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The Issue in the Church

A Sermon Preached in the First Presbyterian Church of Princeton, December 30, 1923

Slightly Abridged

By the REV. J. GRESHAM MACHEN, D.D., Litt.D.

"Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (II Cor. 5:17).

THE world of today is hoping for something new. Things that seemed to be new have proved to be old; the newness of modern inventions has been found not to touch the depths of life. New situations, it has been discovered, do not make new men; a man is not made over by ascending in an airplane to the sky. Novelty has been sought in every sphere, but it is not so easy to find; rebellion against accepted forms does not produce a new style, but sometimes only reveals a pitiful lack of invention; sensationalism has proved to be rather dull.

In the epistles of Paul one finds that joyous freshness which modern men are seeking in vain; the first Christians evidently were in possession of something really new. The conditions of life, it is true, were not greatly changed; social institutions in the early church were left very much as they were before. But beneath outward sameness there was a mighty inner change. The novelty of the early church was very different from the novelty of 1923. Today we have changing circumstances and humanity itself in a rut; then there was outward sameness, but underneath it there were new men. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new."

Many earnest men today are examining the future

with some dread. Is humanity condemned to a hopeless dullness, or may there be even now a fresh start? A fresh start is certainly not easy to achieve. It cannot be achieved simply by taking things as they come; it cannot be achieved simply by tearing off the last leaf for 1923 and putting a nice fresh calendar on the wall. The new year may prove to be old before his time. How shall 1924 be made really different from 1923; how shall the new year be made really new?

We have a startling suggestion to make. How would it be if there should be a revival of the Christian religion? At that point, no doubt—to use a figure of Mr. Sunday—many of our hearers will begin to snap their watches at us; if we have no more novel suggestion than that, we shall probably find our audiences dwindling away. But the suggestion is not really so hackneyed as it seems; amid the many elixirs that are on the market today, it is astonishing how little attention is being given to the gospel of Christ. Many modern men are like a contemporary British author of whom it has been said that he has sympathy for every religious institution on earth except one; he has the warmest sympathy for every pagan religion no matter how strange, but the Wednesday night prayer meeting he simply cannot stand. It was once remarked about a great encyclopedia how strange it was that the principle of that work, in accordance with which various types of religious belief were to be presented by their own adherents, was not applied to evangelical Christianity, at least in its consistent form. Other beliefs are pre-

sented in the great encyclopedia by their friends; evangelical Christianity alone (at least in the form of the Reformed Theology) is presented by its opponents. The same unfairness prevails in many circles today. Various religious beliefs are given a hearing, but this tolerance is not allowed to extend to the gospel of the cross of Christ. The discrimination may perhaps be excused by the incorrigibly insistent character of the gospel appeal, but it should not be excused on improper grounds. It should not be excused on the ground of breadth or tolerance. The prevailing attitude toward evangelical Christianity may be necessary in order to avoid trouble; it may be safe and prudent: but tolerant, at any rate, it certainly is not.

The prejudice against Christianity may ultimately become beneficial. It may be that when the Wednesday night prayer meeting becomes as strange as dervish dances it will be revived as a great new discovery to which the attention of men will turn. Already there is the most abysmal ignorance of the gospel; the Epistle to the Galatians, even among scholars, is almost as much a sealed book as it was just before Luther's day. Yet it is really so gloriously plain. When will it be rediscovered?

When it is rediscovered there will be great revival of the Christian religion. None can say how soon that will come, and certainly it will not be produced by human effort. It will come not by might and not by power, but by the Spirit of the Lord of Hosts. Yet although a revival of the Christian religion is not the product of human effort, there are certain favorable conditions which the Spirit may first produce and then use for the accomplishment of His beneficent work.

Those favorable conditions fall into two classes. First, there are those conditions which may be expected to appeal to all men, whether Christians or not, provided only they are really seeking some spiritual advance; in the second place, there are those conditions which will be appreciated by Christians alone.

Under the former head may be mentioned tolerance or religious liberty—the freedom of any citizens to hold, propagate, and teach to their children any form of religious belief

that they desire. Tolerance was a great achievement of our forefathers. But now, apparently, in America, it is being given up. It has been given up, for example, in Oregon, where a law soon to go into effect requires that all children up to sixteen years of age (until a certain grade has been reached) shall attend the public schools. Private schools and Christian schools are thus legislated out of existence, and children are taken forcibly from their parents and placed under the despotic control of whatever superintendent of education happens to be in office in the district where they reside. Similar legislation has been proposed in many other states, and the dangerous Towner-Sterling bill in Congress has as its ultimate tendency (whatever temporary safeguards there may be) the establishment of a uniformity of education which is the most appalling calamity into which any nation could fall. It would be difficult to imagine, at any rate, a worse tyranny than that of the Oregon type. Place children in their formative years under the despotic control of experts appointed by the state, and you have a really more effective interference with civil and religious liberty than the Inquisition, perhaps, ever achieved. It is true that hopeful signs are not al-

together absent. The abominable Lusk Laws in the State of New York, though by the scantiest majority, were repealed; and the decision written by Justice McReynolds, of the United States Supreme Court, concerning the Nebraska language law (which practically made literary education a crime) shows that the principles of American liberty are not yet entirely dead. But the danger is certainly very great. Unless there is tolerance on the part of the state, any great spiritual advance, whatever its direction may be thought to be, will be hindered. It will not, I suppose, be prevented. Men of real convictions now as always may perhaps maintain their convictions even under a hostile government. But why should the old battle for freedom be fought again? Why should we not retain the freedom which, at such great cost, our fathers won?

The second of the general conditions favorable to any spiritual advance is honesty — just plain old-fashioned honesty of speech. That condition in certain religious circles is largely absent today. Traditional terminology is constantly being used in a double sense. Plain people in the church are being told, for example, that this preacher or that believes that Jesus is God. They go away much impressed; the preacher, they say, believes in the deity of Christ; what more could be desired? What is not being told them is that the word "God" is being used in a pantheizing or Ritschlian sense, so that the assertion, "Jesus is God," is not the most Christian, but the least Christian thing that the modernist preacher says. The modernist preacher affirms the deity of Jesus not because he thinks high of Jesus but because he thinks desperately low of God.

Formerly when men had brought to their attention perfectly plain documents like the Apostles' Creed or the Westminster Confession or the New Testament, they either accepted them or else denied them. Now they no longer deny, but merely "interpret." Every generation, it is said, must interpret the Bible or the creed in its own way. But I sometimes wonder just how far this business of interpretation will go. I am, let us say, in a company of modern men. They
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The Great Prophet

The Third Article in a Series of Studies in Prophecy

By the REV. EDWARD J. YOUNG

Assistant Professor of Old Testament at Westminster Theological Seminary

WHEN Israel entered the promised land under Joshua, she bore with her the sacred treasure of God's Law. The moral law, which is "summarily comprehended in the Ten Commandments," set forth principles eternally just and true. The ceremonial and civil law provided general directions for the conduct of the nation's religious and civil life. With the Law in her possession, therefore, Israel was to face a mode of life which differed greatly from that to which she had hitherto been accustomed. After having entered upon this new mode of life, would she discover the Law to be a sufficient revelation and guide for the many problems which would arise?

This question must be answered in the negative. In so answering it, however, we do not wish to imply that the Law was in any sense faulty. That certainly was not the case. But the Law presented general, basic principles and did not touch upon the individual and specific problems which Israel would later be called upon to meet. For example, there was to come a time when David, seeing that the ark dwelt within curtains, would desire to build a house for the Lord. Should he do so or not? There is, no provision in the Law which deals with this particular matter. It does not command David to build the temple, nor does it forbid him. On this problem the Law is silent. In order to know what he should do, David would need further revelation from the Lord, and this the Law did not provide. Likewise, all Israel would need further revelation, which would be based upon and in harmony with the Law.

To obtain this further revelation Israel was not to resort to methods of her own devising. God forbade her to turn to the "abominations" of the Canaanites, for the sake of discovering what should be her policy in meeting particular problems. Rather, God Himself had determined graciously to provide her with that which she needed. He would give to her a medium of revelation which no other nation possessed. To her He would

send His prophets. With majestic simplicity Moses sets forth this purpose of the Lord: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18:15).

The Prophets as Mediators

One cannot read the words of this promise without being reminded of the mercy of God, who so freely meets the needs of all His chosen ones. God's ancient people Israel were to find themselves in the midst of idolatry and superstition. How easily might they fall into temptation and forget their God! To enable them to overcome such temptation God promises to give them the prophets, and thus reveals again His goodness and lovingkindness to His own. "Oh! to grace how great a debtor daily I'm constrained to be" was true of the Israelites as it is of His people today.

Let us notice then that these words of Deuteronomy inform us of the divine intention to establish the prophetic institution. The abominations of the heathen were devices of human origin and, therefore, could not satisfy the needs of those who resorted to them. Not so with the prophets. They were to be raised up of God, not from among the heathen, but from Israel. This fact was impressed upon Israel, for it is said that the prophet will come "from thy midst" and "from thy brethren." The prophets were to be Israelites, and would not be raised up indiscriminately from other countries.

Some have sought to discover prophets in other nations of antiquity. Indeed, it is true that in other nations there were those who in some respects superficially resembled the prophets of Israel, but it may with all confidence be said that nowhere, either in the ancient or the modern world, has there appeared a body of men similar to the institution of the prophets of ancient Israel. The reason for this is not to be discovered in the assumption that Israel's prophets were men of deep religious

and philosophical insight who, reflecting upon life and its meaning, attained by unaided human reason to certain great truths of religion. Rather, we can account for the prophetic institution only when we humbly accept what the Bible says about it: "The Lord thy God will raise up unto thee a Prophet."

It should be noted that the prophets whom God would raise up were to be like Moses. Thus, in announcing the divine intention, Moses says of the prophets that they will be "like unto me." In what respect, however, would this be so? The Scripture does not mean that the prophets would be like Moses in every respect. That, of course, is obvious. Nor does it mean that the prophets would be equal to Moses, for, as will be shown in a later article, that was not the case. Nor does the Bible mean that, just as Moses was an Israelite, so would the prophets also be Israelites. In order to discover what is actually meant, we must read verses 16 to 18, where the answer is clearly given. These verses teach that just as Moses was Jehovah's representative before the people—that is, just as he was a mediator between God and the people—so also would the prophets be Jehovah's representatives. They too would be mediators between God and the nation, and would make known to the people the words and will of the Lord.

Since their position was thus exalted, they would command obedience. "Unto him shall ye hearken" (v. 15). These words stand in striking contrast to the statement of verse 14, "for these nations [that is, the pre-Israelitish inhabitants of Canaan] . . . hearkened unto observers of times, and unto diviners."

In thus granting to the people His prophets, the Lord was manifesting His grace. For when the nation had gathered at Mt. Sinai it had desired of the Lord a mediator. The theophany had inspired terror and awe in the hearts of the people, and they cried out, "Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that

I die not" (v. 16). With this statement of the people the Lord was pleased and promised to them a mediator, namely, the prophets. The words of Israel had been uttered many years previously, and the time had at last come when God was ready to respond to them.

The prophets, then, are to be given to Israel as mediators between God and the nation. They are spokesmen for God. This is clearly seen in the description given by the Lord. I "will put my words in his mouth; and he shall speak unto them all that I shall command him." It would be impossible to describe more clearly the true nature of the prophet. He is one who receives a message from God and who delivers that message.

The Great Prophet

When the Scripture states that "the Lord thy God will raise up unto thee a prophet" what does it mean? The word "prophet" is used in the singular. Does the Scripture then intend for us to understand that God would raise up only one prophet? What does the word "prophet" mean? That is the principal question of interpretation with which we must be concerned in studying this passage. Some of the older Jewish scholars thought that the Scripture was speaking of Joshua; others, that it was speaking of Jeremiah. Some scholars say that the word is used to denote the whole body of prophets—all the prophets that ever appeared in Israel. Yet others say that there is to be found in the word "prophet" an exclusive reference to Christ. We shall adopt and seek to defend the position that when Deuteronomy mentions the "prophet," it has reference to the prophetic institution which came to its culmination in Christ, who is The Prophet *par excellence*. In order to defend this interpretation it will be necessary for us to do two things. First, we must show that by the word "prophet" the Scripture has reference to the prophetic institution. Secondly, we must show that such an interpretation does not exhaust the meaning of the passage, and that by its use of the singular the Scripture has reference to a unique prophet, the great Prophet like unto Moses.

In the first place, then, it should be noted that the Prophet is to be raised up in opposition to continuous superstition upon the part of the Canaanites. The practices of ancient

NEWS FLASH!

WORD has just been received in the office of the Committee on Foreign Missions of The Orthodox Presbyterian Church that the Rev. Henry W. Coray of Harbin, Manchukuo, is accompanying his family on their return trip to the United States. The party planned to sail on November 23rd from Kobe, Japan, on the S.S. President Taft.

Canaan are described as habitual. It was the custom of the land to go to the enchanters and soothsayers. To oppose this there must be continuous revelation to Israel. An individual prophet would not suffice. He would soon pass away and be forgotten, whereas the evils of Canaan would continue. To meet her needs Israel would require many, many prophets.

Again, Moses immediately (verses 20-22) gives the people some specific rules for determining whether a prophet is truly commissioned of God or not. This instruction would be without point unless more than one prophet were to be raised up in Israel. The very fact that such instruction is given in the present context makes it clear that more than one prophet is intended.

We may note also the wider context of the Book of Deuteronomy. This book makes provision for other institutions, such as the monarchy and the priesthood. If the present passage, therefore, does refer to the institution of prophecy, it fits in well with the general plan of Deuteronomy.

It is well also to consider the fact that if this passage does not give sanction for the prophetic institution as such, there is then no passage in the Old Testament which does give such sanction.

Lastly, the New Testament seems to refer to this passage and to support the view which we are now seeking to establish. Luke 11: 50, 51 reads as follows: "That the blood of all the prophets, which was shed from the

foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation." Let the reader study these verses carefully and compare them with Deuteronomy 18: 19. Let him note particularly the use of the phrases "may be required" and "it shall be required." The mention of "all the prophets" in the Luke passage would seem to support the view which we are now presenting.

For the above reasons, then, it seems clear that Moses is teaching in this passage that it is the purpose of God to raise up the prophetic institution. Such an interpretation, however, by no means exhausts the meaning of the passage. God would raise up a body of prophets. That is clearly the meaning of the passage. But that is not all of its meaning. This body of prophets was to culminate in one great Prophet—the Prophet above all others. That this is also the meaning of Moses' words may be seen from the following considerations.

Such an interpretation seems to have been traditionally held among the Jews. Thus, when Jesus performed the miracle of feeding the five thousand, those who saw it said, "This is of a truth that prophet that should come into the world" (John 6: 14b). The only Old Testament passage to which these words could refer is the passage in Deuteronomy which we are now studying.

It is well to notice also that a strong argument in favor of referring the passage in Deuteronomy to Christ is the use of the noun in the singular. Twice does Deuteronomy thus employ the word, and refers to the prophet by the pronouns "him," "his," "he" (cf. Deut. 18: 15-18). It is difficult to understand this constant use of the singular if the passage refers only to a group of prophets.

Again, the Prophet whom the Lord would raise up is contrasted with a single individual, Moses. He is to be "like unto me," says Moses. Now, although it is true that the whole body of prophets was like Moses in that all were mediators of the Word of God to men, nevertheless, none of the prophets of the Old Testament held the high position occupied by Moses. Rightly do we read, "And there arose not a prophet since in

Israel like unto Moses, whom the Lord knew face to face" (Deut. 34: 10). Not a Samuel, not a David, not even an Isaiah occupied the high position of Moses. In the New Testament there is only One who is contrasted with Moses—even Jesus. "And Moses verily was faithful in all his house, as a servant. . . . But Christ as a son over His own house" (Heb. 3: 5a-6a). If the words "like unto me" are to receive their proper emphasis, we must insist that it can be done only when we see in the passage a reference to one unique Prophet.

Lastly, it should be remembered that the New Testament explicitly refers the Deuteronomy passage to our Lord. For the devout and humble believer, this is sufficient. In Acts 3: 22, 23 we read these words of Peter, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people" (cf. also Acts 7: 37). In thus speaking, Peter was referring to Christ.

By way of summary we may say that the passage in Deuteronomy teaches that it was the purpose of God to establish the prophetic institution—a body of prophets which would not be endless, but would culminate in one great Prophet who would be like unto Moses, a mediator between God and the people. With the appearance of this great Prophet the Mosaic economy would come to an end, and the "vision and prophet" would be sealed up.

"Great is our God, and greatly to be praised!" For the promise which was uttered to the Israelites through Moses was indeed fulfilled. God did establish the prophetic institution—men in whose mouths He placed His Word and who faithfully proclaimed that Word to the people. And He has also brought that institution to its culmination by sending the great Prophet like unto Moses whose appearance hath sealed up "the vision and prophet," and who "executeth the office of a prophet, in revealing to us, by His word and Spirit, the will of God for our salvation." Truly doth the Scripture say, "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last

days spoken unto us by his Son, whom he hath appointed heir of all

things, by whom also he made the worlds."

Calvary Church of Cedar Grove

Of The Orthodox Presbyterian Church

AFTER months of eager anticipation, the new Calvary Church building in Cedar Grove, Wis., under construction since last spring, was dedicated with appropriate services on Wednesday and Thursday evenings, November 14th and 15th. The services were in charge of the Rev. Oscar Holkeboer, moderator of Wisconsin Presbytery and pastor of the Bethel Presbyterian Church of Oostburg.

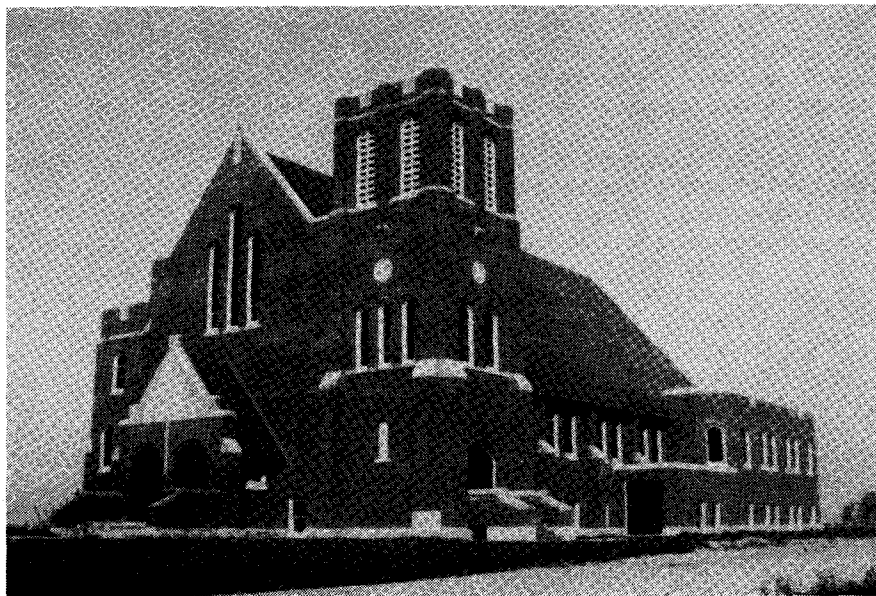
An audience of more than 600 persons filled the spacious auditorium and balcony for both the evening services. The dedicatory sermon was preached on Thursday evening by the former pastor of the church, the Rev. John J. DeWaard, now pastor of the Memorial Orthodox Presbyterian Church of Rochester, N. Y., on the theme "The Church's One Foundation."

Mr. DeWaard introduced his subject with a summary of the two conflicting principles involved in the separation of the congregation from the Presbyterian Church in the U.S.A.: the principle of expediency or "tactfulness" and the principle of faith in the power of truth, which makes suffering for truth's sake en-

durable and glorious. He cited several incidents from the Scriptures of conviction which impelled confession in the face of bitter opposition, and pointed out the strengthened faith which resulted. Mr. DeWaard stressed the fact that this confession of true conviction is the one foundation of the church. In closing he pled for a return to a sincere respect for the Bible and for a stronger conviction of truth.

The program for Friday evening included four short addresses by the Rev. John Den Ouden, pastor of the First Reformed Church of Cedar Grove, the Rev. Leland Jorgensen, pastor of Grace Orthodox Presbyterian Church of Milwaukee, Mr. Holkeboer, and Mr. George J. Willis, pastor-elect of the Cedar Grove church. The Rev. John Davies of Gresham, Wis., also assisted in the program. Special choral and solo selections were rendered.

The completion of this splendid church building was the cause of profound rejoicing among the congregation, commensurate with the many sacrifices the group has made for the last few years. It was in 1936 that the congregation, led by Mr. De-



New Building of Calvary Church, Cedar Grove, Wis.

Waard, felt the necessity to sever relationship with the Presbyterian Church in the U.S.A., and found themselves faced with the need of a church building in which to worship in obedience to the Scriptures.

For seven months the 300 communicant members gathered for worship in the town hall. Then, in January, 1937, the completed basement of the present church was dedicated. The congregation has grown in loyalty and zeal; its members have been impelled by the desire for a memorial to their faith, as well as by the need to provide more spacious quarters for an increasing membership with broadening activities, and they made great sacrifices to make this fine building possible. The congregation has increased to a present communicant

membership of 379.

The church building is of simple English country Gothic style, with pointed arches throughout. The exterior is faced with Tyrian Rose brick and trimmed with Indian limestone. The interior is marked by simplicity of design with massive timber arches supporting the roof and setting the keynote of rugged beauty. The auditorium has a seating capacity of 650, the balcony fifty, and the basement 400.

The members of the congregation approach the broadened opportunities of the church with a feeling of humble gratitude and grave responsibility. It is their prayer and desire that it may be a monument to the faithfulness of God and the truth of the Reformed Faith.

A Summer Bible School in Harbin

By the REV. EGBERT W. ANDREWS

Orthodox Presbyterian Missionary to Harbin, Manchukuo

LARGELY by the use of the used Christmas cards which friends in America have been sending to the field, the native and foreign workers of The Orthodox Presbyterian Church among the Chinese in Harbin were able to present the gospel to more than ninety children during the year 1939-40. As summer approached, our desire to hold a Summer Bible School for as many as possible of these children grew.

The greatest obstacle in our way was the finding of a suitable meeting place. It was out of the question to consider holding classes for children, several hours every day for a week or two, in the Hunt home where we had been holding our Sunday services most of the year. Moreover, there was simply no other suitable place to hold the school. As the time approached for the Corays' return to the field, however, it became necessary, due to the scarcity of houses in Harbin, to secure a place for them. This was done and thus a place was provided also for the Summer Bible School.

This obstacle surmounted, the next that presented itself was how to get the children to come to anything so novel as a daily Bible school. The children whom we have been able to reach by means of the cards may

be divided into two classes, according to the location of their homes. There are those who live reasonably near to the Hunt home where we had been holding Sunday school once a week; and there are those who were living conveniently near to the meeting place of the Summer Bible School. For the former, the distance was too great. For the latter everything would have been fine, had it not been that, during the very week that we had chosen for opening the school, most of them had to move with their families to a new location a long distance away. This was because their former residences were being razed to make room for a municipal project; and it rained so hard during most of the session that the hill some of the others had to climb was impassable. Nevertheless, we went ahead with our plans.

We decided to follow in general the plan outlined by Dr. Lawrence Gilmore in THE PRESBYTERIAN GUARDIAN. On Monday, July 15th, the day set for registration, six children came. We divided them into three grades to be taught by the three teachers: Mr. Han, Mrs. Han and myself. The school opened Tuesday. At the end of the first week we decided to conduct the school for a second week; the work of each week was complete

in itself in order that children who had not attended the first week's sessions might not be handicapped.

Our schedule each day was about as follows: 9.15-9.30: Faculty prayer meeting; 9.30-9.55: Opening worship service; 9.55-10.15: Memorization period; 10.15-10.30: Singing period; 10.30-10.45: Recess; 10.45-11.00: Old Testament story; 11.00-11.15: Handwork; 11.15-11.30: New Testament story; 11.30-11.45: Handwork; 11.45-12.15: Closing exercises, with review of the day's lessons conducted by one of the teachers.

During the opening and closing exercises and the recess period, the whole school met together. In all the other periods each grade had its own work, except that the two higher grades had singing together and colored the same Bible pictures for handwork. During the two weeks these two grades learned to sing Psalm 23, "What can wash away my sin?" and one or two choruses. The beginners learned a number of easy choruses. In the memory work the intermediates (highest grade) memorized Matthew 11: 28-30; 28: 18-20; Isaiah 53: 4-6; John 14: 1-3; Proverbs 3: 5-7; Psalm 1: 1-3 during the first week, and questions 82-87 in the Shorter Catechism during the second week. The others memorized shorter passages of Scripture. During the first week the Old Testament stories studied by all three grades were the Creation; the Fall; the Flood; the Life of Abraham; the Life of Jacob and the Life of Joseph. The New Testament stories were the Birth of Christ; His Temptation; the Feeding of the Five Thousand; the Crucifixion; Christ's Resurrection; and His Ascension and Second Coming. During the second week the Old Testament stories were: The Lives of Moses, Joshua, Deborah, Gideon and Samson; and the New Testament ones Jesus in the Temple; the Raising of Jairus' Daughter; the Parable of Lazarus and the Rich Man; Peter's Denial; and Peter's Restoration.

One of the most popular periods was the handwork period. For the two higher grades Mrs. Han or her brother-in-law sketched the outline of pictures illustrating Bible stories and the children colored them. We found that they could complete the coloring of only one picture each day in the two handwork periods. During the first week the Old Testament story

for the day was illustrated. In the review period we found that the Old Testament story was remembered far better than the New Testament one; so during the second week we had them color a picture illustrating the New Testament story for each day. For the beginners, the Scripture text to be memorized for the day was outlined on one of the used Christmas cards and was then colored by the children.

During the recess period, on rainy days we played "Going to Jerusalem," "Fruit Basket" and other well-known indoor games. On the few bright days that we had, the children were sent outside to collect as many different kinds of grasses as they could find within the time allotted for recess. One child found twenty-two different

kinds, and others almost as many.

In spite of all obstacles, a total of eleven children attended during the eleven days of the school from July 16th to 27th; eight of the children were present most of the time. On the day of the closing exercises, half a dozen newcomers were peering in from the outside, of whom only two could be persuaded to overcome their shyness enough to enter the house. If we had been able to continue the school another week, all of these and more would probably have attended.

Thus a start was made in conducting a Summer Bible School. We know that the Word was sown in the hearts of the children who attended. We hope to be able to keep in touch with all of them. We commend them to your prayers.

using the same text as that used on June 28, 1936, at the opening service of the church: Romans 8: 31, 32. The dedication service in the afternoon was a time of abundant witness in the community, for almost 300 people packed themselves into every available inch of space in the main auditorium and overflowed into the lower room to which an amplifying system carried the inspiring message of the Rev. Edwin H. Rian, President of the Board of Trustees of Westminster Theological Seminary. At the evening service new members were received into the church, bringing the communicant membership to exactly 100. At that time the Sacrament of the Lord's Supper was served to almost every resident member and to a host of Christian friends, and the Rev. Edward L. Kellogg, the pastor, brought the message.

The Calvary Church was begun most humbly. A new church in Middletown had not been contemplated prior to the Syracuse General Assembly of the Presbyterian Church in the U.S.A. in June, 1936. Within two weeks of the inception of the idea in the minds of Mr. Marsden and a few laymen, the church was organized and had voted to apply to the Presbytery of Philadelphia of the then Presbyterian Church of America for membership. It was one of the first of the particular congregations to be admitted to that denomination.

Mr. Marsden had formerly been pastor of the Presbyterian Church in Middletown for six years, and the church was in flourishing condition. He and the leaders of the new movement were keenly disappointed at the few leaders of the old denomination who stood firm when it became necessary to organize a new church. Of twenty-three officers — elders, deacons and trustees — only one of them came into the new organization. Of a congregation of over 300, only sixty-five communicant members joined themselves to the new group.

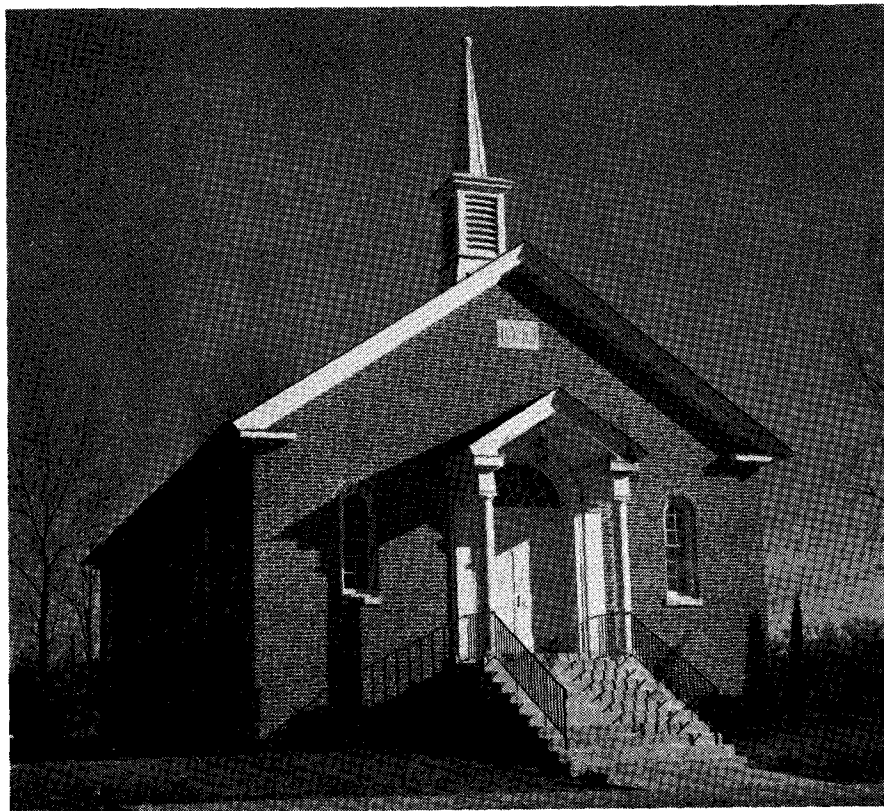
The first worship service of the congregation was held at the local theatre building. Services were held there for a month, and a four-year lease was then secured upon an abandoned post office building. Almost immediately the congregation made plans for its own building, and during the past two years the site has been purchased, the funds secured and the new building erected. Mr. Marsden had been unanimously called

Calvary Church of Middletown

Of The Orthodox Presbyterian Church

CLIMAXING four years and five months of its existence, the congregation of the Calvary Church, Middletown, Pa., dedicated its new \$15,000 building with special services

on Sunday, November 24th. A congregation of 190 filled the auditorium for the opening service at which the Rev. Robert S. Marsden, first pastor of the church, preached the sermon,



New Building of Calvary Church, Middletown, Pa.

to the pastorate of the new church, and upon his resignation to assume his present duties as general secretary of the Committees on Home and Foreign Missions of The Orthodox Presbyterian Church, his successor, Mr. Kellogg, was also unanimously elected. Under his ministry the church has continued its forward march with sharply increased membership and attendance.

The church has been greatly blessed in having a few very able leaders among the laity; it has also been blessed in having brought from the old church a large number of excellent Sunday school teachers, so that now the school has 200 members and an average attendance of about 130. The church has one of the largest and most active missionary societies in the denomination, a fine ladies' aid society, and two very active young people's organizations.

The present building is but the first of two contemplated by the congregation. It is expected that a church building will be joined to the present structure which will then be used solely for Sunday school purposes. In the meantime the present building has been completely furnished as a church auditorium on the main floor, with a lower floor which will be adequately furnished as a graded Sunday school.

The Issue in the Church

(Concluded from Page 162)

begin to test my intelligence. And first they test me on the subject of mathematics. "What does six times nine make?" I am asked. I breathe a sigh of relief; many questions might place me very low in the scale of intelligence, but that question I think I can answer. I raise my hand hopefully. "I know that one," I say. "Six nines are fifty-four." But my complacency is short-lived. My modern examiner puts on a grave look. "Where have you been living?" he says. "'Six nines are fifty-four'—that is the old answer to the question." In my ignorance I am somewhat surprised. "Why," I say, "everybody knows that. That stands in the multiplication table; do you not accept the multiplication table?" "Oh, yes," says my modern friend, "of course I accept the multiplication table. But then I do not take a static view of the multiplication table; every generation

must interpret the multiplication table in its own way. And so of course I accept the proposition that six nines are fifty-four, but I interpret that to mean that six nines are a hundred and twenty-eight." And then the examination gets into the sphere of history. The examiner asks me where the Declaration of Independence was adopted. That one, also, I think I know. "The Declaration of Independence," I say, "was adopted at Philadelphia." But again I meet with a swift rebuke. "That is the old answer to the question," I am told. "But," I say, "everyone knows that the Declaration of Independence was adopted at Philadelphia; that stands in all the history books; do you not accept what stands in the history books?" "Oh, yes," says my modern friend, "we accept everything that stands in the history books—hundred per cent Americans we are. But then, you see, we have to interpret the history books in our own way. And so of course we accept the proposition that the Declaration of Independence was adopted at Philadelphia, but we interpret that to mean that it was adopted at San Francisco." And then finally the examination turns (though still in the sphere of history) to the department of history that concerns the Christian religion. "What do you think happened," I am asked, "after Jesus was laid in that tomb near Jerusalem about nineteen hundred years ago?" To that question also I have a very definite answer. "I will tell you what I think happened," I say; "He was laid in the tomb, and then the third day He arose again from the dead." At this point the surprise of my modern friend reaches its height. The idea of a professor in a theological seminary actually believing that the body of a dead man really emerged from the grave! "Everyone," he tells me, "has abandoned that answer to the question long ago." "But," I say, "my friend, this is very serious; that answer stands in the Apostles' Creed as well as at the centre of the New Testament; do you not accept the Apostles' Creed?" "Oh, yes," says my modern friend, "of course I accept the Apostles' Creed; do we not say it every Sunday in church?—or, if we do not say it, we sing it—of course, I accept the Apostles' Creed. But then, do you not see, every generation has a right to interpret the creed in its own way. And so now of course we

accept the proposition that 'the third day He arose again from the dead,' but we interpret that to mean, 'The third day He did *not* rise again from the dead.'

In view of this modern art of "interpretation," one may almost wonder whether the lofty human gift of speech has not become entirely useless. If everything that I say can be "interpreted" to mean its exact opposite, what is the use of saying anything at all? I do not know when the great revival of religion will come. But one thing is perfectly clear. When it does come, the whole elaborate art of "interpretation" will be brushed aside, and there will be a return, as there was at the Reformation of the sixteenth century, to plain common sense and common honesty.

Such are the general conditions of any great spiritual advance—the conditions which may be expected to appeal to friends and foes of Christianity alike. The latter condition, in particular, is not a matter that concerns merely specifically Christian ethics; outsiders can get the point as well as we. *The Freeman*, of New York, can hardly be accused of being a "fundamentalist" organ. Yet in the issue of December 9, I read the following very sensible words:

We can not help wondering why some of the clergy and laity who are being denounced by the "fundamentalists" should appear so anxious to parry the accusation of heresy which their opponents urge against them. Heretics they certainly are, whether the standard of judgment be a formal creed to which they have subscribed or the time-honoured views of Christian faith and practice with which they are assumed, quite justly, to be in agreement. Whatever else Christianity may or may not be, it is surely not a scheme of salvation by indirection and avoidance; why, then, try to dodge the issue? Men do not, apparently, very much hesitate to call themselves heretics in politics or education or literature or conventional morals; and a goodly number may be found who have broken openly with their old associations, and as openly gone about forming new ones; why not welcome the charge of heresy in religion and bear it as a mark of spiritual and intellectual courage, as it once was borne? There might be some martyrs, and martyrdom, we dare say, is disagreeable; but even that fate would be more honourable than the attempt to argue the words out of an instrument, or the seal off a bond.

To that in the main I can certainly subscribe. Only I do not believe that the martyrdom, which is the price of honesty, will be very serious. It must never be forgotten that in this issue

in the church we are dealing with purely voluntary organizations; and we are dealing (in the Presbyterian Church at least) with the requirements, not for church membership, but for the holding of office. No man is required to enter the ministry of the Presbyterian Church. If he is not in agreement with the faith for the propagation of which the church (in accordance with its constitution) plainly exists, he can enter into some other organization or form an organization of his own. And in doing so he will have the world very largely with him. There will be some obvious disadvantages, but they will be overbalanced by the advantage of honesty. The full personal respect, even of opponents, will be regained, and the whole discussion will be lifted to a loftier plane.

Tolerance on the part of the state, and its corollary, the right of individuals to associate themselves for the propagation of any creed which they may, honestly hold, no matter how foolish it may seem to others—these are the general conditions of any spiritual advance.

But for a revival of the Christian religion, the Christian man knows that there are other and more specific conditions. With them we have now hardly time to deal. But it is hoped that every function of the church may serve in some sort to impress them on the worshipers' mind. One thing now needs to be said. In leaving the way open for a revival of the Christian religion we ought not to set up false antitheses; we ought not to say, as many are saying, that instead of controversy we favor prayer. As a matter of fact, what is needed is not prayer alone and not controversy alone, but prayer and controversy both—a controversy in which a Christian is impelled to engage when he rises from his knees. Indeed, in these days, true Christian prayer is quite impossible without bold witnessing for the truth. Never was it more abundantly plain that our Lord came not to bring peace, but a sword. It is quite useless to do what many are doing; it is quite useless to read the thirteenth chapter of First Corinthians, while, at the same time, in the face of opposition we are ashamed of Christ. The plain fact is, disguised though it be by the use of traditional language, that two mutually exclusive religions are contending for the control of the Presbyterian Church.

Christmas

A CHRISTIAN book or a year's subscription to *The Presbyterian Guardian* makes an ideal Christmas gift that your friends will welcome. See the back page of this issue for a list of helpful suggestions.

One is the great redemptive religion known as Christianity; the other is the naturalistic or agnostic Modernism, essentially the same, I suppose, as the religion of the Positivists or of Professor Ellwood, which is opposed, not at one point, but at every point, to the Christian faith. A separation between the two is the crying need of the hour; that separation alone can bring true Christian unity. That does not mean that we are without sympathy for those who differ from us with regard to this great concern of the soul; on the contrary, many of us, in years of struggle, have faced only too clearly the possibility that we, too, might be forced to go with the current of the age and relinquish the Christian faith. We are certainly not without admiration for the many high qualities of that type of thought and life which the non-doctrinal religion of the present day, at its best, is able to show. But we are also not without admiration for Socrates and Plato; yet Christians they certainly were not. Christianity is a peculiar type of life which is founded upon a distinctive message; and where it loses its sense of its separateness it ceases to exist.

Christian prayer and Christian piety, we believe, are based only upon faithfulness to the Christian message and to Him who is the substance of it. We are grieved, therefore, when those who in the councils of the church have just (though we hope unwittingly) denied their Lord, think that they have made all well by reading the thirteenth chapter of First Corinthians before the assembled church. The apostle who wrote that chapter would have been surprised indeed to discover that Christian love is being set in opposition to "the truth of the gospel." Very different is

the deeper love that is only a response to the love of God in the cross of Jesus Christ.

But it ought never to be forgotten that the author of any true revival is the Spirit of God. We ought to welcome certain conditions—we ought to welcome, I think, the controversy which has at least destroyed our complacency and turned our minds from trivialities to consider the foundations of our faith. We ought to carry on the controversy without thought of personal advantage and without the desire to get the better of an opponent in an argument. If we are animated by low motives, God will hardly honor our witness; but, on the other hand, He will not honor a witness that is false, no matter how high the motives of it may be. We certainly ought to carry on the controversy in love—love, even for those who are our opponents with regard to this great concern of the soul. We certainly cannot, it is true, without hypocrisy and unfaithfulness, pray *with* those who are adherents of a different religion from ours, whether they be in the visible church or outside of it; power does not come when we bow in the house of Rimmon. But though we cannot pray with our opponents, we certainly ought to pray *for* them with all our hearts. But it is all, in itself, without avail. God Himself must determine when the gospel will again be brought to light. And who can say how soon He will put forth His power to save? The gospel of the cross displays a wonderful power of recuperation. It seems sometimes to be buried forever, as in the religion of the Middle Ages, but then it bursts forth anew and sets the world aflame.

At present we are inarticulate; we know the riches of the gospel; we wonder at those who have it ready at hand and yet are content instead with the weak and beggarly elements. When will God raise up the man of His choice to give His message powerfully to the world? We cannot say. But the truth is not dead, and God has not deserted His church. Behind all the darkness and perplexity of the present time we can discern, on the basis of the promises of God, the dawn of a better day. There may come a time, sooner than we can tell, when again we can cry in the church, as every redeemed soul cries even now: "The old things are passed away; behold they are become new."

Missionary Heroes of the Past

By the REV. ROBERT S. MARSDEN

General Secretary of the Committees on Home and Foreign Missions of The Orthodox Presbyterian Church

XIX. David Brainerd

TO BE such as sweetly constrains others to holy living, reproducing similar traits and similar activities, renders anyone worthy of study and of portrait." Thus a biographer speaks of David Brainerd. His very brief missionary career is indeed remarkable, but his religious character is more remarkable: Brainerd is to be remembered for what he was even more than for what he did. Among the redeemed in glory are probably thousands who heard the gospel because of what David Brainerd was, for his unusual piety influenced a host of great missionaries. Levi Parsons, the first missionary to enter Jerusalem in modern times, Samuel Marsden of New South Wales and New Zealand, Henry Martyn and Professor Tholuck of the Halle mission are but a few who have acknowledged their debt to David Brainerd, and who attribute much of their success to a study of his life and work. A man who influenced so many both of his own generation and particularly of succeeding generations is certainly a worthy subject for our study, and can truly be included among the "Missionary Heroes of the Past."

David Brainerd was born on April 20, 1718. His youth was filled with self-righteous efforts to justify himself before God. Time and time again he experienced a religious exaltation that seemed akin to conversion, but each time he quickly slipped back in despondency to his old life. It was not until he despaired of ever piling up religious efforts to such a height that they would make it impossible for God to cast him off, that he was finally saved. It was only when he discovered his own impotence that there took place in his life a great spiritual change. It was when he discovered that nothing he could do would place God under any obligation to save him that he was finally saved.

His life from that point was a life of the most exemplary piety. He writes, "I know that I long for God and a conformity to his will in in-

ward purity and holiness ten thousand times more than for anything here below," and "Get honor to thy blessed name and this is all I desire. Do with me just what thou wilt." Brainerd was constitutionally melancholy, and this greatly affected his religious experience. We should probably regard him as too introspective, yet his introspection led him to a realization of the "exceeding sinfulness of sin" for which many of us may well long. His introspection did not have an element of self-righteous humiliation that so frequently accompanies such a nature, nor did he rejoice in his utter wretchedness. He, however, as few men, saw sin as it really is, and as it must appear in the eyes of a holy God. He had no exaggerated view of his own sinfulness, but simply that view of it which each of us would do well to covet. If the penetrating light of God's searchlight were turned upon our own souls, which of us would have a less fearful attitude toward sin? He saw how black and vile his sin was, and though he found forgiveness from God, he was never able to forgive himself. Because he could not forgive himself even when God had forgiven him, he lacked that holy joy that one has a right to expect as an accompaniment of sins forgiven. His experience was that of Romans 7, but he seems not to have entered into the joy of Romans 8.

Brainerd's missionary career was brief indeed. A few years before he was born there was formed in Scotland a "Society in Scotland for Propagating Christian Knowledge." Certain prominent ministers, including Jonathan Dickinson and Aaron Burr, both of whom were afterward successively presidents of the College of New Jersey (now Princeton University), interested the Society in the sorry plight of the American Indians, and at their instance Brainerd was appointed a missionary to the Indians. He began his labors in 1743 in a small Indian settlement between Stockbridge, Massachusetts, and Albany, New York, about twenty miles from each town. The hardships which he underwent as a layman, in minis-

tering to the scattered Indian families, are almost unbelievable. He took lessons in the difficult language of the Stockbridge tribe from his nearest white neighbor, twenty miles away, riding regularly the twenty miles through the trackless woods and encountering a great many exposures to the cruelty of the elements. It is reported that at least once he was lost and lay all night in the open air, and once he almost drowned in the river. After a year among the Stockbridge Indians he was transferred by the society to labor among the Delaware Indians. It was at this time that he was ordained by presbytery, and he was offered some of the wealthiest parishes on Long Island. However, in spite of his failing health, he persisted in his difficult labors. He proceeded to an Indian settlement near the forks of the Delaware near the present site of the city of Easton. His labors were continued with the Delaware Indians, with several visits among the Susquehanna tribe at some distance away. He labored for two years among the Indians of New Jersey with phenomenal success. Brainerd took the most slothful tribe of Indians, the Delawares, and transformed them by the power of God to the position where in a few short months he was able to write of them, "I know of no assembly of Christians, where there seems to be so much of the presence of God, where brotherly love so much prevails, and where I should take so much delight in the public worship of God in general as in my own congregation, although not more than nine months ago under the power of pagan darkness and superstition."

His deep devotion to his duty continued to affect adversely his health, and instead of sparing himself, perhaps for many years of less strenuous labors, he continued his arduous work among the tribesmen. The progress of tuberculosis, however, compelled him to leave the work in the early spring of 1747, and in the brief period of two years among the Delawares, he earned the right to be accounted one of the greatest of missionaries. He died in October of that year, not yet thirty years of age. Who can measure the eternal results of a life lived for so short a time but so completely under the domination of the Holy Spirit of God as was that of David Brainerd?

The Presbyterian Guardian

EDITORIAL

Grasshoppers

WHEN the twelve spies returned from their investigation of the land of Canaan, ten of them brought in a majority report recommending no action. In the course of this report they made a most revealing comment which we read in Numbers 13:33, "And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." The spies were saying that, in comparison with the giants of Canaan, they seemed no larger than grasshoppers. But they were saying more than that. They were saying that they had lost faith in themselves. Their self-respect and self-esteem had vanished. They were no longer men. They were grasshoppers. It was only to be expected, then, that the inhabitants of the land should also look upon them as grasshoppers. If they did not respect themselves, how could they expect anyone else to respect them?

What had befallen these men that they should so lose their sense of value? The answer is found in a comparison of the majority report with the minority report brought in by Caleb and Joshua. These two had seen the same giants, the same walled cities. Nevertheless they said, "Let us go up at once and possess it." Caleb and Joshua believed in God and trusted His promise. Therefore they were willing to engage the sons of Anak. Caleb and Joshua reckoned themselves to be the servants of the Most High God. They were not grasshoppers, but God's image-bearers.

In recent centuries we saw the gradual emancipation and elevation of man. Slavery and serfdom were abolished. The constitutions of the world proclaimed man's equality and worth. With the rise of democracy, dignity and respect had been accorded to the common man. Yet in this year 1940 we find vast multitudes of men looking upon themselves as grasshoppers. They have lost their self-esteem

and have become servile. They chant, "Fuehrer, lead; we follow." They abjectly reverse their teachings in accordance with the latest shift in the Moscow "party line." They have surrendered the hard-won rights of man and embraced an economy of oppression, censorship and terrorism because they no longer regard themselves as individuals, as men. And when the totalitarian hordes sweep over the earth, it is not armies of free and proud men we see. Rather it is a devouring plague of grasshoppers.

But what, we ask, has caused this loss of faith, this strange willingness to return to slavery? The answer is that modern man has lost his faith in God. He did not want to be subject to the Word and will of God. He wanted to be completely free, to be a little god himself. So he ceased to think of himself as the image of God, as God's son and heir through Jesus Christ, as a priest and king unto God. There was no other world. This world was all. But lo, he discovered there were giants in the land and he was afraid. He no longer had a God to strengthen and deliver him. So modern man, from ceasing to believe in God, ceased to believe in himself. Thereby he ceased to be a man and became a grasshopper.

When the stripling David approached Goliath, he said, "Thou comest to me with a sword and with a spear and with a shield: but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel whom thou hast defied." And only as men come again to believe in David's God will they have the courage and faith to go out against Goliath.

—J. P. C.

Religious Education

IN THE *New York Times* for November 11th we read that the Board of Education of New York City by a vote of six to one adopted a resolution releasing, for one hour a week, school children whose parents wish to send them to a religious center for instruction.

At first glance this might seem to be an action which should cause Christian people to rejoice. However, there are certain grave dangers in such a proposal. In the first place the religious instruction given must not in any way be dictated or controlled by the state. Our very religious free-

dom depends upon separation of church and state and it would be most dangerous to allow the state in any fashion to obtrude into the sphere of religion. If the state is willing to give credit without at all seeking to control the content of the instruction, we probably can approve the action of the New York educators as a temporary expedient or stop gap.

Secondly, we do not think it is at all a solution because we do not think that religion is something to be taught apart from history, English literature and all the subjects of the school curriculum. It is no solution to teach the Christian youth in public school at two o'clock that history just somehow happens and then teach in the church at four o'clock that history is the unfolding of God's plan. The only satisfactory solution is the establishment of Christian schools, where the entire curriculum is taught from the Christian point of view.

—J. P. C.

GROUND-BREAKING SERVICE HELD AT ROCHESTER CHURCH

THE Memorial Orthodox Presbyterian Church of Rochester, N. Y., broke ground on October 5th for its proposed new church building, to be located on Merchants Road, opposite Parsells. The ceremony marked the first step in the realization of the hope of the congregation to build a church edifice in which it may worship and through which it may expand the scope of its influence in the community.

Four elders took part in the service of ground-breaking, and five persons brought greetings in behalf of various organizations of the church and in behalf of the city of Rochester. Prayer was offered by the Rev. Peter Pascoe, pastor of the Covenant Orthodox Presbyterian Church of Rochester. The pastor of the Memorial Church, the Rev. John J. De-Waard, offered the closing prayer.

The congregation hopes to worship in its new building in the not far distant future, and the members are prepared to make real sacrifices to attain their objective. The proposed new structure will combine the elements of simplicity and beauty in construction and design, and will be a fitting church home for the worship of God.

Living Waters and Broken Cisterns

A Meditation on Jeremiah 2:13

By the REV. BURTON L. GODDARD

CHIP! Chip! Chip! It is the sound of a chisel working against stubborn stone. A man is stooped at his task. The chisel slips. He swears. He works more intensely, for he is nearing the completion of his project. At times his strength almost fails. It has been an arduous task.

Evil thoughts possess his mind. He is cutting a cistern into the rock. There he will store the sweet waters of the earth. Folks call him crazy because he persists in the task while a crystal streamlet of mountain water sparkles and leaps, the year 'round over the stones of the stream-bed adjacent to his little mountain cabin. But, he muses, he is not crazy. He is only proud, too proud to dip his pail into the pure water God sends coursing so freely down the mountain. He wants nothing to do with God. He will accept no favors at His hand. He can get along very well without God.

The last stroke sounds. The work is done. Now dark clouds blot out the sun, and sheets of rain break against the bare rocks. An exultant glee possesses the worker. His triumph will soon be demonstrated.

Hours of darkness allow time for the fallen drops to seep through the topsoil to rock layers below. The cistern digger approaches. He laughs an unholy laugh as he affixes a rope to the bucket and dangles it at the mouth of the cistern. Anticipating a noisy splash, he casts the bucket from him. He waits but a moment. Then to his ears comes a harsh, metallic sound. It echoes upward, reverberating again and again. The echoes die. The awful truth is apparent. The cistern is empty! Perhaps the God of Creation, aware from all eternity of this blasphemous undertaking, had long ago sent an earthquake to loosen the rocks and make them incapable of holding heaven's waters.

Disappointment, rage, despair, hatred, bitterness, strive against one another for mastery of the man's mind. No one of them is really successful. He curses God, shakes his fist as though to brandish it in the face of the Almighty, beats his breast, and then, stark mad, leaps to his death in

the broken cistern he has carved with his own hands. "Bloody and deceitful men dig their own graves."

Beside the cabin, God's fresh streamlet plays quietly on its way, and thirsty adventurers stoop to drink, quaff pure draughts, and continue their journey refreshed.

Is this merely the parable of men whose minds have failed and whose insane acts are excusable? Would to God it were, but it is not. It stands for an ungrateful people who had turned every one to his own way and had forsaken their covenant God. It represents a proud nation, gone away into idolatry, entirely unrepentant. The word of the Lord came to Jeremiah, saying, "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

The Lord God had been the only hope of Israel. He had redeemed them from Egypt. He had led them through the wilderness. He had brought them into the Land of Promise.

At first their love for Him had been warm and constant. Then sin had wooed them away. Their pride constrained them to demand an earthly king that they might be like the nations. The theocratic rule of their God did not satisfy their vanity.

But their first king was rejected of God and later took his own life. Large numbers joined in rebellion to unseat his successor. The third king taxed the people so heavily that the kingdom split in twain at his death. Later kings were often weak, inefficient, bloodthirsty, cruel, and helpless before invading princes. Yet Israel refused to confess her sin and return to the God of her fathers, a King of unrestrained power who had ruled them with unmeasured mercy and love. She had seemingly preferred broken cisterns to the Fountain of Living Waters.

Times had gone from bad to worse. The very existence of the nation had been threatened. Would not the weary people now call upon their God of old? The prophets besought them so

to do. Stubborn and proud, they refused. Rather, they turned to the rising star of the East, Great Assyria, and prostrated themselves to entreat mercy of her. Now in the time of Jeremiah they had repudiated their former alliance and were courting favor with neighbors who worshiped the sun. The parable fitted. They heard the prophetic voice, "Ho, every one that thirsteth, come ye to the water"—but they kept on building broken cisterns.

The day of testing was sure to come. It did. Their cisterns were every one dry. Soldiers from the East razed the temple, carried away its vessels of silver and gold, and left the kingdom desolate. The flower of the land faded. Night descended. Israel would have done well to turn to the Fountain of Living Waters.

I know of another people who have not profited by Israel's example. I know of a people who have forsaken their God. *It is the people among whom we live.* Their fathers would not live without availing themselves of the water of life offered freely to all by the Divine Son, our Saviour. *This* people is content to hew out cisterns of wealth and fame, of success and valor. But in the day when God shall judge men and nations, those cisterns will be dry.

The alarm of war is ringing in our ears. The next gale that sweeps across the Atlantic may bring to our shores the clash of resounding arms. How are we preparing? Our youth are being called to the colors. Our munition factories are keyed to the point of production. We have ordered thousands of airplanes. We have procured extra naval bases. We are fast perfecting the machinery of war.

Let us not be mistaken. We do but hew out broken cisterns. They may hold enough brackish water to tide us over the temporary crisis, but unless we turn to the Great Fountain they will send us out into eternity with parched, lost souls.

I have been commissioned by Jeremiah's God to bid my countrymen—to bid *you*—hearken unto the gracious words of God's own Son, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Let your pride be put away, cast your chisel from you, humble yourself at the foot of the cross, let your

faith lay hold upon the gospel offer of life eternal. Turn forever from

the broken cisterns of earth, and come, "take the water of life freely."

So Great Salvation

A Study of the Book of Romans for Young People

By the REV. HENRY D. PHILLIPS

December 15th
Our Duty to the Weak
Romans 14

CHRISTIANS have a duty toward each other in things not binding on the conscience. We have already discussed our Christian duty to God and the government; and now we are to consider the relation between weak and strong Christians. From the outset it is to be observed that those who cannot conscientiously participate in those things which the Scriptures do not condemn, are considered as weak Christians by Paul. Naturally, then, those who rejoice in the full knowledge of a Spirit-liberated conscience are the strong. What is to be the relation between these two parties within the Church of Christ?

Of old some, upon conversion, still felt conscience-bound to observe certain ceremonies. Today on the mission field we are quick to teach that there must be a complete cleavage from the religious rites before practised. No misunderstanding arises here. But when at home the question of separation arises today there is misunderstanding, and often expressions which proceed not from love. Such a feeling should be abhorrent to the strong. 1. By our greater knowledge we should realize that, though the conscience of the weak is not entirely liberated, yet Christ has received him. 2. Again, God retains for Himself the right to judge His own servants (though, as we know, this does not mean that we are to tolerate anything which God has condemned; "try the spirits, whether they be of God"). 3. By His great power God will preserve even those who are so feeble in knowledge and discernment. 4. Further, we can well remember that basically the desire of each Christian is to live unto God; that motive we cannot question, for Christ dwells in the weak as well as the strong. 5. Finally, it is evident that we are all answerable to God in Christ Jesus and therefore should not treat our weaker brother contemptu-

ously, for he is a brother in Christ and a redeemed sinner like ourselves.

We cannot leave these first twelve verses without addressing ourselves to the weaker brother too, as Paul admonishes him also to show forth evidences of love and understanding. Remember that the strong in Christ are also received by God; that God is their judge and vindicator as well as yours; that contempt shown by the weak for the strong is just as great a fault as the same act by the other party; that the strong are living for God with as much conscience as the weak; that both the weak and the strong shall give account before Christ and therefore love, understanding and mutual encouragement should be shown toward one another in Christ Jesus.

As the strong are always to bear with the infirmities of the weak, Paul addresses a final word to them. By our greater knowledge we no longer stumble at the great doctrine of Christian liberty. We truly live in the freedom of our Christian faith and the exhilaration of a free conscience toward God. What charity we should then exhibit toward those who are yet laboring along the road over which we have struggled! No matter is inherently evil and sinful in itself; but the conscience of some is not free fully to realize this. Recognizing with our patient Christ the weakness of man, let us deal with such men in much love and longsuffering. What vile, wicked and slow-hearted sinners we were, yet Christ died for us! He also died for the weak in faith and it is our duty as well as privilege to encourage them along the way by every means at our disposal, allowing nothing in our lives to be a stumbling-stone. This is only right, for our faith does not consist in material things but in "righteousness, and peace, and joy in the Holy Ghost." Our chief desire should certainly be to promote the peace and edification of the church, which dissension does not do. Knowing that

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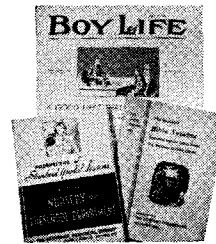
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all things are pure rejoice before God in that fact; but remember that to influence another to participate in that which is against his conscience is to make him sin.

Let us sum up the teaching of this chapter, and those dealing with the same question (Mark 7:1-13, I Cor. 8:1-13, 10:23-33, Col. 2:16-23, I Tim. 4:1-6) by stating that Christian brethren are to dwell together in unity, magnifying the name of the Lord Jesus Christ, maintaining with all zeal the freedom which they have in Him; but exercising that freedom so as to avoid offence both before God and man.

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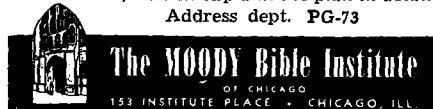
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December 22nd Christ Ministers Covenant Mercies Romans 15

That which Christ places His seal of authority upon is our standard. In the interrelation of Christians where there is a tendency to disagree it is well for us to heed His example and please not ourselves. If we strive for our brother it will be for his edification. Not only Christ's life, but also the whole of the divine revelation is for our admonition and instruction. It was designed for the establishing of our hope. Therefore let us so strive that we may be of one mind with our brethren and together glorify God. This unity must be shown not only between the weak and the strong but also between the Jew and the Gentile, for Christ ministers to both alike, the Scriptures of old having already forecast the extension of the gospel to the latter.

In the formal conclusion of the epistle, verses 14-33, Paul first states that he writes, not as in other epistles where there is something in the church which demands his apostolic admonition, but rather because of his apostolic commission. This necessitated a full ministry to the Gentiles and naturally included one of the growing Gentile churches now situated in Rome. His very custom of not encroaching upon another man's work or field had caused him to push the Greek and Macedonian work first, but now he took occasion to write the Romans whom he purposed to visit in the near future, on his way to Spain. It was his intention in the meantime to convey to Jerusalem certain material gifts sent by the Gentile Christians. How wonderfully did the Gentiles realize that they had been benefited by the Judean Christians who had sent spiritual leaders unto them! Now they were repaying in a very practical way. Again, when he came to them he was persuaded that he would "come in the fulness of the blessing of the gospel of Christ." With what a gospel Paul was entrusted! But today we have the same old gospel in all its power, comfort, hope and blessing. Have you accepted it?

Finally Paul earnestly requests the prayers of the Romans for him, for the journey to Jerusalem was not without its dangers. Little does he realize what awaits him there or the terrific journey he will have toward

Rome. But God is mindful of His own. The sequel to this hope is found in the last eight chapters of Acts.

December 29th Greetings to the Saints at Rome Romans 16

Each letter from Paul contains personal salutations. These are often very interesting, giving a side of the great apostle's character which otherwise would be easily overlooked. He took personal interest in the brethren, especially in those who were ministering with him. He never wrote without conveying their greetings also. The one who is to deliver the letter is commended to the Romans. The occasion of her visit to Rome probably goaded Paul into writing at this time. Two who had wrought with and suffered for Paul were to be greeted in a most hearty way. Look up the references to this man and his wife and see how nobly they wrought for the Saviour. Among others who are to be saluted are some of his kinsmen, men and women helpers, members of Caesar's household and those who were with Paul in one or another of the churches in Asia but now dwelling in Rome.

Each of these is designated by some adjective or phrase which indicates the type of Christian work they performed, their faithfulness in it, their zeal for the Lord, or their brotherly love to the aging apostle. Their services and offices varied—so we find it in every normal Christian community. This should be recognized and taken into account when commending some work. How often the evangelist receives all the bouquets after a great campaign, while the organist, patient minister, sexton, hostesses, and elders of the church are really the unsung heroes of the campaign!

Before concluding, the apostle finds it advisable to warn against those who will undoubtedly arise among them with heresies, strifes and contentions. Also the apostates who would teach things contrary to sound doctrine. Happily this has not arisen in their midst. But a word to the wise is sufficient warning. Surely there is need today for the ministers to warn their flocks of the erroneous teachings which are spread abroad throughout the land. We would not have the babes in Christ nor the simple-hearted led astray. May God

grant to each young person, and elder alike, who reads these lessons His divine protection, wisdom and strength to withstand all false doctrine! With

an exultant note of praise to God, Paul closes this his great doctrinal epistle, a course in systematic theology in itself!

Today in the Religious World

By THOMAS R. BIRCH

World Council

AT ITS quinquennial sessions held in Richmond, Indiana, the Five Years Meeting of Friends in America unanimously accepted an invitation to join the modernist World Council of Churches. This action was taken following an address by Dr. Elbert Russell, head of the School of Religion of Duke University and chairman of the Friends' Ecumenical Commission, in which he attempted to show that active participation in the World Council was wholly in line with the history and practice of the Society of Friends. Practically all the major non-Roman churches in the world have now accepted membership in the council, and the roster includes sixty-nine communions of varying tinges and shades of Modernism.

Federal Council

Grapevine rumors indicate that a prominent layman will be elected to succeed Auburn Affirmationist George A. Buttrick as president of the modernist-dominated Federal Council of the Churches of Christ in America. Elections will be held on the final day of the biennial meeting in Atlantic City, N. J., from December 10th to 13th. Meanwhile, the council has decreed that all non-Roman churches shall participate in a "Universal Week of Prayer" from January 5th to 12th. "We are all challenged," said the announcement, "to make this week of prayer the spiritual mobilization hour of all our Christian forces." Each church will, apparently, be allowed to pray to its own god.

North Carolina Purge

The storm over the appearance of Jehovah's Witnesses in eastern North Carolina has reached shocking proportions, with the mayor of one town ordering police to arrest every member of the sect found distributing literature about its beliefs despite what "the Supreme Court says." In instructing police action against the

sect, Mayor Aubrey Harrell, of Wallace, said the group is un-American and a "nuisance hiding behind a religious smoke screen."

The revolt against the decisions of the Supreme Court represented by this anarchical declaration is something that Christians everywhere would do well to ponder.

Meanwhile, in Rochester, Mich., nineteen young sons and daughters of members of the sect, recently expelled from school for their refusal on religious grounds to salute the flag, were readmitted after taking a modified oath of allegiance in which the word "flag" was omitted. The compromise was effected by Probate Judge Arthur E. Moore of Oakland County, who warned the parents of the pupils that if they could not follow "the very gracious ruling of the school board, which will agree to omit the word 'flag' from the oath, and train the children better in Americanism, it will be the obligation of the court to take the children out of the homes long enough to give them the environment and training to understand what Americanism is."

The acceptance of this compromise agreement seems to contradict the position, usually taken by members of Jehovah's Witnesses, that all civil authority is of the devil and must be resisted at all costs. The sect has never professed any respect for the civil courts except when it has petitioned them for protection against its persecutors. An informed follower of Rutherford and Russell would probably need to have his tongue in his cheek while reciting even this modified oath of allegiance.

Roman Catholic Germany

The German Ministry of Religious Affairs has announced that fifty per cent. of the population of Germany, hitherto considered a predominantly Protestant country, is now Roman Catholic. Out of a population of 96,000,000, reports the ministry, 48,000,000 are Romanists.

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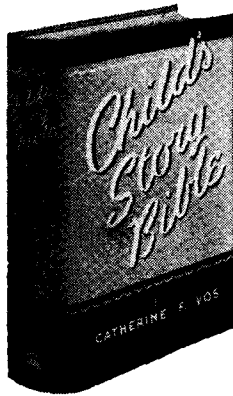
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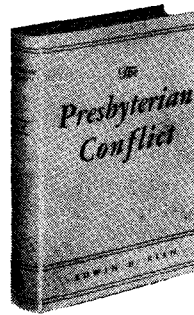
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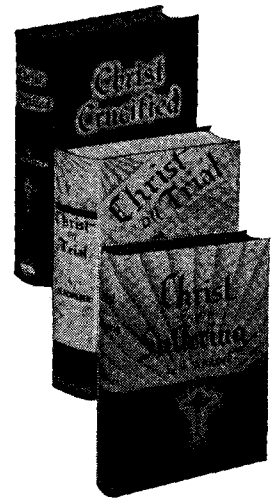
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