly that the League may declare Christ as never before.

or how would it fare after he had gone?

Surely Paul perceived the danger that the church might rest too much on a human element instead of upon the enduring foundation of the gospel truths. He therefore cautions his readers not to rely on his coming to them, but rather to look to the gospel of Christ and to direct their Christian lives in accordance with its teachings. And so Paul wrote these words: "Stand fast!"

It was while he was away that they were to dig in, make the trenches deeper, make their position secure against attacks from without and against breakdown from within. In his absence they had an imperative duty. They must stand fast.

Almost every church has periods in its history when it needs such an injunction. Perhaps the church is suffering persecution. It may be that it has incurred the ill will of the outside world because it has chosen to stand true to Christ and His gospel. Again, an infant church may need to consolidate its defenses while its members grow to full Christian maturity and the time when they will be able to conquer sin instead of being conquered by it. Then, too, there will surely come times when the flock is without an immediate shepherd. The interim may be long or short. The tendency is to let down just a bit, to curtail the church's program of worship and service, to let the work of the kingdom suffer. But, in such a time, the alert Christian hears Paul's voice as it rings out, speaking to him, "Stand fast!" He grounds himself more firmly upon the great truths of the Scriptures. He girds up his loins and gives himself to prayer. He consecrates his life to God.

### United

The alert church does likewise. It seeks from Paul the secret of standing fast, and finds that its members are to stand fast "in one spirit." In other words, all the members are to be united in the program of standing fast. Nor is the desired unity to be based on differing purposes and discordant elements. Paul declares that they are to "stand fast in one spirit, with one mind striving together for the faith of the gospel".

They must take their stand together on Christ's gospel. No other basis of cooperation will do. They will not be

## Standing Fast

### A Meditation on Philipians 1:26-30

By the REV. BURTON L. GODDARD

ONE day when Autumn was busily coloring the foliage outside my window, I sat by my radio and listened to the broadcast of an interesting contest between two of the country's outstanding football teams. Out in the middle of the field first one team and then the other would perform brilliantly, but as one team would advance close to its opponent's goal the defense would stiffen. The defensive players would clap each other on the back, speak words of encouragement, and dig in to keep their goal line from being crossed. And each time the advancing squad would be turned back. Time after time this happened, and when the shadows began to gather upon the field and the final gun was sounded, neither team had been able to break through the other's defense and score.

I learned a great deal from that game. The truth was indelibly impressed upon my mind that when men stand fast, they cannot be defeated or pushed backward. Also, it was plainly demonstrated that there are certain times when it becomes especially necessary to stand fast.

Then again came this observation: Standing fast in no wise prevents us from improving every opportunity to launch out on the offensive. In fact, it is quite likely that we shall have such opportunity *only if we stand fast.*

### Leaderless

It was while in prison at Rome that Paul wrote to the church at Philippi. As we have already seen, he there wrestled with the thought as to whether or not he would ever again be liberated. Finally, confident that God would set him free so that he could perform further service for Christ, he encouraged the Philippians with the assurance that he would doubtless visit them again, comfort them, strengthen them in the faith, and renew the joyous fellowship they had had in days gone by.

There was, however, a danger that they would count too much on the promise of his coming again. His presence among them would undoubtedly unify and strengthen their church—but how would the church carry on if he were prevented from visiting it,

secure, they cannot stand fast and immovable, unless they are one in Christ. In writing to the Ephesians, Paul says that there is but one faith, one Father God, one Lord Christ, one Holy Spirit, one hope of the Christian, one outward seal of faith (baptism), and one body of believers. If Christians fashion the course of their lives with a recognition of these facts of the faith, they can hardly help but be united in spirit. One conviction of purpose will be theirs, and they will be able to stand fast together. And so we are warranted in saying, Stand fast, but give heed that you rest unwaveringly upon the gospel which was once for all delivered unto the saints.

### Suffering

When a church stands fast, the situation is not far different from a football game. The opposition strikes harder blows. Satan tries more desperately to disrupt God's program. If he cannot prevent Christians from standing fast together, he endeavors to get them to let down on the foundation principles of unity and to rally about some standard other than the pure, orthodox gospel, some standard which will be acceptable to all. Failing this, he tries to discourage those who stand fast by bringing hardship and suffering into their lives. He brings trouble wherever possible.

Christians who would remain true in their stand have to endure much. The temptation is to give up and conclude that the struggle is not worth the effort. But hear Paul's further words, and be comforted: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake".

If suffering comes when you stand fast, count it all joy to face it and bear it. Suffering for Christ's sake is the expected lot of the Christian. The Master did not leave His disciples without acquainting them with this truth. Yet to have fellowship in His sufferings is the blessed privilege of the believer. When called upon to suffer thus, remember the comforting words of the Lord Jesus, "Rejoice and be exceeding glad: for great is your reward in heaven".

Stand fast! Stand fast—in the one faith of the gospel! Stand fast—even though it means suffering of one kind or another! Stand fast—and God will bless you.

## The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

Pastor of Grace Orthodox Presbyterian Church, Los Angeles

**T**UNTO THE end that we should be unto the praise of his glory, we who had before hoped in Christ" (1:12). This verse plunges us into the very heart of the distinctive characteristics of the Reformed Faith. The teaching of the Reformed Faith, based on the teachings of the Word of God, declares that Christianity is a God-centered religion, not a man-centered religion! The whole purpose of predestination is not to enhance and magnify the glory of man, but to exalt and laud the glory of the Triune God.

"What is the chief end of man?" The Westminster Shorter Catechism rightly starts with the question which is of the most vital concern to man. It is the question over which philosophers and students of ethics have puzzled through the centuries. In these times of war and turmoil, young men are asking themselves this question as never before, while they seek to orient their lives to the cataclysm in which we are living. "What is it all about anyway? What are we here for?" are questions that serious men and women have pondered from time immemorial.

Apart from the teaching of the Word of God all sorts of answers have been given to these questions. Men have held that we are here to obtain the greatest amount of happiness, but those who have made happiness their goal find that, like the mist of the morning, it vanishes when they try to seize it in their hands. Regardless of the fact that no two men can agree upon what constitutes happiness, or what will produce happiness, happiness has a strange way of disappearing just as it seems to be realized, whenever it is made the goal of life.

Recently a great actor, one of the most noted characters on the modern stage and screen, passed over the great divide. A consistent hedonist, who had tasted every pleasure life can offer, his last days made him one of the most tragic figures of recent years. Hounded by creditors to the last, deserted by his four wives from whom he was divorced, he made a last defiant gesture to the universe when he

declared that he wanted to play the greatest death scene of history. The pathetic bravado of that last cry of a successful yet defeated hedonist made him merely an object of pity, for it seemed as though God ironically withheld even that sorry triumph by causing him to sink into a coma from which he never regained consciousness. John Barrymore has discovered now what it was all about.

Even some Christian theologians and pastors have never seemed to realize what the Bible declares to be the chief end of man. Recently a successful pastor, who has the reputation of believing in Fundamentalism, at a commencement address before a Christian academy held up Christian character as the ideal for which the graduates should strive in life. But Christian character as a goal simply clothes humanism in sanctimonious trappings, and still makes man the center of life and religion. Of course Christian character is desirable, but like happiness, it must come as result of living for the chief end in life, which is God's own glory, not man's character or welfare. It is just on this point that the apostle Paul dwells in the verse we are now considering. He relates Christian goals in life to God's eternal foreordination, and declares that God predestinated men to exist for the praise of His glory. "Man's chief end is to glorify God and enjoy him forever".

"We" contrasts the Jewish Christians with the Gentile Christians mentioned in verse 13, as the latter part of verse 12 clearly shows. Not, of course, that it was to be the chief end of the Jewish Christians alone to glorify God and not the chief end of the Gentile Christians also, for in the following verses the Gentiles are included specifically in the inheritance. "That we should be". As Lange says, the purpose of predestination is that Christians should become persons "who not merely praise with the mouth, in words, but should be themselves a praise". That is, we become Christians whose Christian character itself constitutes a praise of God's glory. Certainly the greatest miracle of grace is that of transformed

lives. Whenever men see such lives, "lights in the world", they must praise God for His grace and goodness, and in so doing they fulfill this end of God's eternal purpose in our effectual calling.

"We who before hoped in Christ". There is a question as to whether Paul has in mind the Jewish people who truly and sincerely hoped and believed in God's promises to send the Messiah during the Old Testament times; whether he has in mind the Jews who afterwards became the first Christians, but who were truly trusting in the Messiah promised in the Old Testament, before they became Christians; or whether he is simply contrasting the Jews who were the first Christians with the Gentile Christians in the following verse. The "we", however, seems too personal and intimate a word as it is here used to think it refers to the Jewish people of Old Testament times, so we are inclined to reject the first explanation. The use of the word "hoped beforehand" seems to mean more than just "the first believers". On the whole we are inclined to take the view that Paul has in mind the fact that the Jewish Christians were hoping and expecting the Messiah before He came. That was why they became the first Christians. They were already prepared to accept the Jewish Messiah by their belief and trust in the promises of God in the Old Testament.

This verse then teaches a pre-eminence of the Jewish Christians over the Gentile Christians for, after all, salvation is of the Jews. The twelve apostles were all Jews. The believers at Pentecost were all Jews. The books of the New Testament were all written by Jews. As Paul says in Romans, the Israelites have "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4). God has honored them as the chosen people. This pre-eminence, however, is not of position but of opportunity and responsibility. As he afterwards shows, the Jews and the Gentiles are one in Christ Jesus, but the Jews did have the first opportunity to know Christ, and God held them to account for their opportunities. The fact that they expected the Messiah rendered the Jews who rejected Christ the more guilty because of their greater opportunity.

Whenever greater opportunities are

### Book Club

**T**HE list of books currently offered in the Book-of-the-Month Club will be found on page 187 of the June 25th Guardian.

given by God to any people, God holds them more strictly to account for a misuse of those opportunities. What a lesson there is for us in this thought! As a people, we Americans have had opportunities far exceeding those of any other people in the history of the world. God has placed in our hands the sacred trust of the gospel, but He will hold us strictly to account for the way we use that trust. During the last fifty years we had the opportunity of sending the gospel to the ends of the earth, but instead of spending billions of dollars to send the gospel of redeeming love to those in the darkness of heathendom, we sent only thousands of dollars. Instead of sending an army of Christ by the hundreds of thousands as ambassadors of the King of kings, we sent only squads of a few soldiers of the cross here and there throughout the world. And now we have come to the day of reckoning. The billions we refused to spend in making Christian converts we are now forced to pour into the bottomless pit of war, and the millions of men whom we refused to send with the gospel we are now forced to send to the battlefields of the world. We are now being held strictly to account for the misuse of our opportunities.

There is also a personal and intimate application of this thought to every one of us. What are you, what am I, doing with the Christian privileges and opportunities God has given to us? God has redeemed us in Christ Jesus, but it was not His purpose merely to make us a costly and glittering jewel of His grace, reposing on a velvet cushion in a showcase window. Christian character is not an end in itself. It is for "being unto the praise of his glory" that He has effectually called us out of darkness into His glorious light. Just how are our lives being lived "unto the praise of his glory"? Recently I heard the story of a chief engineer on a Japanese passenger liner. This Japanese had

been a member of the church for many years, but he had never led a soul to Christ. A worker in the San Pedro mission for sailors led him into the realization of his Christian duty of witnessing to others about Christ, and then began the saga of personal soul winning that scattered new believers all through the Japanese merchant fleet. He held Bible classes for Japanese officers and seamen in his cabin and, as changes of personnel moved men from ship to ship, his converts in turn began to witness on Japanese ships on the seven seas. Only eternity will show the stars in his crown, "unto the praise of his glory". How many of us can point to definite individuals who will be found in the eternal kingdom of God because we lived "unto the praise of his glory", and were faithful in using the Christian opportunities God placed before us?

Let us use this verse for a bit of soul-analysis and reevaluation of the way our lives are being spent. Perhaps we have gotten into habits of life that as Christians have made us "spiritual sponges", soaking up blessing in Bible conferences, evangelistic meetings and church services, but never giving it out to others, "unto the praise of his glory". We all have met such characters, men or women who go to church after church whenever there is a "big meeting" or some noted evangelist or missionary is scheduled to speak, who take course after course in Bible conferences but who never get beyond "spiritual culture"! When the drudgery of church work is to be done, when souls in need must be helped, when unselfish neighborly helpfulness is to be manifested, such "spiritual sponges" too often are too tired, too busy or too lazy to be depended on for work "unto the praise of his glory". Suppose you were called upon to rate the members of your church according to their effectiveness as soul winners, loyal workers, and faithful Christians who live "unto the praise of his glory". How far up the scale would you honestly place yourself? I am afraid some of us would have to invent a new scale below the zero mark to rate properly our lack of effectiveness for Christ. But let us remember, some day God will hold us to account for the opportunities He has given us to live "according to the praise of his glory".



# The Presbyterian Guardian

## EDITORIAL

### War and Hate

IS hate necessary to the winning of this war? To Christian eyes this may appear to be a strange question, but it is nevertheless a widely debated subject today. Proponents of the affirmative side of the question are found in high office as well as among the lowly, in "cultured" and ignorant circles alike, among both the religious and irreligious of the populace.

The most blatant presentation of the affirmative case is a picture by one Thomas Hart Benton. It is a picture horrifying to Christian eyes. Painted shortly after the treacherous Japanese attack on Pearl Harbor, it portrays a zestful American soldier, with a gleeful grin lighting his face, horribly disemboweling a monstrous Japanese.

The allegory told by the picture is that we must destroy the evil forces which threaten the destruction of civilization. To do this, says the artist in explaining his work, "sensual hate, ferocity and brute will are necessary". Though often denounced, this theme has also been widely approved. Certainly no Christian should be in the latter class.

Though only God can remove the evil from the hearts of men, we must strive to control the consequences of man's innate sinfulness. We must strive to rule the world in righteousness. So at the peace table, should God grant us victory, punishment and curtailment of the predatory forces may at that time well be in order, But not revenge, not hate! Neither in the soldier with the bayonet, the sailor behind the gun, the aviator with bomb and torpedo, nor in the collective heart of our nation as we work toward that peace table, should be found "sensual hate, ferocity and brute will". For then indeed will the peace once more be lost. Even the pet in the home can sense the difference between an unmerciful whipping and one which is meted out with reluctance. With the former, rebellion be-

gins immediately. It is even thus with men. The vicious circle would once more begin to turn. Hate will not pay.

Also, hate is wrong. How at variance with the nature of God who sacrificed His Son for His enemies! How far a cry are hate, ferocity, and brute will from His word, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you"! Such love, however, is divine. It is of God. The men in the ranks, the officers, the politicians, the peacemakers cannot have this love, or know anything about it, except they be born of God. "The natural man receiveth not the things of the Spirit of God".

We call upon Christians everywhere to pray for the conversion particularly of those in authority in the political and war councils of our country, lest more terrible things befall us, and we call upon those in authority to ask of God the gift of His Spirit.

—J. P. G.

### Profanity Defended

IN the issue of April 10, 1942, we had occasion to draw attention to the increasingly common profanity in the press and on the radio. The matter was referred to a certain weekly magazine which seems to be particularly guilty on this point. The reply of the editors, even if not worthy, is at least interesting. The editors agreed that "casual profanity contributes nothing to a report", and claimed to quote the profanity of others only when it makes a "very definite contribution to the report", either by expressing intensity of feeling or by revealing a characteristic facet of an individual's personality.

However, there are many kinds of punctuation which easily could be inserted for profane words which would express fully the intensity of feeling or the personal characteristic required, without at the same time besmirching the journal's pages or the readers' minds with filth. The old adage is true: Where there is a will there is a way. We can only assume that the editors like the feel of profanity rolling off their tongues.

The editors of the magazine in question close their reply with the assurance that henceforth, when they

use profanity, they will "try to do so effectively" as well as with discretion. The effectiveness of their profanity is not at all in question. In fact, that is just the trouble!

—J. P. G.

### A New Kind of Radio Gag

IN its issue of June 13th, *The Sunday School Times* comments editorially upon a series of resolutions recently proposed by a committee of the Institute for Education by Radio and submitted to "all sponsors of religious broadcasts". The committee's recommendations, if adopted, would have the effect of stifling effectively and permanently all truly Biblical broadcasts. We believe that *The Sunday School Times* has correctly interpreted the intention of the formulators of the recommendations, and that it has done a real service to the cause of evangelicalism in sounding the tocsin. We are glad to add our voice to the protest.

The membership of this committee includes not only prominent Jewish and Roman Catholic leaders and representatives of such avowed Modernist organizations as the Federal Council, the National Conference of Christians and Jews, and the National Council of the Y.M.C.A., but also (*mirabile dictu*) the Rev. J. Elwin Wright, chairman of the former Temporary Committee for United Action Among Evangelicals and one of the leaders of the St. Louis conference that produced the organization now known as the National Association of Evangelicals for United Action.\* This, to our mind, places Mr. Wright, whose theological pacifism is now well-known, on a very small spot. If the recommendations of the radio committee are exhibits of what Mr. Wright and the St. Louis evangelicals think should be done about religious broadcasting, then it were well that the Christian public should know it now, in time to do something about it.

Here are the five recommendations that Mr. Wright and his colleagues have proposed:

1. That religious radio programs, received in the homes of individuals of dif-

\*See THE PRESBYTERIAN GUARDIAN, March 25, 1942, p. 87; April 25, 1942, p. 127.

fering religious faiths, should be addressed to a cross-section of the public—to Protestants, Catholics, Jews and non-believers—and not to members of any one faith. Exceptions to this recommendation are special event religious programs such as denominational conventions, eucharistic Congresses, and Passover services.

If this is adopted, the Modernists will have captured their Tobruk! No more of the grand particularities of the gospel; not even a whisper about sin, the need of a Saviour, the inevitability of judgment to come! Remember, brethren, we mustn't offend anybody!

2. That religious programs should not attack beliefs of members of other faiths. When religious doctrines are expounded on the air, the presentation should be strictly affirmative.

So now we'll keep quiet about the Christ-dishonoring heresies of Modernism, the idolatry of Roman Catholicism, the paganism of most of what passes for Christianity in twentieth century America. Tear the thunder from the mighty denunciations of unbelief that were voiced by Christ Himself, by Paul, by the prophets and apostles. From now on, we are nice radio preachers.

3. That the broadcasting of religious programs should be provided by radio stations in keeping with their responsibility to serve the "public interest, convenience and necessity." Religious programs, like educational broadcasts, should be presented on a sustaining basis, without payment for time.

This one is subtle. Examine it carefully, or you'll miss the catch in it entirely. Hitherto those who believe in Biblical Christianity have been denied free time—they have been forced to buy it. This recommendation might seem to correct that situation, but actually it makes it ten times worse. For, under the proposed regulations, not only would free time be excluded for evangelical Christianity, but also it would then be impossible even to buy time. Dr. Walter A. Maier now has to pay a terrific sum each week for "The Lutheran Hour"; under the new rule, there would be no Lutheran Hour whatever.

4. That time available be allocated by networks or local station management in cooperation with advisory committees from the various faiths, in order to insure fair treatment of the various religious bodies seeking representation on the air. Also,

that time for religion on the air should be provided in accordance with (a) the merit of the program for which time is sought; (b) the numerical strength of the various religious faiths within the service areas of the networks or local stations.

Now the whole issue is out in the open. Until now Modernists have not been able to control Christian broadcasts. But if all programs are under the control of advisory committees, the job will be simple. Since, on any such committee, unbelievers will outnumber believers by at least four to one, the problem will be solved merely by counting the votes. The "merit of the program" will mean only its merit in the eyes of the committee; and "numerical strength of the various religious faiths" is just another way of saying that in a land of Unitarians only Unitarianism can be preached, or in an area predominantly Modernist no Biblical Christianity may be broadcast. We suppose that, since Dr. Maier covers the nation and since the nation is unbelieving, that lets him out altogether.

5. That regular religious radio programs should not appeal for contributions either directly or indirectly, for the support of the radio program itself. Nor should a charge for sermons, pamphlets or religious objects, distributed through religious programs, be used by the sponsor as a means of raising funds.

Biblical Christianity is not popular in the world today, nor is it rich in this world's goods. This restriction alone would have the effect of excluding many a local program, while its wealthy and Christ-denying sister program could continue, secure in its subsidized unbelief.

Here, then, is a five-point program which, if adopted, would mean another milestone in the road toward the complete denial of the rights of minorities. Far worse, it would be a major setback to the cause of the propagation of the gospel of the Word of God in America today. Did you mislay your minority report, Mr. Wright? or do you agree with your colleagues?

—T. R. B.

## Today in the Religious World

By THOMAS R. BIRCH

### Opelika, Suburb of Moscow

IT WAS only a little more than six months ago that we were stewing and steaming over President Roosevelt's bland acceptance, on their face values, of the guarantees of religious liberty contained in the Soviet constitution. We felt that Stalin had efficiently pulled the wool over American eyes, and that it was too bad that recent international incidents had not blasted Uncle Sam out of some of his naive notions that all the rest of the world was as open and aboveboard as a cottage prayer meeting. The fact of the matter was that, although religious liberty was indeed written, with beautiful singing words, into the Soviet constitution, it was just as completely removed from any practical value by the simple expedient of taxing at an impossible rate the right to use that liberty. In Russia, religious workers — priests, ministers, missionaries, colporteurs, and others—are viewed as the drones in the Soviet bee-hive. Unless they abandon their religious endeavors and go to work in

factories or other "productive" enterprises, they must pay tremendous taxes merely for the privilege of continuing to carry on their ministry. And so, for most of them, the rights must be enjoyed in much the same way that visitors enjoy the rare exhibits in the museums: "EXAMINE GOODS, BUT DO NOT HANDLE".

Pretty barbarous, isn't it? That's the kind of backhanded freedom, my dears, that could only be maintained in such a benighted land as Russia. How thankful we golden children should be that we live in a land where religious freedom, and freedom of speech and press, really mean something! And do have some more of this delicious caviar, Mrs. Vanastorbilt!

Just how far away do you think Moscow is from Opelika, Alabama? Geographically the distance may well be several thousand miles, but they're really suburbs of each other—sisters under the skin. And five Supreme Court justices in Washington, who love to roll lofty and golden words around on their tongues, seem to have



the same ideas as Stalin about religious liberty. The court ruled that, in Opelika, Alabama, and in a couple of other towns, religious freedom, along with freedom of speech and press, can be limited by local ordinances "to times, places and methods . . . not at odds with the preservation of peace and good order". In the three cases before the court on appeal, it was ruled that Jehovah's Witnesses can be forced to pay a prohibitive tax for the right to sell their pamphlets, and that even after the tax has been paid, the local officials may revoke the right "without cause, notice or hearing".

So down in Opelika, just as in Moscow, if you have a tract to distribute, a message to preach by the printed word, your God-given right to sell that tract and to preach that message is not yours until you have paid a tax to the local constabulary. Your soul is unfettered, so long as it remains at home and horizontal. If it wants to get up, go out, and sell a tract to another soul, it needs ten dollars. True, in Moscow it needs a good bit more than ten dollars, but that doesn't help the case against the five justices in Washington. Particularly, it doesn't help the man in Opelika with a fistful of tracts in one hand and only \$9.90 in the other.

Ten dollars, or ten thousand, or ten cents—what earthly difference does it make to the man from Moscow or from Opelika, who stands in the display room of the National Archives building and gazes down through shatterproof glass on the yellowed parchment that we know as the Bill of Rights? Words, words, words—fine, beautiful, golden, singing words—with the lifeblood drained from them and the fire quenched and the glory dead! For, a few short weeks ago, five men in Washington—men who have forgotten what ten dollars really means, or ten cents, or ten thousand dollars, when you're talking about the liberty that men are dying for, out in the Aleutians and Midway and the Coral Sea—five men who know how to use words but have forgotten the splendor of their country's heritage, hung a price tag on American freedom!

#### War and the Christian Sabbath

Here in Philadelphia there is a Christian young girl, the wife of one of this year's graduates of Westmin-

ster Seminary, who has lost her job in a war industry because she refused to give up her convictions against unnecessary Sabbath labor.

She and several of her Christian friends were employed by the Bendix Aviation Corporation, one of the large defense plants in Philadelphia. At the time she applied for the position, she clearly stated that she would not be willing to work on Sundays. For many months the plant closed down every Sunday, keeping only a skeleton force on duty for certain essential work. That meant that Bendix was not one of the defense plants that could say its production was being pushed three hundred and sixty-five days a year. Bendix was only producing on three hundred and thirteen days a year. There was no drama to that—no hip-hip-hurray and here we come Hirohito. So Bendix decided to get in line with the big boys, to have the wheels rolling and the whistles blowing every day in the week, including Sundays. Who knows, maybe a Navy "E" would soon be flying over the plant as a result.

Now we are not for a moment to be taken as deprecating the necessity for a stepped-up production in this day of national emergency. We believe that in many instances Sunday labor in a war industry can be readily justified as a work of absolute necessity. But, to qualify for such justification, Sunday labor must mean an increase in essential production, and it must mean an increase that can be secured in no other way. At Bendix it means no such thing.

Until the change that cost our friend her job, the girls at Bendix worked every weekday, and were off duty on Sundays. Under the new plan, they are now given every sixth day off. Once in every seven weeks, that day will fall on a Sunday, but they will work on all the rest of the Sundays—or else. Now a little elementary arithmetic is all that is needed to show that, despite its patriotic-sounding seven-day week, Bendix has actually cut down, not increased, its vital war production in this day of unparalleled national crisis. When the girls worked six days and were off on Sundays, that meant that they had fifty-two days off a year. Now that they work for five days and are off on the sixth, they have sixty-one days off a year—nine more than they had before. Multiply that by

even a mere two thousand workers, and America has lost eighteen thousand man-days out of the year. That will be good news for Hitler, Hirohito, and that Italian fellow whose name slips our mind. Multiply that situation by a few thousand more war factories, and it could spell tragedy for our American war effort.

If our young friend had felt that by working on the Sabbath she could help to fill an absolutely essential need of her country that could not be filled in any other way, she might still be working at Bendix. When Sabbath labor was coupled with a lessening of the war effort and a curtailment of essential production, her Christian conscience and her American patriotism both were outraged.

But the officials of Bendix are happy about the whole thing. There's a rumble and a roar along the production line seven days a week, flags are flying, and things are getting done. In all the hubbub and hurlyburly, no one is likely to notice those nine lost days per person; and who cares about breaking a little thing like the Fourth Commandment?

#### Assemblies

For the first time in a number of years, we are not devoting much space to a discussion of the general assemblies of the Northern and Southern Churches. This is not because we have lost interest in them, but because there is really so little that is newsworthy in either of them. The Southern Church assembly becomes worse and worse each year; the only notable thing it did this year was totally bad. By a three to one vote, the church determined to stay in the Federal Council and voted down seven overtures asking for a withdrawal from that modernist organization. When we recall that a few years ago a majority of the presbyteries were opposed to re-entrance into the Federal Council, we realize how fast the church is drifting in the tide of Modernism and inclusivism.

Union with the Northern Church made some progress when the Southern assembly refused to adopt an overture that would have limited its present Committee on Coöperation and Union to the work of coöperation only. Fourteen presbyteries overtured the assembly to instruct its Committee on Coöperation and Union to incorporate in any plan of union a clear

and definite statement of the doctrinal position of the churches concerning "the acceptance of the infallible truth and divine authority of the Scriptures, and of Christ as very and eternal God, who became man by being born of a virgin, who offered Himself a sacrifice to satisfy divine justice and reconcile us to God, who rose from the dead with the same body with which He suffered, and who will return again to judge the world"; further, these doctrines were to be acknowledged as being involved in the ordination vows of the ministers and elders of the proposed united church. The assembly answered all this in the negative, on the ground that the doctrines enumerated are already a part of the standards of both churches, and are *ipso facto* embodied in the ordination vows now prescribed by both churches. Has no one in the South heard of the Auburn Affirmation or of the Syracuse assembly?

As for the Northern Church assembly, it was given over to a vast amount of the most distastefully uninteresting stuff it has ever been our unpleasant duty to consider. Endless resolutions abhorring war, looking toward a social-gospel peace, advising the government on draft regulations, and attempting to aid the chaplaincy, constituted the lion's share of the assembly's efforts. Wooing of other denominations continued, but little real progress was reported. In this connection it is interesting to note, however, that the United Presbyterian Church turned down a proposal that a special committee be appointed to open the way for union negotiations with the Presbyterian Church in the U.S.A. History repeats itself, for the United Presbyterians did the same thing in 1934.

## CALVINISTIC CONFERENCE HELD AT CALVIN COLLEGE

**T**HE Second Calvinistic Conference was held from June 3rd to 5th on the campus of Calvin College, Grand Rapids, Michigan, with a registered attendance of four hundred at the day sessions and even larger evening audiences. The general theme of the conference was: The Word of God.

The key-note address on the opening evening was delivered by the Rev.

Harold J. Ockenga, Ph.D., of Park Street Congregational Church, Boston.

Other speakers and their topics were: Professor Louis Berkhof on "What Is the Word of God?"; Dr. Henry Stob on "The Word of God and Philosophy"; Dr. Oswald T. Allis on "Present-Day Interpretations of the Word of God"; Dr. John De Vries on "The Word of God and Science"; Dr. Leon Wencelius on "The Word of God and Culture"; Professor Thomas E. Welmers on "The Word of God and Education"; and Dr. William Crowe on "Calvinism and Tomorrow".

Despite the international uncertainty and the fact that three years have elapsed since the first conference, plans have been tentatively adopted for the holding of the third conference in 1944.

## FOREIGN MISSIONARIES TO BE EVACUATED FROM JAPAN

**A**FTER many months of silence, word has at last been received of definite plans for the evacuation of Orthodox Presbyterian foreign missionaries. On June 22nd the following communication was received by the Committee on Foreign Missions from the Department of State in Washington:

In connection with the exchange of official and non-official persons between the United States and Japan and certain Japanese-controlled territories in the Far East, the Department has received a cablegram indicating that the Rev. Egbert W. Andrews, the Rev. Bruce F. Hunt and his wife, Katherine Hunt, and his five children, Lois M., Bertha L., Katherine C., David B., and Mary A. Hunt, and the Rev. and Mrs. Malcolm C. Frehn and one daughter, Helen Joan Frehn, are included in a preliminary list of persons expected to proceed shortly from the Far East to Lourenco Marques where the exchange will be effected. From the latter port the persons exchanged will travel to New York on one of the voyages of the S. S. *Gripsholm*.

A press dispatch on June 25th indicated that those to be exchanged were reportedly aboard the Italian liner *Conte Verde* and the Japanese liner *Asama Maru*, en route to Portuguese East Africa. There they will be taken on board the Swedish liner *Gripsholm*, now outbound from the United States

with about fifteen hundred Japanese nationals.

Mr. G. O. McIntyre, a radio amateur of Long Beach, California, reports that he recently heard a short wave message from Harbin, Manchukuo, from a Rev. Edward Andrews (presumably the Rev. Egbert W. Andrews). Mr. Andrews said he was well and expected soon to be on his way to Portuguese East Africa for the trip home. He sent regards to the church and to his family in Philadelphia.

## OHIO CONFERENCE FOR YOUNG PEOPLE PLANNED THIS MONTH

**F**ROM July 25th to 31st, six ministers of The Orthodox Presbyterian Church will conduct a Bible conference for young people at an ideally situated and well-equipped campground a few miles outside the city limits of Cincinnati. The conference speaker will be Dr. Cornelius Van Til of Westminster Seminary, who will speak each morning and at some of the evening services. On Sunday he will preach in the pulpit of the First Orthodox Presbyterian Church of Cincinnati, where the entire conference group will worship on that day.

Other ministers cooperating in the work of the camp are: Calvin K. Cummings of Pittsburgh; Charles G. Schaufele of Harrisville, Pa.; Robert E. Nicholas of Roscommon, Mich.; Carl A. Ahlfeldt of Indianapolis; and Marvin L. Derby of Cincinnati.

All of the teaching of the conference will be in rigid conformity with the Reformed Faith, and will embrace such subjects as "The Christian Life", "The History of Redemption", "Christian Doctrine", and "Our Bible—What It Is and How We Got It".

The recreational program will be under the leadership of Mr. Nicholas. Mr. Ahlfeldt will have charge of the music, and Mr. and Mrs. Schaufele will act as conference deans.

The camp is open to young people of fourteen years and over, and the entire cost for the week will be five dollars. Registrations will be accepted until July 15th. They should be accompanied by one dollar and sent to the Rev. Marvin L. Derby, Chairman of Arrangements, 2119 Alpine Place, Cincinnati, Ohio.

# Interpreting the Book of Revelation

Amillennialism in the New Testament: Part XIII

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

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

(Continued)

**T**HE idealist view of Revelation may be said to combine elements of the other three views of the Apocalypse. Rejecting the claim of the preterist that Revelation is to be understood as referring entirely to the day of John, the idealist view readily acknowledges that there is certainly a measure of application to the time of the apostle. The seven churches were, of course, literal churches of John's day, and there is undoubted consolation for hard-pressed saints of the sub-apostolic age in the prophecy of victory that the book contains. With regard to the church-historical view the idealist approach says that there is gross straining after historical parallels that in too many cases indeed can only be called far-fetched. Yet the idealist interpreter agrees that a great deal of the Book of the Revelation applies to the course of church history in general.

On the futurist view the criticism is advanced that it has never successfully explained John's statement that the things he saw were shortly to come to pass. The effort to make this apply to the asserted prophecy of church history veiled in the letters to the seven churches cannot succeed, for the conditions described in those churches had already come to pass at the time of the giving of the Patmos visions. Exegetical warrant is altogether lacking for assigning the central portion of the book, chapters 4 to 19, to the last seven years of the age. A particular hindrance in the way of this is the vision recorded in chapter 12 of the woman and the man-child, which manifestly refers to the first advent of Christ. The futurist interpretation of the Apocalypse, moreover, involves innumerable inconsistencies. Its leading principle is to take every possible detail in a literal sense, but in actual fact the futurist does not do this at all, many details being understood as symbolical. There is this to be said, however. Undeniably there is much in the

Book of Revelation that pertains to the future. The second coming of Christ is certainly treated. Therefore the idealist approach recognizes that Revelation has a definite reference to events that are yet to come to pass.

More definitely stated, the leading principles of interpretation followed by those holding to the idealist view of Revelation are as follows:

1. The Apocalypse covers the whole period from the first to the second coming of the Lord Jesus Christ.

2. The Apocalypse, in thus treating the whole church age, does so not by depicting specific incidents but by presenting the play of great principles. The book was thus applicable to the church of John's time, and it is applicable to the church of every time; for principles are ever the same.

3. It seems almost obvious to say that much that is given in the Book of Revelation in a material form will need to be interpreted in a spiritual sense. This can perhaps be best illustrated by referring to the Jewish figures that abound in the book. At this point some of the futurists involve themselves in confusion. In taking figures drawn from the Old Testament as referring literally to the Jewish people, some futurists fly in the face of the fact so clearly pointed out, for example, by Frost and Reese, that Revelation is first and last a Christian book, written for and about the Christian church. It is as Milligan says: "John's Jewish figures are the embodiment of Christian, not of Jewish, thought".

4. The episodes of the Apocalypse are not necessarily to be understood as chronologically consecutive. There has evidently occurred much overlapping. It seems to be the method of Revelation to sketch as with broad strokes the course of our age up to the coming of the Lord, and then a little later to go over the same ground with somewhat different emphases and treatment. Let it be noted, for example, that there is a marked parallelism between the visions of the seven trumpets and of the seven

bowls. The first trumpet and the first bowl put the earth in the foreground of attention. The second trumpet and the second bowl put the sea in the foreground. The third trumpet and the third bowl bring the rivers and springs into the foreground. The fourth trumpet and the fourth bowl both speak of the sun. The fifth trumpet tells of the opening of the abyss, and the fifth bowl refers to the throne of the beast who came out of the abyss. The sixth trumpet and the sixth bowl both speak of the great river Euphrates. The seventh trumpet and the seventh bowl both speak of voices, thunders, hail, and an earthquake. It becomes apparent as the comparison is continued that both series lead up to the same event, namely, the second coming of Christ. For example, at the sounding of the seventh trumpet voices in heaven say: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever". The four and twenty elders then say in chorus:

We give thee thanks, O Lord God Almighty . . . because thou hast taken to thee thy great power and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

This language of victory is exactly in keeping with what has already been seen to occur at the second coming of Christ: an eternal, not a temporal reign; the judgment of the dead; the rewarding of the saints; the destruction of the enemies of the Lord.

Now turning to the vision of the bowls: the seventh bowl follows upon the saying that the enemies of God have been gathered together to a place called Armageddon. Accompanying the emptying of the seventh bowl are world-shaking judgments: the cities fall; Babylon comes in remem-

brance before God for the outpouring of the fierceness of His wrath; every island disappears; the mountains are leveled. The next two chapters expand the picture to show how God sorely remembers Babylon. The whole scene is concluded with a marvelous description of the glorious second coming of Christ to judge and destroy the beast and his followers.

The parallel is thus very clearly marked. And the conclusion cannot be escaped that, as Alford's commentary consistently maintains, the principle of recapitulation must be applied to the Book of Revelation if the prophecy is to be understood.

If anything more were needed to make it plain that Revelation does not follow a chronological scheme, it surely could be found in chapter 12. Here in the heart of that section which the futurists apply to the so-called seven-year tribulation is a vision which beyond question symbolically depicts the first advent of Christ. Desperate efforts have been made by extreme dispensationalists to avoid understanding the Child of the woman clothed with the sun as the Lord Jesus Christ become incarnate. These efforts are not worthy to be taken in the least degree seriously. They are but one more instance of interpreting Scripture according to the hypothesis, instead of conforming the hypothesis to the teaching of Scripture.

The fourth principle of interpretation may thus be held to be sufficiently validated. The method of the Apocalypse is to double back upon itself and retrace the course of world developments by means of new figures and in order to make somewhat different emphases.

In arriving at these general principles for the interpretation of the Apocalypse, idealists have been to a large degree guided by a consideration of the form in which the book is cast. Revelation is clearly a series of visions. The rules that apply to the interpretation of visions must therefore apply to it. When we examine the visions described in Scripture, we find that they are given in symbolical form. A convenient illustration is Peter's vision recorded in Acts 10. Peter at first thought that he was being given instruction concerning the kinds of animals that might be eaten by the people of God in the new dispensation. It was not long, however, until he saw that the vision of the sheet let down

from heaven full of all manner of beasts and creeping things had a different meaning from this. The Lord showed Peter that it was for the purpose of preparing him to see that God would freely accept Gentiles into the household of faith. Now it should not be hard to see that the same method of interpretation is to be applied to the symbols used in the visions of the Apocalypse. They are not necessarily to be literalized. It is considerations like these that constrain one to hold that the idealist method of interpreting the Book of Revelation has the best exegetical warrant.

With these preliminary observations made, we may now begin our consideration of the leading interpretations of the twentieth chapter of Revelation.

To begin with, let us set the pertinent part of the passage before us:

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

### The Premillennial Interpretation

It will be well first to consider the premillennial interpretation of this famous passage.

In general, the premillennial view is that the thousand years of Revelation 20 refer to the period of Christ's earthly reign over restored Israel and the subdued Gentile nations. During this period Satan is bound, so that righteousness flourishes. Reigning with Christ are the resurrected and translated saints. In this era are fulfilled the Old Testament prophecies of peace among men, the complete subduing and taming of the animal creation, the restoration of the temple and its ritual with all nations having in that ritual a privileged part. At the end of the thousand years, Satan will be loosed and will go forth to deceive the nations and to stir them up to rebellion against the beneficent, though strict, rule of Christ and His saints. (The usual explanation given of this admittedly incongruous end to the earthly reign of Christ is that it serves to show man's absolute corruption, leaving him without reply to God, who in His goodness even gave man the personal oversight of the Eternal Son, only to find man incorrigibly bad.) The rebel hosts of Gog and Magog will be overthrown with a fiery destruction. Satan will be cast into the lake of fire. The judgment of the wicked will occur. The new heavens and the new earth will appear.

There are variations from this line of interpretation at certain points of course. For example, Zahn, the great German commentator and New Testament scholar, holds Revelation 21 and 22 to be a partial picture of the millennium. Some premillennialists place less emphasis upon the restored temple and ritual than others. In the main, however, the premillennial view is as sketched.

Much is made by recent premillennial writers of quotations from undeniably influential and able students of the New Testament. It is exceedingly common to encounter the comment of Alford:

I cannot consent to distort words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived next to the Apostles, and the whole Church for three hundred years, under

stood them in the plain literal sense: and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of consensus which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where two resurrections are mentioned, where certain souls lived at the first, and the rest of the dead lived only at the end of a specified period after that first,—if in such a passage the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave;—then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain: but if the second is literal, then so is the first, which in common with the whole primitive Church and many of the best modern expositors, I do maintain, and receive as an article of faith and hope.

About Alford's comment it may be said that more recent patristic studies make it plain that chiliasm was very far from being universally received in the primitive church. This I have sought to demonstrate in an earlier article. The force of Alford's remarks is thus greatly vitiated. His own method of interpreting other sections of the Apocalypse makes his dogmatic demand for extreme literalism here seem somewhat inconsistent. The quotation reveals at least a temporary ignoring on Alford's part of those very principles of apocalyptic interpretation which he was exceedingly helpful in formulating.

Another quotation that is being widely used by premillennialists today is taken from Abraham Kuyper's booklet *Chiliasm*, as follows:

Reading this passage [Rev. 20:1-7] as if it were a literal description would not only tend to a belief in the Millennium but would settle the question of chiliasm for all who might be in doubt concerning the same . . . If we take it for granted now, that these thousand years are to be taken literally, that these thousand years are yet in the future, and that this resurrection was meant to be a bodily resurrection, why then we may say, that at least as far as Rev. 20 is concerned, the question is settled. Then we must admit that Rev. 20:1-7 is a confession of chiliasm with all it contains.

A superficial reading of this quotation does indeed make it appear to

give great comfort to premillennialism. Any value it may have along that line is rather completely removed when the "ifs" Kuyper uses are taken into full account. The very assumptions which are necessary to give Revelation 20 a chiliastic sense Kuyper is entirely unable to grant.

In my next article I shall comment on the premillennial interpretation of Revelation 20 and on two other types of interpretation of this passage of Scripture.

### What God Can Do Through The Orthodox Presbyterian Church

(Concluded From Page 194)

desired. Forbid that we should make little plans for God! This faith stimulates great prayer. During the long train journey to New York last week I read through the Minor Prophets. The prayer of Habakkuk arrested me. What a day he lived in, with threatened invasion by enemies without, and idolatry and religious declension within! There was no ground for hope around him, but his name means embracer—he embraced God by faith, and asked God a great thing: "O God, revive thy work in the midst of the years". What daring, what boldness! Where did he find it? Here is the hint: he prayed, "in wrath remember mercy". Yes, his faith hung on to the character of God. There is a strange unexplainable thing about the holy God of wrath, the One who hates sin. There are depths of mercy hidden in His heart, untapped reservoirs. When He lifts the thunder of vengeance, He often lets it drop back again. Behold, He delights to save the chief of sinners. O God, in wrath remember mercy, and so revive thy work!

Paul prays for the Ephesian church and says, "God is able to do exceeding abundantly, above all ye ask or think". He wants them to see that their faith can never reach the height of God's ability to do. Men never believe God too much; men never trust God more than they should. Think of all the blessings God has given you, up to this hour. Think of all the blessings you have asked for. But above this mountain towers the promise and ability of God to bless.

The thoughts of men are vast and wonderful. The dreams of people concerning themselves — what fantastic heights they reach! But above all we ask or think, exceeding abundantly, God can do for us. God is able. The plan of the covenant God is drawn to a wondrous scale—"Be not faithless, but believing".

It must not be thought that faith is assurance that we shall receive in every instance precisely that for which we wish and pray. But faith is trust in the power and willingness of God to give that which He deems to be beneficial for us and conducive to His own glory. Often we know from the Word of God what things are good; if we have faith, we shall receive those very things. Sometimes we desire certain things but cannot be positive that they are good; then we may pray for those things, but must leave it to God's wisdom whether or not they shall be granted. But always and in every instance we may rest assured that God "is able to do exceeding abundantly above all that we ask or think".

This faith stimulates effort. One night after Hebrew class at the seminary, I was rushing home to supper. I was forgetting those things which were behind and pressing forward to the thing ahead. I passed the statue of Rodin's "Thinker", up there on the Parkway in Philadelphia. I stopped in the snow to look and think. And this is what passed through my mind. I had recently been converted to the comprehensive Calvinism and Biblical Christianity which Westminster sets forth. For the first time in my life, I was really happy—wonderfully, blessedly happy. I thought, then, in the darkness, and I think more so now, that if this pure, God-honoring gospel ever cuts loose there will be the greatest revival the world has ever seen. I have two fears tonight. One is that we, as a church born in the bracing atmosphere of Calvinism, would lose those grand truths and become just another church. The other fear is that we would be so concerned with maintaining our distinctive testimony that we would become extinct. I am thinking of the story of the Good Samaritan and I long for our church to have his distinction—the distinction of maintaining his identity and worth by actually lifting the poor lost man. Let us not have the distinctiveness of



## UNION LESSON HELPS

on the International Uniform Lessons

*stand for and proclaim  
the heart of the Gospel*

One hundred and twenty-two years of experience are back of these true-to-the-Bible periodicals. Can be used with confidence by Christian teachers and pupils.

Write for free specimen copies

AMERICAN SUNDAY-SCHOOL UNION  
1816 Chestnut St. Philadelphia, Pa.

the Levite who, even though he was greatly concerned, and came over and looked down at him in sympathy, yet left the poor man lying there and went on his way. There is a nation and a world lost and without God tonight, and the church which maintains its distinctiveness and yet leaves the world to die in its sin has a distinction, but this distinctiveness does not go with the Christ we preach.

When Moody and Sankey went to England, there were none to meet them. They obtained a small chapel. About fifty people came and sat far away from the pulpit. They hated the little organ and the Yankee tunes. Mr. Moody announced a noon meeting for prayer and Bible reading in a little room above the drugstore. Six people came, and there began one of the greatest revivals since Pentecost, ending with twenty thousand conversions. Do you think this God is dead today? Is He a wooden God who cannot hear the prayer of His people for revival? "According to your faith be it unto you".

Moody also captured the World's Fair for Christ. Many halls and churches were opened; advertising cost over \$500 a day. Great expense? Yes, but men had to know, and God worked. Buildings were crowded. A circus tent used for gospel preaching Sunday morning held thousands, and when the circus started up in the afternoon it had to stop for lack of an audience. Imagine the Fair closing on Sunday! There were giants in faith and effort those days. And what of our day. A man once said, Westminster will never produce great evangelists; it is too intellectual. Nonsense! I don't believe it. Do we have the knowledge which puffeth up, or the knowledge which makes us spirit-taught men of God, able to do the

work of an evangelist? In other words are we true to the Word of God, or not? Lord God of Elijah, use us these days!

### The Origin of This Faith

This faith is a gift of God and it must be received as Christ is received. We as sinners are convicted of our sin and misery, then our minds are enlightened, our wills renewed, and we embrace the Saviour. So it is with Christians. We must come to the place where we realize that we cannot go on like this. And then step out on the character and promise of God in simple trust. It may take seasons of studying the Word, of agonizing prayer, of humiliating experiences, and of being filled with the Spirit, but fundamentally it is simply realizing the Triune God.

James says that men must ask of God in faith, nothing wavering for "let not that man think that he can receive anything of the Lord". If our faith is wavering, we cannot receive anything from God. And yet pure faith, even though small as a mustard seed, can remove mountains. No wonder Jesus said, "Verily I say unto you, have faith in God". A man said to Moody at the close of his career, "Mr. Moody, I can't see the relationship between you and what you have done". But this man did not see God. Think of a little despised Jew who turned the world upside down. Let him tell the secret: "I can do all things through Christ who strengtheneth me". Every ecclesiastical writer today seems to try to outdo the others in analyzing the world situation, in finding new names for what is wrong with the world and discovering a new configuration of events which make it impossible for the church to do anything. My friends, this is not the task of faith. Abraham faced insuperable difficulties, yet he staggered not at the promise of God. He considered not his own body as good as dead, not the condition of his wife. He needed no other ground of confidence than God's Word. He said, The difficulties are for God; faith is for me. How can God work a mighty work today, conditions being what they are? I don't know how, but I believe He can and will. Let us look to God!

Christian and Hopeful lay in the dungeon of Giant Despair, in a miserable state for days. They thought

once of taking their lives. At last, in desperate prayer, Christian said, What a fool I've been! I have in my bosom a key which will unlock any door in Doubting Castle—the key was called Promise.

What can God do? He is able to do exceeding abundantly above all we ask or think. But what can God do here? here in my church? here in my life? According to your faith be it done unto you. Jesus arouses faith in us, then throws the responsibility back on our confidence in Him.

After men preach we get up to praise or criticise, but after Jesus speaks we seek a quiet place to pray. First He asks the question: Believe ye that I am able to do this? He listens for the answer to this question and then finishes His sermon, "According to your faith—be it done unto you".

### Orthodox Presbyterians in the Armed Forces

ORTHODOX Presbyterians continue to swell the armed forces of our country. They would appreciate hearing from their friends at home. And many of them would enjoy a year's subscription to THE PRESBYTERIAN GUARDIAN.

Immanuel Church, West Collingswood, N. J.:

James W. Leemon, M.M. 1 cl., U.S.S. Sangamon, c/o Postmaster, New York, N. Y.

S. Warren Cafferty, Jr., c/o Mrs. Latham, 2738 Victoria Ave., Norfolk, Va.  
Ensign Edward S. Hunt, East Boothbay, Maine.

Private Rodney C. Runge, 121st Signal Radio Intelligence Corps, A.P.O. 1028, c/o Postmaster, New York, N. Y.

Jackson C. Shaw, Ph.M. 2 cl., U.S. Naval Mobile Hospital Unit No. 3, c/o Postmaster, San Francisco, California.

J. Eric Crowe, Private 1 cl., (U.S. Army) H. Q. Air Corps Troops, U.S. Naval Air Station, Quonset Pt., R. I.

A. C. George Crowe, 416th Signal Co. (Aviation) Mitchell Field, L. I., New York.

Harold Schaeffer, M.M. 1 cl., U.S.M.S. Training Station, Hoffman Island, New York.

William C. Gooch, A.S., Barracks 106, Sec. 6, U.S. Naval Hospital School, Great Lakes, Illinois.

William D. Williams, U.S. Coast Guard, Old Chicago Station, Randolph St., Chicago, Illinois.

Harry Edwin Savidge, 401st Engr. Battalion, Company A, Plattsburgh Barracks, Plattsburgh, New York.



Sgt. Arthur Robert Meade, Co. No. 14, Second Provisional Battalion, Chalmette, Slip No. 1, New Orleans, La.  
Ellsworth K. Gentel, Aviation Cadet (on furlough).

Memorial Church, Rochester, N. Y.:  
Private Quentin R. Remein, Military Police Co. Camp Croft, S. C.  
Private Charles F. Remein, Co. C. 30th Engineers, Fort Belvoir, Va.  
Private Ralph Vandenberg, Co. C 29th Engineers, Btn. 7730, S. E. Market St., Portland, Oregon.

Aviation Cadet F. J. Remein, Sqdrn. F., A.C.R.T.C. Ellington Field, Texas.  
Private William H. Heuseveldt, 354 Material Sqdrn., 328 Air Base Group, Geiger Field, Washington.  
Private Hubert Schoonhagen, C. Battery.,

2nd. Bn., Fort Eustis, Va.  
Gethsemane Church, Philadelphia, Pa.:  
George Sinclair, A.S., U.S. Navy, Newport, R. I.

Beverly Church, Los Angeles:  
Merle Gilb, Candidate, Officers Training Service, Fort Belvoir, Virginia.  
Jimmy Frye, Third Class Machinist, Section Base, Naval Reserve, San Diego, California.

Reynold Wood, U. S. Army Air Corps, 737 McClellan Field, Sacramento, California.

William C. Pierson, Medical Corps, U. S. Naval Hospital, Corona, California.

Douglas Turner, Air Cadet, Oxnard, California.

David Ernest Park, First Class Fireman, Section Base, Naval Reserve, San Diego, California.

## Sunday School Papers

Edited by

REFORMED BIBLE TEACHERS

Lessons in Bible Order

CHRISTIAN REFORMED PUBLISHING HOUSE

Grand Rapids, Mich.

## Make MORE Money This Christmas

With our "Bible Text Special"—50 beautiful Christmas folders imprinted with name and choice of Bible verse. Sells for only \$1.20. Nothing else like it. Christians appreciate. Liberal commission. Also, our complete line, Greeting Cards, "Sunshine" plaques, Calendars, Bible Games, Novelties, etc., pays good profit. Send for returnable samples, and free Display Packet on "Bible Verse Special." (Our large agent's Book and Bible catalog included free on request.) Satisfaction guaranteed. Write today.

C. W. BOYER, 2101 Windsor Rd.,  
Dept. PG-7 Dayton, Ohio

## ★ BUY DEFENSE BONDS ★

Buy Defense Bonds out of proceeds of Sunflower Dishcloth Sales. Your group can buy twice as many and gain twice the benefit for your organization.

SAMPLE FREE TO OFFICIAL

SANGAMON MILLS - Est. 1915 - Cohoes, N. Y.

## Orthodox Presbyterian Church News

### Presbytery of California

**F**IRST CHURCH, Long Beach: On the evening of May 21st, the presbytery installed the Rev. Henry W. Coray as pastor of the church. The Rev. Floyd E. Hamilton, moderator, presided and propounded the constitutional questions. Dr. Ned B. Stonehouse delivered the installation sermon, Dr. William Harllee Bordeaux the charge to the pastor, and the Rev. Russell D. Piper the charge to the congregation. The Rev. Dwight H. Poundstone read the Scriptures and led in prayer. Mr. Coray is the first pastor of the Long Beach church, having organized the work in the spring of 1941.

**Beverly Church, Los Angeles:** Before the annual congregational meeting, the church paid off the debt on its lots. During the past year about \$1300 was raised for this purpose. . . . On May 8th about fifty persons attended a Father and Son Banquet; one week later there were seventy-five in attendance at a Mother and Daughter Banquet, at which the dinner was prepared and served by the men of the church. . . . There are six stars on the church's service flag, dedicated May 17th. . . . On April 14th a son, Donald Moote Poundstone, was born to the Rev. and Mrs. Dwight H. Poundstone.

### Presbytery of New Jersey

**C**OVENANT Church, Vineland: The pastor, the Rev. Everett C.

DeVelde, was in charge of the baccalaureate service at the Vineland High School on June 7th. . . . Sixty out-of-town delegates were entertained on May 29th and 30th at the Spring Machen League Conference, at which the Rev. Professor Edward J. Young, the Rev. Bruce Wideman and Mr. Edmund P. Clowney, Jr., were the speakers. . . . The church's service flag now bears eleven stars. . . . Eight new communicant members were received on June 7th. . . . Summer Bible school was held from June 15th to 26th.

**Calvary Church, Ringoes:** Four young people of the church attended the Quarryville Bible Conference. . . . At a recent young people's service in the Flemington jail, five men indicated their acceptance of Christ as Saviour. The young people hold such services on the first Sunday of each month. . . . Men from the City Rescue Mission in Trenton recently brought a service of personal testimony to the members of Calvary Church.

### Presbytery of Ohio

**G**RACE CHURCH, Buechel, Kentucky: Mr. Raymond Edward Little, a recent graduate of Westminster Seminary, has been secured by the Committee on Home Missions and Church Extension to conduct the work of Grace Church. He has arrived on the field and expects to make an active canvass of the community at

once. Since Easter Sunday, services have been conducted regularly by the elders.

### Presbytery of New York and New England

**S**ECOND Parish Church, Portland, Maine: Youth Night was observed on May 10th, and the offering will be used to send delegates to the Deerwander Bible Conference. . . . The Spring Fellowship Supper was held on May 22nd, at which the Rev. Richard B. Gaffin spoke and showed motion pictures. Mr. Gaffin preached at the morning worship service on the following Sunday. . . . The Rev. Lawrence W. Eyres addressed a recent prayer meeting in his capacity as executive secretary of the Home Missions Committee of the presbytery.

A daughter, Lois Anne Bohn, was born on April 22nd to the Rev. and Mrs. Martin J. Bohn of Steuben, Maine.

### Presbytery of the Dakotas

**T**HE Rev. C. A. Balcom, serving three churches at Wilton, Rock Hill, and Baldwin, North Dakota, reports the completion of three daily vacation Bible schools. At Rock Hill there were about twenty pupils, two of whom declared their acceptance of Christ as Saviour. At Cromwell, a new field, there were also twenty pupils; thirteen acknowledged Christ as their Saviour. Church services were

## WANTED

Young men and women for training in psychiatric nursing, must be of the Evangelical-Christian faith, single, ages 18-35. Apply at once, Director of Nurses, Christian Sanatorium, Midland Park, N. J.

## 2,500,000 JEWS

gathered in New York make it the largest Jewish mission field in the world. The New York Jewish Evangelization Society, Inc., founded in 1908 by the sainted Dr. THOMAS M. CHALMERS, is striving zealously to reach them. Its manifold ministry includes the care of Hebrew-Christian refugees. This faith work is dependent upon your cooperation by gift and prayer.

Official organ: "JEWISH MISSIONARY MAGAZINE." \$1.00 a year. Sample copy 10c.

REV. FREDERICK A. ASTON, Director  
New York Jewish Evangelization Society  
56 Second Avenue New York, N. Y.

## A Short Walk to the Church of Your Choice

When in Atlantic City, you will find the Hotel Runnymede, located on beautiful Park Place and free from the noise of traffic, but a few minutes walk to whatever church you wish to attend.

Here at this lovely hotel, you will find bright sunny rooms, an enclosed Solarium and open Sun Deck overlooking the Boardwalk and Ocean, good wholesome food properly prepared and a cordial personnel that anticipates your desires.

No Liquor Served  
For Moderate Rates and Illustrated  
Folder, write  
EVERETT J. HIGBBS, Manager

The  
**Runnymede**



Starting RIGHT with  
**STANDARD'S**  
TRUE-TO-THE-BIBLE LESSONS

Does the beginning of the new quarter find all your Sunday School departments enjoying the benefits of Standard's True-to-the-Bible lessons? If not, consider them for next quarter. Standard's Closely Graded or Uniform lessons are used in thousands of successful schools for pupils of all ages. Every lesson a Bible lesson, true to the Bible as God's revealed Word. Attractive colors used for children's helps. Prospectus of Closely Graded lessons, actual samples of Uniform lessons and big catalog are free. Please state which you want and mention department. Address Desk PG-7

THE STANDARD PUBLISHING COMPANY  
Eighth and Cutter Streets Cincinnati, Ohio

established there also. At Baldwin there were five who professed faith. Later, a fourth school was held at Wilton.

**Westminster Church, Hamill, S. D.:** For the first time in the history of The Orthodox Presbyterian Church, a summer Bible school has been rained out. The school at Hamill was forced to postpone its sessions until after the presbytery's camp, and all services of the church have been greatly hindered by rain. . . . The Ladies' Aid Society is preparing a box of clothing for the mission work of Trinity Chapel, Newport, Kentucky, conducted by the Rev. and Mrs. J. Lyle Shaw.

**Calvary Church, Volga, S. D.:** The members pleasantly surprised their pastor, the Rev. Charles L. Shook, with an "appreciation gift" of \$46.10 at a service attended by one hundred and one persons. . . . Mr. Shook preached the baccalaureate sermon at Volga on May 17th. . . . To conserve tires, summer Bible school classes are being held all day but on alternate days; home study is encouraged for the in-between days.

**Jennings Church, Omaha, Nebraska:** During May Mr. Bryce Senter, a student at Westminster Seminary, took over the work of the Logan Fontenelle Chapel and the Goff Terrace Mission, in addition to spending part of his time at Lincoln. . . . The Jennings Church building is being redecorated and a special service of dedication will be held soon. . . . Last year the church quintupled its gifts to missions. The members hope soon to purchase a lot in East Omaha and look forward to building after the war.

## Presbytery of Philadelphia

**CALVARY Church, Willow Grove:** Record attendance of the season came on June 7th at the baccalaureate

service held for the graduating class of the local high school. . . . Four elders, together with their pastor, Dr. Robert Strong, were in attendance at the Rochester general assembly.

**Knox Church, Washington, D. C.:** Two vacation Bible schools were held during June, each lasting for two weeks. . . . The mission work at Fort Dupont is progressing, having received new stimulus in the acquisition of several additional teachers. Prayers are asked that better quarters may be secured for the work.

**Knox Church, Philadelphia:** Two new communicant members were received into the church on the last Sunday of May, and one week later the sacrament of the Lord's supper was celebrated. . . . The pastor, the Rev. George W. Marston, exchanged pulpits on Sunday evening, June 7th, with Dr. William P. Green of the Third Reformed Presbyterian Church.

**Bethany Church, Nottingham:** A most successful two weeks of summer Bible school closed on June 19th. Sixty-two children were enrolled, and sixteen young people attended evening sessions twice a week. . . . The congregation will observe its sixth anniversary on July 5th.

An adjourned meeting of the presbytery was held on May 24th at Calvary Church, Willow Grove, for the purpose of ordaining Licentiate Henry P. Baak, a member of that church, to the gospel ministry. The Rev. Theodore J. Jansma, moderator, presided. The ordination sermon was preached by the Rev. Professor R. B. Kuiper. Other ministers taking part in the service were Professor Edward J. Young, Professor Paul Woolley and Dr. Strong. Mr. and Mrs. Baak expect to leave shortly to take up work in Canada.

The Spring meeting of the Western Pennsylvania branch of the Philadelphia Presbytery was held at Covenant Church, Pittsburgh. Devotions were conducted by Mrs. John H. Craig of Harrisville and were followed by a prayer service. Mrs. J. B. Griggs spoke about the work of Westminster Seminary and Mrs. S. H. Davies led a discussion on the question, "How may we best use our homes for Christ?" Dinner was served by the ladies of Covenant Church. Evening devotions were led by Mrs. Calvin K. Cummings and were followed by the evening service at which the Rev. Richard B. Gaffin spoke on his work in China.