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Totalitarian Christianity

An Address Delivered at the Conference on the Christian World Order

By the REV. HENRY SCHULTZE

President of Calvin College, Grand Rapids, Michigan

TOTALITARIAN is a new word. It is probably less than ten years old. The upstarts across the waters, who have insisted that their constituency "love them with all their hearts, and with all their souls, and with all their minds, and with all their strength", may have occasioned a new word in our vocabulary, but they have failed to originate a new idea. The idea is as old as creation. They have merely done what every sinful man does with an idea, no matter how lofty its source may be; they have dragged it down into the mire of sinful selfishness. And after it has gone through their minds and hands, it becomes ugly, filthy, and repulsive.

God was the first and is, in the fullest sense of the term, the only totalitarian dictator. He alone is the Lord of lords and the God of gods. Something of such totalitarian dictatorship He conferred upon the one whom He created after His image, when He committed to him the authority to exercise dominion over all His works. Totalitarianism is therefore not of Hitlerian origin, but of divine origin. It is really a beautiful and a reassuring concept when properly viewed and properly exercised.

Surely no one will question the efficiency of the totalitarian form of government. In fact, we in America have apparently very little objection to it. Recently, I read in a book on civil government that the president of the United States is the most powerful potentate in all the world by virtue of the authority invested in his

office. And in days of emergency, such as we are now experiencing, the citizenry of America would regard him as being derelict in his duties if he failed to exercise the powers which are his. We all agree that "somebody must take hold of this thing and run it, and we'll back him to the limit". Even apart from the ideologies in Germany and other European countries that seem to lead the nations inevitably toward totalitarianism, the critical conditions of these nations surely precipitated the totalitarian conception because of its recognized efficiency. A few weeks ago I was called upon to speak to a group of life insurance men who were celebrating the twenty-fifth anniversary of the service of the superintendent of that district. In the course of the speech I called attention to the insistence of the industrialists and of all successful business men upon the totalitarian system in their concerns. They want a leader who can run things and tell every employee what to do. It makes for efficiency. Though they all resented the thought at first glance, they finally conceded that this particular superintendent was efficient because he succeeded in getting everybody to carry out his ideas. The Roman Catholic Church has the same fundamental theory in its conception of ecclesiastical authorities. Whatever objection there may be to its system, it surely cannot be condemned on the basis of inefficiency.

The objections to totalitarianism cannot, I think, be launched against the general idea involved, but they

may be hurled against the method by which it is appropriated and exercised, and against its objectives.

Totalitarian power may never be appropriated by man. God is the only rightful totalitarian dictator. All other such authorities must have their rights and duties conferred upon them. One may always question the right to such totalitarian powers when they are appropriated. There is no authority except it be given from above. It must be given—given either directly by God or indirectly from God by the consent of the governed. Since all men are equal, no man has the right to assume dictatorial powers over other men, except he be rightfully invested with such authority.

Again, one may strenuously object to totalitarianism because of its method of control. Such control must always recognize the essential character of those controlled. Violence to the character of men as image-bearers of God, as personal responsible beings, is misuse of invested authority. Many of our labor problems arise from the abuse that the laboring men feel they are suffering as human beings.

Edwin Lewis once wrote that one of the great losses suffered today is the loss of appreciation of personality. He is correct. Because of that loss, the gospel of hatred can be so readily and successfully preached. Because of that loss, it is so easy to put men in the field to shoot at one another. If, in any form of government, men are no longer treated as men, such a government by that very token has lost its right to continued existence.

Then again, we may seriously object to any form of totalitarian government when it is being exercised for the benefit of those governing rather than of those being governed. Governments are no ends in themselves. Jesus gave pointed expression to that idea when he insisted that the chief of all shall be the servant of all.

The only form of totalitarian government that will stand the test on these three counts is the government of God, as it manifests itself in and through Christ Jesus. Let us examine these three aspects of the divine government as they are revealed to us in Scripture.

The Origin of the Divine Totalitarianism

The foremost and fundamental fact that we know about God is that He is creator. The Bible begins with that fact. The creation account is first. And all the rest of revelation is based upon that fundamental fact. God is creator or He is nothing. Deny the creatorship of God and you have denied the value of Scripture as a lamp to our feet and a light upon our pathway. It then contains no trustworthy revelation of God. Nature itself is mute about God if God did not make it. It is then a lie to state that "the heavens declare the glory of God and the firmament showeth his handiwork". If any other theory of the origination of the world than that of creationism is correct, one may seriously question the actuality and the justifiability of the totalitarian government of God. The only ground for the acceptance of this fundamental position is revelation, which is received only by faith. And except we believe, we will not concede, nor will we tolerate divine totalitarianism.

Taking for an indubitable fact, then, that God is creator, the conclusion inevitably follows that He may rightfully be, and is, a totalitarian dictator. The absoluteness of this right on the part of God finds no parallel here upon earth. If you should ask the question, May not a man exercise absolute control over what he has made? the answer is simple. It is an emphatic No. There are several reasons for that emphatic No. Whatever man has made, he has made out of

the material previously made and furnished by God. The priority rights in such a case go to God. God did not get the materials of His creation from any source outside of Himself. Man as a creature is under direct responsibility to God. That further modifies his totalitarian predilections. But God has none above Him to make moral and ethical demands. Man has equals to whom he has, by virtue of divine commands, certain definite responsibilities. That further modifies his control over what he makes. A man simply has not the right to do what he wills with what he makes, for he is hedged in from every angle by virtue of his responsibilities to others. In this respect God stands unique and alone. His totalitarianism is entirely justifiable, because He is the creator of all things and is responsible to none but Himself. The Apostle Paul understood this principle clearly and gave expression to it when he declared, "O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus?" (Rom. 9:20).

It is but a small step from the creatorship of God to His sovereignty. He can be sovereign because He is creator. He is sovereign because He is what He is. God cannot be God unless He is sovereign. A god who is not sovereign cannot command respect and is not worthy of worship. Subtract sovereignty from your conception of God, and you have taken the heart out of it. And there is no aspect of God that is more viciously hated by the ungodly than this which necessitates the totalitarian government of God. When men begin to remold God, this is the first thing they take away from Him. Their gods are gods of straw, whom they dare to resist. Their gods do not govern, but are governed. And in every case where a man resents the practical totalitarian rule of God in his life, he denies practically that God is God. Let us never forget that God is sovereign, or we have no god at all. The stressing of this point belongs to the genius of the Reformed conception of theology. What a glorious and thrilling thing it would be if we could get every

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Of Common Grace

The Fourth in a Series of Studies "Of Things Most Surely Believed"

By the REV. HENRY W. CORAY

Pastor of the First Orthodox Presbyterian Church, Long Beach, California

(NOTE: The first three articles in this series were published in the issues of March 25, April 25 and May 25, 1942.)

WHEN Adam disobeyed his creator and brought the human race into a state of ruin, it was as though he opened earth's flood-gates and let in all the currents and tides of hell itself. The world would have been transformed into hell had not God intervened. He intervened in two ways: first He promised to send a Redeemer who should some day put away all evil and the author of evil. That event was to take place sometime in the future. Again, He checked the course of wickedness in society. He restrained the extreme powers of sin that gripped human nature, softened the heart and curbed the full energy of Satan's control over humanity. As Dr. Van Til has expressed it, He "applied the brakes".

This is one aspect of a most important truth. It is sometimes called the doctrine of common grace. By common grace is meant not that this form of grace is to be valued cheaply, but that it is commonly bestowed on mankind. It is universal in application. All men everywhere receive its benefits, to a greater or less degree. How otherwise are we to understand life? Surely the Biblical portrait of human nature is black indeed. It reveals the heart to be deceitful above all things and desperately wicked. Shakespeare accurately has one of his actors declare, "There's naught but villainy in our cursed nature". How then do we square this diagnosis with the case of certain individuals who, though unbelievers, nevertheless attain to lofty heights of morality and character? Doubtless and infidels are frequently kind and decent. Scoffers are sometimes, paradoxically, less self-centered than professing Christians. What is the explanation? How is this to be reconciled with the Bible doctrine of the total depravity of man? The answer is that God sprinkles the dew of common grace upon many who have never received special or redemptive grace. Negatively He restrains the

destructive forces of corruption and positively He grants moral virtues and what the Chinese call "heaven-bestowed endowments".

A number of factors are active in repressing sin in society. The conscience, for instance, is a blessing of common grace. Let the imagination play for a moment with the question of what kind of world this would be if every person's conscience were to be amputated? What a conflagration of iniquity would sweep over the earth! It would reduce the present fire of destruction, devastating as it is, to the proportions of a bonfire by contrast. In God's providence the conscience checks, to an extent, the impulse to sin, tethers the wild steeds of passion and lust and exercises a mellowing influence on us all. The effect is that in normal times most people are able to dwell peaceably and quietly, even in a non-Christian community.

Civil law is another influence for good in the sphere of common grace. God has ordained the "powers that be", or governments, for the protection of society. A state of anarchy would mean inevitable misery, untold suffering. Almost any form of law is better than no law and order. In pagan countries law enforcement has a beneficent result. In Japan, for example, strict justice holds crime at a surprisingly low scale. Men refrain from perpetrating evil deeds not from a pure motive, which is to honor God, but rather to stay out of prison. It is clear then that the establishment of governments and ordinances enhances the goodness of God, for it exhibits His solicitude for a sinful race. Yet how pitifully few return Him thanks for this mercy!

Furthermore, public opinion might be said to be a dike that holds back the waves of crime and lawlessness. What men think of us profoundly affects our actions. There are those who do not steal because they are too proud to steal. Others in business are honest for the sake of "gaining face". Multitudes are courteous not because the Lord enjoins courtesy, but to excite admiration. These are questionable virtues to say the least. But they

are instrumental in curtailing the corruption that is in the world through lust.

On the positive side, God's Word makes it plain that every good thing which contributes to our material and mental comfort flows from the reservoir of divine mercy. Our Lord teaches that God is kind to the unthankful and to the evil as well as to His children. Have the lines fallen to us in pleasant places? We should realize that this is not due to any innate goodness in us but to the loving-kindness of Jehovah. Do we enjoy a goodly heritage of health or wealth or talent? With true thankfulness we should sing, "All that Thou sendest me in mercy given". Are we blessed with personal charm, physical beauty, a naturally cheerful disposition? Then let us keep in mind Paul's penetrating question, "What hast thou that thou hast not received? Why dost thou glory, as if thou hadst not received it?"

Finally two observations are in order. In the first place, common grace is not to be confused with special grace. The benefits and advantages of common grace will not save the soul, justify the sinner or give eternal life to one dead in trespasses and sins. Esau's manliness, Balaam's eloquence, Absalom's winsomeness, the kindness of the barbarians on the island of Melita, in no wise contributed to their salvation. They were merely ornaments of common grace. Gifts of natural endowment are not to be identified with the fruit of the Spirit.

In the second place, knowledge of the doctrine of common grace should, under the impulsion of the Spirit of God, draw the sinner into the vestibule of the mansion of redemptive grace. Think of it! All of us have by our waywardness and stubborn rebellion forfeited the right to a single blessing from Heaven. But God is rich in mercy and continues to open His hand and satisfy the desire of every living thing. He lavishes upon us every good and every perfect gift. May His goodness lead us all to repentance toward Him and faith toward our Lord Jesus Christ!

The Outworkings of Salvation

A Meditation on Philippians 2:12-18

By the REV. BURTON L. GODDARD

IT WAS springtime, and I had purchased from the five- and ten-cent store a small cardboard container in which was the bulb of a daffodil. I took it to my room. In the course of time it sent fresh green shoots upward. It was alive! I waited in anticipation as a bud appeared and gradually took on color. Surely a bright bloom would shortly open before me! But days passed and the bud, instead of opening, began to fade and die. As for the plant itself, it lived on, yet it too was not altogether healthy, for the green tips of its leaves became brown and shriveled.

There are Christians who are not far different from the little plant. They have been made new creatures in Christ. They have received the gift of spiritual life. They live, but how beggarly is their life. There is no real blossoming forth into the beauty of a Christ-filled life. There is little sign of the fruit of the Spirit.

A God-given Assignment

Perhaps there were some people like that in the early church at Philippi. At any rate, when Paul wrote his Philippian epistle he felt constrained to speak of the necessity of Christian growth and development. A wonderful salvation had been secured for the Philippian Christians by the humbling of God's only begotten Son, which reached its climax in His death upon the cross that they might receive forgiveness of sins and everlasting life. That salvation had made them what they were: babes in Christ. But Paul assumed it to be God's will that they should not remain babes, and that they should grow to maturity.

We therefore find these words in Philippians 2:12: "Work out your . . . salvation . . . That ye may be blameless . . . children of God without blemish in the midst of a crooked and perverse generation". By such counsel he urged his readers to develop and foster the new life imparted to them at the time of their rebirth. They must learn that their new faith in Christ was but the beginning of the Christian life, and that the Christ-life within needed to be nourished constantly if their lives were to be "holy,

acceptable unto God". Salvation was not in itself sufficient; there must be outworkings of that salvation.

O Christian, the Spirit of God hid spiritual life deep within your soul when you were born again and in consequence beheld the Lord Jesus hanging upon the cross in your place and believed on Him as your Saviour. But have there been the expected outworkings of that salvation? Prior to that time, you were spiritually dead. Has that new life pushed its way to the surface and produced any real transformation? If your answer is in the negative, you have neglected the working out of your salvation. But neglect it no longer! Let it penetrate every corner of your heart! Let it captivate every thought of your mind! Let it sanctify every deed!

Divine Help

One thing, though, must be guarded against. No Christian should ever listen to God's command to work out his salvation and then assume that he can carry out the assignment all by himself. So many Christians live as though Paul had said, "Work out your own salvation", and had stopped at that point. Not so! This is how the Scripture reads: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and do of his good

pleasure". The task is an arduous one. It requires the utmost in endeavor. It is far more than anyone can do in his own strength. He must have help, and the only help that will suffice is God's help.

The only one who can save you is God. The only one who can keep you saved is God. The only one who can enable you to work out your salvation to its full, complete, glorious end is God. And so, as you go about this most important task, look to God for strength. Ask Him to make you willing to do His will. Pray for His all-enabling grace. Bend every effort to make your life like that of your Saviour, but always remember that apart from Him you can do nothing. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and do of his good pleasure".

Resultant Blessings

If you are faithful in obeying this Scripture, a threefold blessing will result:

First, your own life will be pure and upright, and few blessings are of greater value. Sin is a hard master and will bring you only shame, misery and regret. If you would have peace of mind, strength of body, length of days, true happiness and hope in death, make sure of your salvation and with God's help work out that salvation into a clean, wholesome, righteous life.

Secondly, according to Paul, your life will shine as a beacon in a darkened, sin-cursed world. You will never guide those who are lost into the haven of God's rest by a mere profession of faith. If you have never done much in the way of working out your salvation, your life may even be an influence which turns men away from Christ instead of to Him. But if your faith shows itself in transformed character, lovingkindness, honesty, humility and works of love and mercy, then men will take notice, believe in your Saviour, and glorify your Father which is in heaven.

Thirdly, you will bring joy to the laborers in Christ's vineyard. Paul was such a laborer, and opening his heart to the believers at Philippi he revealed his great desire that they bring forth in their lives the outworkings of salvation. For them to do so would give him the greatest of joy. And what was true of Paul and the Philippians is just as true of Christian workers,

All Missionaries Returning

AS we go to press, the Independent Board for Presbyterian Foreign Missions has reported the receipt of a cablegram from Dr. Roy M. Byram, stating that among the passengers on the exchange ship Gripsholm are the Hunts, the Frehns, and the Rev. Egbert W. Andrews. The ship is expected to reach New York on or about August 25th.

teachers, pastors and missionaries today. Would you bring joy to their hearts, repay them for their labor of love, thank them for bringing you a knowledge of the Saviour? Then

"Work out your . . . salvation with fear and trembling", ever looking to God for help, for it is He "which worketh in you both to will and do of his good pleasure".

glorified in body and soul, made perfect in holiness. Until that time comes, God has given us the Holy Spirit as a pledge that we belong to Him, and as a pledge that the time will certainly come when He will fully deliver us from the presence of sin as well as from its penalty and curse. Christians, then, are not to be discouraged when they look into their own hearts and see so many sins and imperfections. "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth?" (Rom. 8:33, 34). If we can find any of the fruits of the Spirit that mark the Spirit's presence in our lives, then we can be absolutely certain that God will fulfill His promise of full deliverance from the presence of sin, for we have His "earnest", His token that guarantees the purchase price to be delivered in full.

Yes, alas! Christians are not what they ought to be! There are many things about them that non-Christians can criticize. There are hypocrites among them who do not belong there, and even the people who do belong there wear garments (characters) spotted grievously by the dirt and filth of the world in which they live. We do not defend the imperfections of Christians, for imperfections ought not to be in the lives of those who belong to God as His purchased possession; but we are not therefore to think that the Christians do not belong to God. They do have His seal, and they have His "earnest", His pledge that He will eventually fully redeem them from the presence of those things that now mar the purchased possession.

When a person buys a new home, he makes a deposit, an "earnest" or pledge that he will go through with the bargain, but until the deed is examined, the title traced, and the full amount paid, the purchaser does not attempt to make repairs on the house or even to clean up the premises; and even after he takes possession, it is a long time before the place is finally put in perfect repair and remodeled to suit the new owner. With Christians it is slightly different. The earnest is an absolute pledge of final deliverance and the moment it is in the possession of the believer, that is, the moment he believes, just that moment the believer belongs to Christ, and it becomes absolutely certain that the final redemption of the body will take place.

The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

Pastor of Grace Orthodox Presbyterian Church, Los Angeles

WHICH is the earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory" (1:14). "Which", should be "who", since the pronoun in Greek is in the masculine gender. It refers of course to the Holy Spirit, who is the "earnest of our inheritance". An "earnest" was the part of the purchase money of an article paid in advance, before the article finally passed into the possession of the buyer. It then came to mean anything that is given as a pledge of the fulfillment of a promise in the future. The Holy Spirit now given to believers is therefore God's pledge that He will completely deliver unto us our full inheritance in glory, as joint-heirs with Jesus Christ, at the time of the final consummation of the body of Christ, that is the church, when the full number of the redeemed is complete. The time is of course when Christ comes again in glory. The present age is called the dispensation of the Spirit, and is therefore only a pledge and a foretaste of the marvelous glory that is to be ours in the future. But more than that, the first fruits of the Spirit, which we now have, are only the merest taste of the perfections and blessings that are to be ours in glory. We are to be transformed into the image of Christ, and that in itself will be too wonderful even for our imagination. In this life we are delighted with the gift of a new dress or a new suit of clothes. But if that rejoices us, what will it be to have a new character! And though our happiness and appreciation of a new dress or a suit of clothes soon wears off, our joy in the possession of a character like that of Christ will grow throughout eternity!

"Unto the redemption of God's own possession". The word "unto" marks the completion of the plan or the end toward which the plan was worked out. So here the word almost

has a time-significance marking the fulfillment of God's redemptive purposes regarding the church of Christ. The word "God's" is not in the Greek, but is implied in the thought of the verse. "Possession" means, in the Greek, the "act of acquiring" and so comes to mean "the thing acquired" by purchase, and finally the "purchased possession".

In this case the purchased possession is the elect church of Christ, redeemed by the precious blood of Christ. The whole clause then refers to the glorious time when that church is to be completed in number and

Christian Education

MEMBERS of The Orthodox Presbyterian Church are asked to send all orders for tracts and booklets published by the Committee on Christian Education to Post Office Box 4038, Chestnut Hill, Philadelphia, Pa., and to send all other communications concerning the work of the committee to the recently-elected chairman, the Rev. Leslie A. Dunn, 207 East Davis Avenue, Wildwood, N. J. Many delays and inconveniences will be avoided if these instructions are carefully followed.

The committee also requests that, so far as possible, payment for tracts and booklets be made by cash or personal check, not by postal money order.

"Unto the praise of his glory". This is the purpose of the whole transaction, namely, that the glory of God may be praised by men and angels. In verse 6 almost the same phrase was used and the idea is here repeated that the reader may have no doubt as to what is the chief end of man, or the purpose of redemption. God is to be praised for all He does for our redemption. Our orientation is always to be toward Him, not toward self.

This closes the long sentence beginning with the third verse, the longest sentence in the Bible. It is packed with more precious teachings than all the philosophy of the world. In a glorious triumphant chord on the organ of the universe, God, through the apostle Paul, in these verses swells out the pæan of redeeming love as a wondrous prelude to the symphony of salvation in this epistle. The blessings of the redeemed are recounted for us like the pearls on a priceless necklace, and we see just what a marvelous thing it is to be an object of that redeeming love that chose us unto salvation from before the beginning of time. And then we are given an answer to the question that has puzzled men of all time, the question "Why are we here?" It finds its answer in the words of the apostle, "that we should be unto the praise of his glory".

B. PRAYER THAT THE BLESSINGS MAY BE APPROPRIATED (1:15-23).

That God may give wisdom and knowledge to the saints:

(a) To know the hope of God's calling (verse 18).

(b) To know the riches of the glory of God's inheritance (verse 18).

(c) To know the greatness of God's power in us (verses 19-23).

"For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye show toward all the saints, cease not to give thanks for you, making mention of you in my prayers" (1:15, 16). Whenever Paul heard of other Christians and their Christian graces, he thanked God for them day by day. The reason why he thanks God for them is that he knows they are sealed and delivered to God, as His purchased property, safe in His care and keeping, since they show the Christian graces of faith in Jesus as Lord, and love toward the saints. Faith in the Lord Jesus involves trust in Him as

the only way of salvation, acceptance of Him as Lord and obedience to Him as a slave to his master. That is what Paul has heard about them. There is no contradiction in hearing about their faith and seeing them during the three years Paul lived in Ephesus. Paul was gratified in their perseverance in the Christian life which came to him by hearsay, and then too there were probably many new Christians since the time when he was there founding the church. The news of the healthy, growing church rejoiced his heart, as it always rejoices the heart of a pastor who has labored in some field where the fruits of those labors are beginning to show in the lives of the people in the church, some time after he has left the place.

One of the most certain evidences of Christian life is the warm spirit of Christian love in a church. That love is as certain to develop wherever there is genuine Christianity as are the flowers on a rosebush that has been fed Vitamin B₁ water in sunny California! It is just impossible for a Christian church to have the Holy Spirit in the hearts of the people without manifesting a spirit of Christian love for the brethren in the gatherings of the people. Sometimes when one wants to leave the church building quickly and is blocked by a group of members talking and laughing together by the door, there is a temptation to impatience, but may God help the church where the members leave in a hurry, with merely a nod to each other as they button their lips together and elbow their way out the doors! It won't be very long before they won't have to elbow their way out, but can count themselves lucky if they have a janitor to receive their nods! Christians, real Christians, just can't help loving one another, and when jealousy or envy, back-biting or malicious gossip, quarrels or hatred creep into any church, we can be sure that genuine Christianity is more noticeable by its absence than by its presence. Genuine Christian love, like all the other fruits of the spirit, cannot be counterfeited. It is spontaneous, and manifests itself in a mutual spirit of helpfulness to those in need, as well as in wanting to enjoy each other's company. Let us ask ourselves whether our church shows these Christian graces, and if not to the extent it ought to do so, let us examine our own hearts to see if the fault is in our

own lives.

One of the most striking things about Paul's relationship with the churches under his care was the way in which he constantly prayed for them. His epistles are filled with expressions such as "always making mention of you in my prayers", and "I thank God always concerning you". May it not be that some of our lack of success in the ministry is because we do not have the genuine heart-concern for our flocks that Paul had, and do not constantly bear them up to the throne of grace? Unless we pray for them, who will pray for them? Can we expect the congregation to be interested in prayer if the pastor is not concerned about them? But in order to pray intelligently for them, we must familiarize ourselves with their problems and needs. That means constant pastoral calling and sympathetic friendship to the members of the community.

In the Armed Forces

Calvary Church, Middletown, Pa.:

Lieut. George Peterson, Stout Field, Indianapolis, Indiana.

Pvt. Edgar F. Plasterer, M. P. Station Complement, Camp Polk, Louisiana.

2nd Lieut. Sylvia Brinser, A-N-C. SU1326, Station Hospital, Camp Lee, Petersburg, Va.

Calvary Church, Cedar Grove, Wisconsin:

Pvt. Donald Neefhof, Co. M, 337th Infantry, A.P.O. 85, Camp Shelby, Miss.

Pvt. Orlon Berenschot, Hq. 28th Air Base Group, Blythe, Cal.

Pvt. Leland W. Hilbelink, Special Training Unit, Camp Niantic, Conn.

Corp. Earl J. Obrink, 36208273, Co. E, 128th Infantry, A.P.O. 32, c/o Postmaster, San Francisco, Calif.

Pvt. Homer Voskuil, Co. R. Section 56, 15th Signal Service Regt., Fort Monmouth, Red Bank, N. J.

Corp. Francis E. Claerhout, Co. C, 53rd Med. R. C., Barrack E2310, 4th Platoon, Camp Barkley, Texas.

Pvt. Warren Neerhof, Co. L, 28th Infantry, 8th Division ASN, 36215726, Fort Jackson, S. C.

Pvt. Ellsworth DeBruine, A.P.O. No. 9, Cantonment Area, Co. I, 39th Infantry, Fort Bragg, N. C.

Pvt. Leland Berenschott, Section 24, Barracks 58, Fort Slocum, N. Y.

Mr. Ellis C. Voskuil, A.S., 9th Batt., Co. 594, Great Lakes, Illinois.

Covenant Church, Rochester, N. Y.:

Pvt. Donald Wanjon, 25th Repair Squadron, A.P.O. 845, c/o Postmaster, New York, N. Y.

The Presbyterian Guardian

EDITORIAL

"I Die at Dawn"

WE WISH that every man, woman and child in all the United Nations—and in all the Axis Nations too—could read a letter entitled "I Die at Dawn", published on Page 99 of the August issue of *The Reader's Digest*, and reprinted from the July 19th issue of *This Week*, syndicated Sunday supplement of the *New York Herald Tribune*. We cannot urge too strongly that any of you with twenty-five cents in your pockets spend it immediately for the August *Reader's Digest*, and let this story sink deep into your souls.

It will tear your heart out by the roots, this strange and beautiful letter, but when you have finished it you will breathe a prayer of thanksgiving and praise to your sovereign God that the Christian witness of a murdered Dutch boy is winging its way into the hearts and lives of millions who know not the Christ in whose faith he died. "He, being dead, yet speaketh".

Kees was a 22-year-old Dutch boy who, with three companions, escaped from Holland in an attempt to join the Dutch forces in Britain. Captured in Occupied France, all four were sentenced to death by a German Military Court on February 13th of this year, and executed two weeks later. Kees, a few hours before he faced the Nazi firing squad, wrote a brief letter to his family.

No words of ours could adequately describe that letter. Before the murderers' bullets seared his soul from his body, Kees met Him who conquered death forever. His was the serenity that only the resurrected Son of God can give, his the nobility of soul that has shone from the faces of thousands of martyrs down through the ages. Kees died in Christ! I think that I can see him, through the mists of eternity that are now between us, as he stood on that cold February morning before the menacing rifles of the Nazi butchers. "Only one moment", he had written, "and then I shall be

with God". He stands straight, as a good soldier stands, chin up, head erect—and his eyes look beyond the black muzzles of the rifles before him to the sweet and pleasant pastures of an eternity with his Saviour. "No more terrible miseries and the sadness of this earth. Is that, after all, such a terrible transition?" Perhaps his thoughts go back once more to his mother and father, to Jan and Bep and El and Fien and the little brothers and sisters. "Do not mourn", he had told them, "but thank God that we may have the certainty of His grace". And now the rifles are raised. Kees is smiling, I think—not the grim smile of a senseless and brutalized defiance, but the warm smile of anticipation as the vistas of God's heaven begin to unroll before his eyes. "It is beautiful to be in God's strength. God has told us that He will not forsake us if only we pray to Him for support".

Suddenly the still cold morning air is shattered with the crack of gun fire. To the Nazi killers that was the end of the story. But, thank God, it was only the beginning for Kees.

—T. R. B.

A Correction

IN an editorial entitled "A New Kind of Radio Gag", published in *THE PRESBYTERIAN GUARDIAN* of July 10th, it was stated, on the basis of what we believed to be accurate and complete information, that the Rev. J. Elwin Wright of the "National Association of Evangelicals for United Action" had contributed to the formulation of five very bad recommendations concerning the control of religious broadcasts and that he was a member of the committee that drew up those recommendations. It now appears that we have done Mr. Wright an injustice. He has informed us that he was no member of that committee (which technically was no committee at all, but merely a loose association of individual representatives), that he was present solely for the purpose of protesting the recommendations, and that he believes progress was made in that he was able to secure two modifications of the original form of those recommendations.

The form in which the *GUARDIAN* presented the five proposals was the form in which they were submitted to the Columbus group, not the form in

which the Columbus body adopted them. At Columbus, through the efforts of Mr. Wright, the first and third recommendations were slightly modified, though not, we think, substantially improved.

Mr. Wright tells us that he also vigorously protested the fifth recommendation, which was designed to prohibit solicitation of funds on any religious broadcast, but that he was unable to secure any revision of it.

Although he has somewhat altered his position on the second recommendation in the past few weeks, Mr. Wright saw nothing wrong with it while he was at Columbus, and told the members of the group that he was in accord with it.

It should be noted also that Mr. Wright filed a written protest with the members of the Columbus group, expressing his dissatisfaction with the final form of three of the five recommendations. He did not protest Recommendation 4. He asserts that he is "definitely not satisfied with it", but adds, "I did not know, at Columbus, what suggestion to offer regarding its alteration. I do not believe the subject matter in article four will make the situation any worse than it is at present, but it is decidedly not satisfactory now".

We apologize to Mr. Wright for whatever injustice was done by the statements concerning him in our earlier editorial and we regret the misunderstanding that linked his name with the formulators of the original recommendations. Our position on the essential evil of all five of the proposed recommendations of course remains unchanged.

—T. R. B.

Dr. Strong's Articles on Amillennialism

WITH this issue we conclude the series of fifteen articles by Dr. Robert Strong on "Amillennialism in the New Testament", which began with the first issue of 1942. The editors wish to thank Dr. Strong for his helpful and scholarly presentation of a much-misunderstood subject and for his painstaking devotion to the task which we asked him to undertake. We believe that his articles have made clear to many persons for the first time just exactly what the position of the amillennialist really is.

At the risk of vain repetition, we state again that THE PRESBYTERIAN GUARDIAN is not committed to any one of the three supernaturalistic views of the events surrounding the second coming of our Lord. We are, however,

greatly interested in the dissemination of full and accurate information, and it is for this reason that the present series was undertaken. We believe that it has well fulfilled its purpose.

—T. R. B.

David Livingstone

Missionary Heroes of the Past: IX
By the REV. ROBERT S. MARSDEN

THERE are several standards by which a man's greatness as a missionary can be measured. One might count the souls he led to Christ, the missions he established, or the permanence of the work; or one might reckon his greatness in terms of the influence which he exerted on the missions movement at large. When this last standard of judgment is used, David Livingstone undoubtedly ranks among the greatest of missionaries, and deserves a prominent place among the missionary heroes of the past. There are few lives recorded in missionary annals which have had so profound an effect as his upon the history of missions. It was he, more than any other man, who was responsible for the opening up of Africa to missionary endeavor. It was his vision of bringing that great dark continent to Him who is the light of the world which has inspired heroic missionary endeavor on the part of thousands of missionaries to Africa since his day.

David Livingstone was born in Scotland in 1813. His parents were poor but devout Scottish Presbyterians, and his early religious training was of the best. At the age of ten, he went into the cotton mill to work, following the example of countless thousands of little boys whose lives have been thus blighted and who have died at an early age. The hours were from six in the morning until eight at night, but young Livingstone found energy enough to go to night school from eight to ten in the evening! He studied Latin, and later Greek, and at the age of twenty-five he was graduated from the University at Glasgow in medicine, having studied theology also. The Latin and Greek conjugations and paradigms were learned at the loom, and as he paced back and forth he prepared the lessons for the next session of night

school. His example as a self-educated man is one that should inspire any young person who lacks the means to gain a formal education and who yet aspires to great usefulness in the Lord's service.

Naturally, Livingstone was tempted to seek short-cuts into full-time Christian service, but he realized the truth that God is not in need of such haste on the part of His servants that the man He chooses for a special work may not go about it deliberately. The necessity of acquiring an education under such adverse circumstances cultivated in him a self-reliance which, under God, he found invaluable during his difficult and dangerous journeys, where each successive circumstance produced new problems for his intelligence and resourcefulness to solve. It is doubtful that a young man for whom the whole way to an education had been easily prepared could have undertaken the difficult work which Livingstone set before himself.

Livingstone had longed to go to China as a medical missionary. Tales of the opening of that great country had been circulated in Scotland, and calls had gone out for volunteers. He applied to the London Missionary Society, which was then the leading missionary agency in the world and which had been responsible for sending out so many of the great pioneer missionaries. It was a keen disappointment to him that he was appointed to go, not to China, but to Africa.

Livingstone's active life in Africa is divided into two rather distinct parts. The first years in Africa were years when he was thought of as a missionary; the later years were those in which he was regarded primarily as an explorer. We are, of course, mostly concerned with the early years, and in considering Livingstone we

must recognize that he never ceased to feel himself to be a missionary of the cross.

Dr. Livingstone's success as a medical missionary was due in no small measure to the close identification which he was always able to establish between himself and the natives. He made a sincere attempt to break down the natural barrier which existed between him and them, and when he had won their confidence by proving himself to be their true friend, he found the approach with the gospel much easier.

His first missionary endeavor was among the Bakwains, of whom the famous Sechele was the chief. Sechele is perhaps the best known of the African chieftains who appear in missionary history. He became one of Dr. Livingstone's first converts, and from the first was one of the most receptive of his hearers. The conversion of Sechele illustrates a condition which is too often neglected in our thinking concerning missions. It illustrates the fact that, more than any natural disinclination on the part of the heathen to hear the gospel, there are social and economic customs which make it humanly almost impossible for many of the heathen to accept the gospel. Sechele was an influential chieftain; as such he was united with many of the lesser chieftains by marriage. As a token of his respect for them he had married their daughters and other female relatives, and they, in turn, had given these women in marriage as a token of their loyalty to him. Sechele's greatness was in large measure judged by the number of wives he had, which, in turn, denoted the number of influential families to which he was related. To accept the gospel meant the putting away of all but his first wife. To do this would mean the complete loss of his prestige with those lesser chieftains upon whose support his own throne depended. It meant also the risk of civil war itself, for the chieftains who were thus "insulted" would feel themselves compelled to avenge the "insult". It took Sechele five years to determine upon the step of openly confessing Christ, but at last he gave evidence of his faith in Him as Lord by publicly obeying His commandments and putting away all his wives except the first.

Livingstone's early work in Africa was largely motivated by his ambition

to establish a great missionary center in the heart of Africa. He dreamed of establishing a station which would be practically self-sustaining and from which the gospel could radiate into all corners of the dark continent. His explorations, at least in the early period, were in the interests of finding the proper location for such a station, and he envisaged thousands of missionaries going into all parts of Africa from this center.

In 1857 Livingstone returned to England, severed his connection with the London Missionary Society, and accepted a position as explorer for the British government. His explorations were widely acclaimed in the homeland, and there were many great honors heaped upon him. His being "lost" in Africa, and the American expedition under Henry M. Stanley, are too well-known historical facts to demand recounting here.

To Livingstone goes the credit for sounding the death-knell to the slave trade in Africa which was carried on by Arabs, as well as by some Europeans until the last quarter of the nineteenth century. "Fear God and work hard" was Livingstone's motto; and his life illustrates the success which can come when that advice is followed.

In Opposition to Allah

By the REV. EDWARD J. YOUNG

IN THE June 25th issue of *The Presbyterian* there appears a rather strange article, entitled "In Defense of Allah", written by Dr. Samuel M. Zwemer. Dr. Zwemer is one of the greatest living missionaries; whose lifelong zeal for missions to the Moslem world has been a cause for rejoicing among all those who love the gospel and desire to see it propagated.

In this article, however, the author propounds what is, we think, an erroneous and very harmful doctrine. He tells us that Allah is the true God. "Five times a day", writes Dr. Zwemer, "he [the Moslem convert] prayed to Allah for guidance, and then the miracle of grace took place. He bows to Allah as revealed in all His fullness of holiness and love in Jesus Christ. But he does not (as pagans do) turn from idols to serve the only true God. He has always worshipped God. But he finds Him now in Christ through the Holy

Foreign Missions Drive

THE campaign of the Committee on Foreign Missions of The Orthodox Presbyterian Church to secure \$4500 for the purpose of providing passage to the United States for all missionaries of the church still in the Orient has now reached the total of \$4032.98. This is an excellent record and the goal is now in sight. It **MUST** be reached! If you have not already contributed, or if you can send an additional gift, please mail your contribution at once to the Committee on Foreign Missions, Room 514, 1505 Race Street, Philadelphia, Pa.

Spirit. There are no Unitarian converts from Islam. One and all accept the New Testament revelation of the Holy Trinity—one Allah in three persons".

We urge the reader to examine these words carefully, and not to accuse the author of saying more than he actually does say. Let the reader also remember that in the Arabic translation of the Bible, God is translated by the word "Allah". But what Dr. Zwemer has said is bad enough. The gist of the argument seems to be that the Moslem world worships the true God but worships Him in ignorance. The author suggests that the Mohammedans received their "theism", imperfect as it is, by descent. It came to them from Abraham by way of Ishmael. Mohammed was the recipient of this heritage. He "did not proclaim a new deity", writes Dr. Zwemer, "but fought Arabian pagan idolatry and called the Arabs back to the worship of the one living God". Is this position, however, in accord with the facts or not?

There is only one place where we may go to obtain a correct answer to this question. That place is not the Koran, nor is it to be found in examples of Moslem piety. A man who knows practically nothing about the religion of Moslems may answer

this question correctly if he obtains his information from the right source. That right source is the Bible and the Bible alone.

John Calvin has well set forth the teaching of the Bible when he says, "Persons who introduce newly-invented methods of worshipping God really worship and adore the creature of their distempered imaginations". And again, "Nor, in this respect, is it of much importance, whether you imagine to yourself one god or more; for in either case you depart and revolt from the true God, and, forsaking him, you have nothing left you but an execrable idol".

Our Lord said, "God is a spirit, and they that worship him must worship him in spirit and in truth". The Moslems do not worship God in truth; therefore they do not worship Him. Whatever conception of Allah may be in the mind of the pious Moslem as he bows in prayer, he is bowing to a conception which, in the last analysis, has not come to him through special revelation but is, rather, the creation of his own mind. He is, therefore, guilty of having fashioned with his mind what Calvin calls an "execrable idol".

A parallel case is that of the Modernist, of which there are many in the organization to which Dr. Zwemer belongs. The Modernist talks much about God and about Jesus, using the identical words that the Christian employs, but he does not worship the true God until the Holy Spirit regenerates him and reveals to him the truth. Then, through Jesus Christ, does he truly call upon the Name of the Lord.

It might also be noted that the argument from "descent" is invalid. That Abraham possessed the knowledge of the true God does not necessarily mean that his descendants through Ishmael also carried on this knowledge. If this argument were valid, then everyone in the world would be a worshiper of the true God, for everyone is a descendant of Adam, and Adam certainly worshiped the true God. True, some would have corrupted this knowledge more than others, but even so all would be worshipers of the true God because of their descent from Adam.

We do not believe that the Scriptural view of the matter will harm the cause of missions to Moslems. Rather, it will serve to bring into clearer focus the desperate condition of the Mo-

ammedans—they are without God in the world. Let us pray that the one living and true God—the Holy Trinity—will raise up many who, being firm believers in the saving doctrines of sovereign grace, will, with a zeal and devotion and daring like Dr. Zwemer's, go to the worshippers of Allah and preach to them the unsearchable riches of Jesus Christ who alone is able to free them from the soul-destroying shackles of Moslem theology, be it pure or impure, and who alone is able to grant to them the refreshing graces of the liberty-giving theology of the Word of God.

Notes on Archaeology

CAN you imagine a more fascinating experience than that of one who, exploring a tunnel near Jerusalem, discovered upon the wall a writing in strange characters? That was the experience of a man who in 1880 was exploring the Siloam tunnel, a tunnel which is found to the south of the present city of Jerusalem and which carries water from the city's one natural spring—the Virgin's Spring—to the Pool of Siloam.

The inscription occurs inside the tunnel about nineteen feet from the entrance at the Pool of Siloam and is apparently intended to indicate the place where the two crews of workmen—beginning at opposite ends—finally met. The inscription, now in a museum in Istanbul, was written in Hebrew and reads as follows: "Behold! the boring. Now this was the method of the boring. While the miners were raising their picks, each toward his fellow, and while there was still three cubits to be pierced, one could hear the voice of each calling his fellow, for there was a fissure (?) in the rock on the right hand. And on the day of the piercing through, the miners smote, each to meet his fellow, pick against pick, and the waters flowed through from the spring to the pool twelve hundred cubits, and one hundred cubits was the height of the rock over the excavators' heads".

It is not known with certainty who dug the tunnel, but many think that it comes from the time of Hezekiah. II Kings 20:20 speaks of "... Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city . . .". Whether or not Hezekiah actually dug the tunnel, it does indeed enable

us to grasp to some extent the problem of obtaining an adequate water supply which faced Hezekiah and others in view of the Assyrian menace from the east.

—EDWARD J. YOUNG

Totalitarian Christianity

(Continued From Page 226)

Christian to recognize this fundamental fact in every detail of his life!

Human dictators are neither creators nor sovereigns in the true sense of the term. They cannot exercise totalitarian government by virtue of what they are. They may exercise it, if at all, by special concession granted by God, or indirectly by the consent of the governed.

Not only must God be absolute sovereign in order to remain true to Himself, but He must also be qualified for such a government. His very qualifications justify His unique government in His world.

God is the omniscient, omnipotent and omnipresent One. Should any of these attributes be missing, He would by that very token be disqualified to function as a totalitarian governor.

The responsibilities of the absolute form of government here being considered are tremendous. One may, in a formal way, as some of the monarchs in Europe, be committed to such a responsibility, but the actual control over the subjects is quite another thing. It is utterly impossible unless the monarch knows his subjects, their conditions, reactions, hopes, and every possible aspect of their lives. "Knowledge is power" is an adage that is not entirely bereft of truth. Adam in the garden could exercise control over the beasts of the field and could utilize them to the glory of God because he knew them. He grasped the essential, divine thought embodied in them, and demonstrated that knowledge by appropriately naming them. His government ceased, or was sadly crippled, the moment that sin darkened his understanding and weakened it. I fear that one of the reasons that the Hitlerian totalitarianism cannot have anything like abiding success is that Hitler does not know nearly enough. But this defect is not found in God. His knowledge is perfect. The perfection of His knowledge is perhaps guaranteed because He determined that

things shall be as they are. God's control can be absolute because He controls "the shape of things to come." Grant His omniscience, as the Bible insists that we do, and you will ascribe unto Him one of the indispensable qualifications for totalitarian government.

Another qualification, equally important, is that of omnipotence. I have a suspicion that even the Germans are beginning to doubt whether *Der Führer* has this valuable asset. Probably the Russians had something to do with the dispelling of that notion. It is obvious, however, that the effective exercise of such absolute government calls for perfect and absolute control. The devils must be controlled, or they will frustrate and make of no effect such totalitarianism. All the forces that are hostile to God must be under absolute control. This control must govern the minutest of things, and all things. Nothing can escape this power. If God can do this—and He can, for with God all things are possible—then He can be a totalitarian governor.

Still another qualification is His omnipresence. Hitler has not achieved this quality either, even though, because of the exceedingly rapid means of modern transportation, he at times seems well-nigh ubiquitous. One cannot govern, except in a very limited and indirect sense, where he is not present. The value of Christ's glorious promise that He will be with His disciples always even to the end of the world, lies in the fact that He will be there to rule over us, to protect us, and to qualify us for what He requires of us. It is precisely the failure on the part of the Reformed folk to make this actually practical in their lives that has made it impossible for them to let their light so shine that men may see their good works and glorify the Father who is in heaven. A deep realization of the ever-presence of God will make actual in our consciousness the rule of God.

Finally, may I add just one more attribute of God which is essential in our conception of the qualification of exercising absolute control? God is righteous and loving. Only those so qualified can safely be entrusted with totalitarian government. Man must be absolutely sure on this point, or it will be immoral for him to yield to such a Lord. If God's love is as deep as the sea and as high as heaven, and

as wide as east from west is distant, and if He is the absolute righteous one, He cannot but rule lovingly and rightly. The Germans have been enthusiastic about the rule of Hitler because they are convinced that he loves them and will suffer any hardships for their benefit, and that his integrity

can never be questioned. Such confidence is indispensable for the toleration of totalitarian rule.

Thus far we have tried to show that God alone is essentially a totalitarian governor because He is Sovereign creator, that He alone is properly qualified to be such a ruler because

He has omniscience, omnipotence, and omnipresence, and that He alone can be safely entrusted with such a rule because He is righteous and gracious. Having discussed the source of totalitarian rule, we shall next turn to its method.

(To Be Continued)

Satan a Defeated and Doomed Foe

The Fifteenth and Concluding Article on Amillennialism in the New Testament

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

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

OF THE numerous interpretations of Revelation 20 that I have encountered, the one now to be discussed seems more satisfactory than any other. This is not to say that it is dogmatically asserted to be the true and final interpretation. It is not necessary to say that. As I have consistently maintained, the doctrine of the second coming of Christ is clearly given in the didactic sections of Scripture. The only concern here is to see whether Revelation 20 may be understood as in full accord with the doctrine of the second advent as that doctrine is given to us in the teaching of our Lord in the Gospels and of His apostles in their letters of instruction to believers.

In any exposition of Revelation 20 the first consideration that should be faced is the relation of the passage to chapter 19. Is the relation that of historical sequence? To this question we are constrained, on the basis of the recapitulation principle, to answer No. Chapters 17 to 19 are evidently a unit, or a distinct section, of the Apocalypse. They expand the reference in the account of the seventh vial-judgment to the doom of Babylon, as was before noted. Chapter 19 brings in the end. Babylon has been destroyed, and now all opposition of whatever sort is overcome. The Lord Jesus Christ is shown coming from heaven to smite the nations. The victory over His enemies is absolute. Whether viewed as symbolical or as literal in part, this picture is one of universal overthrow. Christ smites the nations, all the nations without exception. (Cf. Rev. 16:14.) When the passage goes on to say that He rules them with a rod of iron, it is a strict parallelism; the figure is one of sever-

est judgment. Christ comes to make a full end of the beast and of all his followers everywhere. This conclusion cannot be escaped. The language of the passage requires it, and the teaching of Scripture in many other places that present the coming of the Lord reinforces it.

Now chapter 20 does not continue the story of chapter 19. The latter chapter brings a distinct section of the Apocalypse to a close. Chapter 20 makes a fresh beginning. The preceding verses have told the story of the end of the Beast and of the false prophet and of all their followers. But what of Satan, master of all these? Chapter 20 is principally concerned to tell the story of the end of Satan. The beast and the false prophet were the visible, earthly agents through whom Satan worked. The lurking deceiver himself is dealt with in a separate account.

Thus far only one of the leading principles of interpretation has been invoked: the principle of recapitulation. We must now have recourse to the principle that some things given in the Book of Revelation as material objects are to be understood in a spiritual sense. This principle underlay the passing treatment of the Battle of Armageddon, in which Armageddon was set forth not as a literal battle, but instead as the glorious coming of the Lord to judge the world. With more emphasis would we now apply the principle to the account of the binding of Satan.

That this must be done is surely shown by the fact that Satan as a spiritual being could not be bound with a literal chain, nor shut in a literal abyss, nor sealed in with a literal seal. These are manifestly ma-

terial emblems of spiritual reality. The clue to their significance is, I think, given in the next clause: "that he [Satan] should deceive the nations no more". Thus Satan is restrained with respect to deceiving the nations—*ta ethneh*—that is, the Gentiles. Before analyzing this conception further, it will be helpful to consider a passage in the teaching of our Lord that is suggested by the figure of a bound Satan.

It has already been pointed out that as early as the time of Augustine a connection was seen between Revelation 20:2 and Mark 3:27. Matthew 12:26-29 also records the saying about binding the strong man:

And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore, they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

The strong man alluded to in the parable is undoubtedly Satan. Christ Himself is the one who enters Satan's house, binds him, and spoils his goods. It is a symbolic way of stating exactly what Jesus came into this world to do. The connection between the above passage and Revelation 20:2 is seen as stronger still when it is noticed that the same Greek verb is used in both places to describe the binding.

Now obviously the binding in Matthew 12 is a relative thing. It is not that Jesus has absolutely shut up Satan from all activity. He is bound to the extent that his goods may now

be spoiled. The conception interestingly suggests the great Messianic prophecy in Isaiah 53:12, and no doubt fulfills the meaning of the clause where, after the prediction of the atoning sufferings of the Servant of Jehovah, it is said of Him: "And he shall divide the spoil with the strong [one]". It is thus by virtue of the Saviour's death in the place of sinners that He binds Satan and takes possession of the erstwhile spoils of the strong enemy of human souls. This is definitely the same idea as is found in Hebrews 2:14, 15: "Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage". Satan is still active enough, but in the sense of this verse he is "destroyed", or made of none effect, which is the literal meaning of the verb; he cannot hold subject those whom Christ would save. These passages all help to throw light upon the meaning of that binding of Satan described in Revelation 20.

It will be helpful also to note the way in which Jesus spoke of Satan shortly before He went to the cross, there to bind the strong man. When on a day of Passion Week the Saviour was told that certain Gentiles wanted to see Him, Jesus made the strange remark in the course of His comment upon this fact: "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12:31). It was of course a prophetic reference to the imminent cross. But is it not also clear that here, in another form of speaking, is the same idea as that of Revelation 20:2, Satan restrained that he should deceive the Gentiles no longer? The connection is fairly plain when it is remembered that Jesus' statement was occasioned by the desire of Gentiles to see Him.

We have, then, several Scripture analogies that support the conception that the binding of Satan in Revelation 20 refers to his being restrained from exercising that complete deception of the Gentiles he achieved in the ancient dispensation. In the gospel age Satan is bound in the sense that he can no longer keep the Gentiles in wholesale ignorance of the grace and forgiveness of God. He is bound, as was said before, with respect to de-

ceiving the nations, that is, the Gentiles. In other particulars he is still free, and it does no violence to the language of the passage to say this. For the wording of Revelation 20 is not a whit more absolute than the words of our Lord and of the writer of the Epistle to the Hebrews on the subject of the victory gained by the Redeemer over Satan. In each case the binding, or destruction, or casting out, is a relative thing.

In the early part of 1938 *The Sunday School Times* presented a cartoon by Dr. E. J. Pace which most interestingly and vividly sets forth the New Testament conception of a bound and frustrated Satan. In the background stands the cross of Calvary. In the foreground crouches Satan, labeled also "The Strong Man of Matthew 12:29". He is bound with chains and he looks forebodingly over his left shoulder to that dread place of "everlasting fire, prepared for the devil and his angels". The cartoon is headed "A Defeated and Doomed Foe" (for the title of this my concluding article I make acknowledgment to Dr. Pace), and beneath the heading appear the interpretative verses: "The Son of God was manifested, that he might destroy the works of the devil (I John 3:8) . . . that through death He might bring to nought him that had the power of death, that is, the devil (Heb. 2:14, R.V.)". All that the cartoon needs in order to be offered as a pictorial illustration of the point I have been setting forth concerning the binding of Satan is the single added line: "Note also Revelation 20:2".

To turn aside for the moment from considering the end of Satan, as indeed the seer himself turns aside, let us now consider the subject of the reigning with Christ a thousand years. Satan has been shut in the bottomless pit, according to the imagery of the vision. To what scene does the apostle find his gaze now directed? The premillennialist, as was said, holds without sufficient warrant that John beholds an earthly scene. I must persist in maintaining that the apostle now beholds the heavenly scene.

Two considerations seem to require this understanding of the passage. In the first place, John sees thrones. It is not said or even suggested that they are set up on earth. Consistently, as was pointed out before, thrones of righteous authority are in this book set in heaven, where our Lord rules

as "prince of the kings of the earth", even though unacknowledged by them as such. Moreover, John says that he sees "souls". Reasons have been given for the necessity of taking the word here as meaning disembodied spirits. That can be the only point in saying that these were "beheaded for the witness of Jesus, and for the word of God". These souls are said to live and reign with Christ a thousand years. The premillennialist maintains that the verb "lived"—*edzehsan*—means that they lived again physically. He is right in linking this verb with the later sentence of explanation: "This is the first resurrection". Is he right in saying that we are here shut up to the idea of physical resurrection? The passage does not give the preference to that understanding.

Let it be noted, for example, that the stress is wrong if the passage is read: "I saw souls . . . and they lived". The passage should be read thus: "I saw souls . . . and they lived and reigned with Christ". The seeing of the souls occurred when they were already reigning. John sees them while they are living and reigning with Christ. It is hard to see how this can be escaped. John is clearly looking upon a heavenly scene and beholding the heavenly glory of the martyrs of the Lord.

An objection is urged. Against the amillennialist's point that it is not New Testament usage to describe physical resurrection by means of the verb "live", it is held by some premillennialists that the rest of the dead, or the wicked, are to live in the same sense that the martyrs are said to live. On this Buswell says:

The unrighteous dead referred to as "the rest of the dead" are to live at the end of the thousand years in the same sense in which the faithful Christians described in the fourth verse live at the beginning of the thousand years. Exactly the same Greek word in the same form is used in both cases. . . . Now for the unrighteous dead to "live" after a thousand years during which they are not alive, surely must be identified as the same incident which Paul describes as a resurrection of the unjust.

This argument appears convincing enough on its face. But it overlooks the point that the verb "live" is neutral in itself. Its specific meaning is fixed by the context in which it appears. That this does no violence to the method of the passage is seen by the fact that John here uses the

word "death"—*thanatos*—in two senses. It is perfectly permissible, then, that resurrection may have two senses, and, therefore, that the verb "live" may be used in two senses. For observe that it is said of the souls that they have died once, and that being in the first resurrection they cannot be harmed by the "second death". There are evidently two kinds of death: of the body, and of the soul in the lake of fire. There can be no objection whatever thus to holding that there are two kinds of life, or resurrection: of the soul and of the body. As there is a second death and therefore a first death, by implication, there is a first resurrection and therefore, again by clear implication, a second resurrection. The saints of the Lord have two resurrections—translation to heaven, and the resurrection of the body; they have only one death—that of the body. The wicked have only one resurrection—that of the body unto judgment; they have, however, two deaths—one of the body at the end of earthly existence, one of body and soul together in the day of judgment.

It is good New Testament usage to say that the word "resurrection" can refer to more than the bodily resurrection alone. Salvation is likened in the New Testament to resurrection. Paul says, for example, "When we were dead in sins, [God] quickened us together with Christ, and hath raised us up together and made us sit together in heavenly places in Christ Jesus" (Eph. 2:5, 6. Cf. also Col. 2:12, Rom. 6:13, Col. 3:1, Eph. 2:1, etc.). There can be no real objection, therefore, to understanding that two kinds of resurrection, or of living, are in view in the twentieth chapter of Revelation. And, as has been seen, we are really required to seek this type of explanation because of the confusion in which the inconsistent, part-spiritual, part-literal interpretation of the premillennialist involves the student of the passage.

To make the interpretation complete, the time element in the prophecy should now be discussed. The thousand years refer to that period of Satan's being bound. We have here, therefore, another instance of the symbolical use of numbers in apocalyptic literature. There is no need to multiply illustrations of this characteristic of the Book of Revelation. Perhaps it is sufficient to recall that in the vision of Christ as the

exalted Lamb (chapter 5) He is said to have seven horns and seven eyes. The seven eyes represent the seven spirits of God sent forth into all the earth. No one is likely to dispute that the seven-foldness of the eyes of the Lamb is meant to set forth the idea of the fullness of the Holy Spirit, whom Christ sends into the world to represent Him there. It might also be recalled that the number of those who are said to be sealed as the servants of God (chapter 7) is given as twelve times twelve thousand. Only the most extreme dispensationalists say that this number is to be taken literally. Their usual interpretation is that here we have the remnant of Israel that are preserved during the tribulation period. The interpretation is found baseless when it is observed that these 144,000 are called "servants of our God", a term hardly to be applied to unbelieving Jews. And that from the dispensationalist viewpoint these 144,000 must be unbelieving Jews is clear from the often expressed premillennial opinion that Israel will not believe on Christ until His revelation of Himself in glory at the end of the seven-year tribulation period. The interpretation of Alford concerning the 144,000 is that generally preferred:

The number is symbolical of fixedness and full completion, 12 x 12, taken a thousand fold. No one that I am aware of has taken it literally, and supposed that just this particular number and no more is imported. The import for us is that the Lord knoweth and sealeth His own: that the fulness of their number shall be accomplished and not one shall fail: and, from what follows, that the least as well as the greatest portions of his Church shall furnish its quota to this blessed company.

It is thus made clear that there is a symbolical use of numbers in the Book of Revelation. There can be no reasonable objection, on the basis of the method followed in the Apocalypse in the use of numbers, to holding that the thousand years of Revelation 20 stand for the church era. The premillennialist insists that this number six times repeated may not be regarded as representing even a day more than an exact thousand-year period. It has already been seen, however, that he has little right to insist upon a rigid literalism for he is not above an occasional resorting to interpretation on the basis of symbolism.

A helpful comment on the nu-

merical symbolism of Scripture is the following from B. B. Warfield:

Now it is quite certain that the number 1000 represents in Bible symbolism absolute perfection and completeness; and that the symbolism of the Bible includes also the use of a period of time in order to express the idea of greatness, in connection with thoroughness and completeness. It can scarcely be necessary to insist here afresh on the symbolical use of numbers in the Apocalypse and the necessity consequently laid upon the interpreter to treat them consistently not merely as symbols, but as symbols embodying definite ideas. They constitute a language, and like any other language they are misleading unless intended and read as expressions of definite ideas. When the seer says seven or four or three or ten, he does not name these numbers at random but expresses by each a specific notion. The sacred number seven in combination with the equally sacred number three forms the number of holy perfection ten, and when this ten is cubed into a thousand the seer has said all he could say to convey to our minds the idea of absolute completeness. Ezekiel 39:9 provides an instance. There the completeness of the conquest of Israel over its enemies is expressed by saying that seven years shall be consumed in the burning up of the debris of battle: "they shall go forth," we read, "and shall make fires of the weapons and burn them, both the shields and bucklers, the bows and arrows, and the hand-staves and the spears, and they shall make fires of them seven years." It were absurd to suppose that it is intended that the fires shall actually endure seven years. We have here only a hyperbole to indicate the greatness of the mass to be consumed and the completeness of the consumption. . . .

The "little season" may be held to be that brief period of world-wide apostasy that will immediately precede the return of the Lord. It has been mentioned before that II Thessalonians 2 develops this idea, and that our Lord Himself suggests it in such sayings as: "When the Son of man cometh, will he find the faith in the earth?"

Satan's effort in the very end of the age is his dying gasp. He stirs world-wide rebellion against the Lord and His church (do not events of recent years in Soviet Russia and in Germany and in Japan interestingly suggest the picture?), but is overthrown and finally judged.

Let it now again be noted that in advancing this interpretation and in some detail defending it as against the premillennial position, we have in no sense rested our case upon it. The didactic teaching of the New Testa-

ment is so inescapably clear that the present task has been merely to show that the twentieth chapter of Revelation admits of interpretations that are in full harmony with that teaching. It has also been intended to show that premillennialism is without right in claiming that Revelation 20 supports its scheme of eschatology. I think that both objectives have been realized. The premillennial interpretation has been shown not to satisfy the requirements of the passage. It has also been shown that it is possible to understand Revelation 20 as in fullest harmony with the order of events to come that is consistently set forth in the New Testament as a whole. Without dogmatically asserting the interpretation of Revelation 20 given in this article to be the final and only true one, I do make bold to say this: It does not violate principles of interpretation that must be applied to apocalyptic material. And it is surrounded by less difficulty than any of the other interpretations, certainly by far less than the premillennial interpretation. Finally, and stating the claim in its mildest form, if a passage is capable of two interpretations, one in and one out of harmony with the analogy of Scripture, we must take the former; so that from even this unassertive point of view we are very decidedly required to favor above that of premillennialism the interpretation which has just been given.

The study of the Book of Revelation and especially of the twentieth chapter thus in no degree affects, except to make still stronger, the conclusions earlier reached in this series of studies in the doctrine of the Lord's return.

These conclusions may now well be re-stated. The first of these was that premillennialism was wisely rejected as an article of faith by the church of all ages. It is not only not set forth in the New Testament, it is completely ruled out as a possible interpretation of the second coming of Christ. The New Testament is consistent in teaching that Christ returns both to bless His people and to judge and destroy the wicked. His coming therefore ushers in the eternal state.

The second conclusion reached was that postmillennialism is not to be held the correct interpretation of the second coming of Christ. The New Testament does not teach either that the world will be converted or that it will be practically Christianized by

the time of the return of Christ. The gospel will make wonderful conquests, but the age will remain "this present evil age" until the end. The Kingdom of God is to be finally brought in, the New Testament teaches, by the glorious appearing of Christ the King and Judge.

The following outline of events was found to summarize the New Testament presentation of things to come:

1. The gospel age will run on to the second advent, with the Church of Christ continuing in its work of gathering together a people for the name of the Lord.

2. Toward the end of the age an apostasy from the truth will set in, greatly advanced by the Man of Sin, the personal Antichrist, who will lead in the great final rebellion against God and His Christ. This will be a time of great testing for God's faithful people.

3. The Lord Jesus Christ will come visibly and gloriously. He will:

- a. Raise the sainted dead and take them to be with Him.
- b. Transform and gather to be with Him the living saints also.
- c. Destroy the Antichrist, overthrow his rebellion, and judge the world.
- d. Cause the earth to be consumed by fire.
- e. Refashion the earth and the heavens to be the abode of everlasting righteousness.

The amillennial understanding of the New Testament teaching fully accords with this outline.

The third and final conclusion was, therefore, that of the three leading views of the second advent it is amillennialism that offers the true statement of the doctrine of the Lord's return. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

Orthodox Presbyterian Church News

Presbytery of Philadelphia

COVENANT Church, Pittsburgh: Steadily increasing attendance has marked the services held each Sunday evening from July 5th to August 30th in Pittsburgh's Schenley Park. The Rev. Calvin K. Cummings delivers a timely evangelistic message at each service. . . . Two new communicant members have recently been received, and six delegates attended the conference of the Presbytery of Ohio, held near Cincinnati.

Eastlake Church, Wilmington, Delaware: The summer Bible school this year was the most successful yet conducted. The average attendance for the two weeks' session was seventy-five. Miss Margaret Hunt, by canvassing the neighborhood and by teaching in the school, gave invaluable assistance. . . . Thus far, the gasoline shortage has produced a considerable increase in the summer attendance.

New Hope Church, Branchton: The teachers' training class supplied the faculty for the two weeks' summer Bible school, which utilized the material of the Committee on Christian Education in all departments. Assisting in the work of the school was Miss Margaret Kellogg of Wheaton College. Enrollment was fifty-seven, and nineteen had perfect records. At

the closing exercises a pageant, written and directed by Mrs. Charles G. Schaufele, wife of the pastor, was presented.

Faith Church, Harrisville: The Sunday school is sending several delegates to a camp at Epworth Heights, Ohio, and other young people of the two Machen Leagues expect to attend. During Mr. Schaufele's absence at general assembly, the pulpit was supplied by the Rev. John H. Skilton and Mr. Edwards Elliott.

Calvary Church, Middletown, Pa.: The average attendance was sixty-five during the first few weeks of the vacation Bible school held from July 13th to August 24th. . . . At the sixth anniversary of the church, the Rev. Professor R. B. Kuiper was guest preacher, and one hundred and forty persons were present at the morning service.

Presbytery of New Jersey

COVENANT Church, Vineland: Seven teachers conducted the summer Bible school from June 15th to 26th, with about forty-one children attending. . . . Eighteen young people were delegates to the Quarryville Bible Conference; this was the largest delegation in the history of the church. . . . Vacation pulpit supplies have been Mr. Alan Tichenor, the

Rev. Eugene Bradford, the Rev. George W. Marston, and the Rev. Edward B. Cooper.

Immanuel Church, West Collingswood: Closing exercises of the summer Bible school were held on July 3rd. . . . On July 12th the guest preacher was the Rev. C. Gordon Beacham of the Sudan Interior Mission. . . . The nineteenth star has been placed on the church's service flag. . . . Supply preachers during the vacation of the pastor, the Rev. William T. Strong, will be the Rev. R. B. Kuiper, the Rev. Samuel J. Allen, Mr. John W. Betzold, and the Rev. Peter Pascoe.

Grace Church, Trenton: At the summer Bible school in this church, whose pastor is Dr. Lawrence B. Gilmore, author of the summer Bible school material published by the Committee on Christian Education, the enrollment was sixty-three and the average attendance forty-two. At the closing exercises on July 17th the program gave abundant proof that the children had been well grounded in Christian truth. . . . Grace Church has enlarged its auditorium by removing the front partition and enclosing the front porch. The auditorium now holds one hundred persons. There is a tiled vestibule, a new entrance with steps and railing, and a new concrete sidewalk in front. All of these alterations have been fully paid for, and funds are now being raised to paint the exterior of the church.

Presbytery of Ohio

TRINITY Chapel, Newport, Kentucky: During the first week in August the Rev. and Mrs. J. Lyle Shaw took some thirty-five Trinity Chapel boys for a week's camp in the woods. Since the camp ground is in two sections, a few exemplary little girls shared the privilege of the outing with the boys. A fuller account of the camp will appear in an early issue of the GUARDIAN.

Presbytery of New York and New England

WILLIAM YOUNG, a licentiate of the presbytery, is laboring as a "summer worker" in New York City, under appointment of the presbytery's home missions committee. He began work on June 18th and will continue until September 18th. Mr. Young is a graduate student at Union Seminary, New York. He was gradu-

ated from Westminster Seminary in 1941.

Covenant Church, Rochester: The first summer Bible school had an enrollment of thirty-seven, with an average attendance of thirty. Closing exercises brought eighty people to the church, the majority of whom had never been in Covenant Church before. . . . July missionary giving was the highest in 1942. . . . Among guest speakers in August will be Mr. David Muir, a graduate of Calvin College and now enrolled in this year's junior class at Westminster Seminary.

Franklin Square Church, Franklin Square, Long Island: Through the use of a Bible Reading Chart of the American Bible Society, new interest in the reading of the Scriptures has been promoted. . . . Mr. Edmund P. Clowney, Jr., pastor-elect of the First Church of New Haven, exchanged pulpits on August 2nd with the Rev. Bruce Coie, pastor of the Franklin Square Church. . . . Four delegates are planning to attend the Deerwander Bible Conference in Maine.

Presbytery of the Dakotas

GRACE Chapel, Denver, Colorado: A daily vacation Bible school was conducted here from June 15th to 26th. Enrollment was fifty-one, and the average attendance twenty-eight. Miss Harriet Z. Teal, superintendent of the Sunday school, was assisted by members of the Second Congregational Church of Denver. Miss Teal also conducted a school for Spanish children from June 20th to July 10th, and another for Negro children from July 13th to 24th. . . . The Bible school at the Second Congregational Church, whose pastor is the Rev. W. Benson Male, was also quite successful.

Presbytery of California

FIRST Church, Long Beach: The congregation, whose pastor is the Rev. Henry W. Coray, has made its first payment on a ten thousand dollar building purchased for a chapel.

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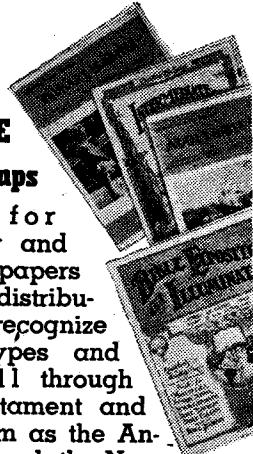
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ATLANTIC CITY, NEW JERSEY

It has been decided to maintain the present church location in addition to opening the new work, and services will begin in the chapel in September. . . . During the summer the pulpit has been supplied by the Rev. Clifford S. Smith, Mr. Louis Knowles, Mr. Wilson Albright, and the Rev. Glenn R. Coie.

**Work Among Students
at Ann Arbor**

By the REV. LEONARD VERDUIN

THE readers of THE PRESBYTERIAN GUARDIAN are well acquainted with the fact that The Orthodox Presbyterian Church and the Christian Reformed Church think a great deal of each other. If my memory serves me correctly, the latter was the first to send greetings to the younger denomination. Perhaps no two groups in America have more in common than have these two.

That makes it probable that a few lines about one of the newest projects of the Christian Reformed Church will be welcome to the readers of the GUARDIAN.

Western Michigan is Christian Reformed headquarters: there are over two dozen large churches of the denomination in Grand Rapids alone. Naturally this means that a large number of the young people from these churches seek higher education at the State University at Ann Arbor.

But as much as twenty-five years ago these young people discovered that Ann Arbor is much like a certain university town of St. Paul's day—

very religious, but not satisfactorily so. Liberalism has been on the rampage here for a long time. The very churches wax much more eloquent in their repudiations than in their confessions.

Something had to be done to supply the studying youth with a preaching that was faithful to historic Christianity. And so, for a couple of decades, ministers were sent to provide just such preaching. And the response was most gratifying.

A year ago a permanent worker was placed in Ann Arbor. This was calculated to bring the needed continuity to the work. And already it is evident that this was a proper step, one owned and blessed by the King of His church. There is a fine attendance and a fine attention. Young people from all sorts of sources come to the services, even some who stand in the liberal tradition. It is indeed a reason for thanking God and taking courage to see them come back for more of the Calvinism that was supposed to have been long since dead. There are people who are more than satiated with the approach of the Auburn Affirmationist. Townspeople, too, stand up and say so.

Just recently a drive was launched to raise the money with which to build or acquire a suitable meeting place. This project needs to be housed in a dignified way. The fly-by-night type of evangelism that did good work in a canvas tent in some frontier village cannot succeed in a university center. Our message is like the rock of Gibraltar—and the very place where we do business should be a little that way too. Then, we believe, with the continued blessing of God the Christian Reformed Chapel here will attract more and more university people—a most desirable thing if Calvinism is to have a future in America as the salt of the earth.

Of course Orthodox Presbyterians may have a share in the building of this chapel; but we had not intended to write in that direction. We could use your dollars, but we have to have your students and your moral support. Anyone having friends or acquaintances here, connected with the university or otherwise, is urged to communicate with me at 1002 Forest Avenue, Ann Arbor, Michigan.

Let us both pray and work for a nation-wide revival of the faith of the fathers, with its glory to God and its blessing to men.

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