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The Banner of Westminster Seminary

In Substance the Text of an Address Delivered at the Alumni Banquet
Held on the Occasion of Westminster's Fifteenth Annual Commencement

By the REV. JOHN MURRAY

Professor of Systematic Theology in Westminster Theological Seminary

ON THE cover of the official magazine of the church in which I was reared in Scotland, there was always quoted the text from Psalm 60, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth".

We are meeting tonight on the occasion of the fifteenth annual commencement of Westminster Theological Seminary. It may well be said in connection with Westminster Seminary, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth".

Westminster Seminary was founded in 1929. The half decade in which that year falls was a critical one in the history of Presbyterian churches in the North American continent and elsewhere. The Seminary came into existence as a result of the crisis that overtook the Presbyterian Church in the U.S.A. in 1929, namely, the reorganization of Princeton Theological Seminary by action of the general assembly of that year. That action was, however, but the registering of the tragic state of affairs that existed in the Presbyterian Church in the U.S.A. In 1924 this state of affairs was signaled by the signing of what is known as the Auburn Affirmation in which 1293 ministers of that denomination attached their signatures to a document that denied outright the doctrine of Biblical inerrancy and also denied the ne-

cessity of belief in the virgin birth of our Lord, His substitutionary atonement, His bodily resurrection and the supernatural character of His miracles for the ordination and good standing of ministers in the Presbyterian Church in the U.S.A. This fact, together with the fact that not one of these signers had ever been disciplined for such avowal, shows the lamentable decline from the true faith in the denomination concerned.

It was not merely in the Presbyterian Church in the U.S.A. that such decline had been taking place. In the year 1925 the United Presbyterian Church of North America completed its adoption of what is known as the Confessional Statement. That Statement shows that the United Presbyterian Church had decisively departed from its historic creedal position, had adopted a position whereby the gateway was opened to doctrinal laxity and that such laxity was officially protected by the provision that forbearance in love was to be exercised toward any brethren who might not be able fully to subscribe to the Standards of the church.

In that same year, 1925, a great spiritual calamity occurred in the church history of Canada. It was in that year that the union of the Methodist, Congregational and Presbyterian churches was consummated. By this union a large proportion of the Presbyterian Church in

Canada abandoned the historic Presbyterian witness and entered into a communion that had as its basis a confession acceptable to the overwhelming majority of Methodists and Congregationalists in that Dominion.

At the outset I made reference to a detail that concerned Scotland. In 1929 there took place in that country the union of the Church of Scotland and the United Free Church of Scotland. As things had come to be in these two churches by 1929, I do not suppose that any great doctrinal issue was at stake in this union. But the union of 1929 showed the extent to which declension had taken place in both of these churches in the preceding years. These two churches, comprising the large majority of nominal Presbyterians in Scotland, could in 1929 unite on a basis that involved for ministers no more stringent a confession than to believe in one God—Father, Son, and Holy Spirit; to believe the Word of God, which is contained in the Scriptures of the Old and New Testaments, to be the supreme rule of faith and life; and to believe the fundamental doctrines of the Christian faith contained in the Westminster Confession of Faith. The fundamental doctrines of the Christian faith remain undefined and what the import of subscription to the Confession means is not in the least clarified by the opaque statement that the united church "holds as its subordinate standard the Westminster Confession of Faith, recognising liberty of opinion on such points of doctrine as do not enter into the substance of the Faith". This union brought into clear focus the abandonment of the historic Reformed and even evangelical confession.

These are simply a few of the facts which evince that the founding of Westminster Seminary in 1929 was no mere coincidence. The Seminary came into being at a time when the very things for which it was established and to which it stands committed, the very things for which it raised and unfurled a banner, were being repudiated by large sections of the Reformed churches in North America and in Europe. It would be more accurate to say that Westminster Seminary raised a banner for the

whole counsel of God when concrete events had made it more than apparent that Reformed churches throughout the world had laid in the dust that same banner, defaced, soiled and tattered. When the enemy came in like a flood, God in His abundant mercy and sovereign providence raised up a standard against him.

It is true, of course, that Westminster Seminary came into existence upon the occasion and particularly for the reason of widespread defection in the Presbyterian Church in the U.S.A., and its more immediate purpose was to provide training for the future ministers of that denomination. But two facts must not be forgotten.

The first is that Princeton Seminary, the downfall of which was the reason for the founding of Westminster, had been during its history a nursery for the training of ministers of many denominations. Princeton opened its doors to students of various churches and for this reason the contribution that Princeton Seminary made to catholic Christianity was incalculable. Westminster Seminary was not to be any less hospitable. And the history of fifteen years has demonstrated both its appeal and its generosity in this regard.

The second fact is the general ecclesiastical situation at the time Westminster opened its doors and ever

since. In view of the widespread defection both of churches and theological schools throughout the world, young men looking towards the gospel ministry and seeking the training that would fit them for service in their own denominations found in Westminster Seminary the kind of institution that met this need. We must recognise what is a fact of God's providence, that God raised Westminster Seminary to train men for the great work and battle of the faith in a great variety of denominations.

For what does Westminster Seminary stand? It stands for the whole counsel of God, for unswerving fidelity to that permanent and unchanging deposit of truth embodied in the Scriptures of the Old and New Testaments and for the consistent application of that truth to the whole of life. It exists to maintain this truth, to set forth the grounds of belief in it as the Word of God, the only infallible rule of faith and practice, to defend this truth and to be the instrument of blazing forth that truth to the whole world. It stands, as Dr. John Duncan was wont to say in other connections, for the truth that is according to godliness and for the godliness that is according to truth.

We who are closely associated with Westminster Seminary have to confess that we have come far short of our profession and aim. Indeed, when we think of our own sins and shortcomings, we are amazed that God in His displeasure has not wrenched this banner out of our hands and given it to others more worthy than we. We marvel that God has not removed His candlestick out of our midst.

But surely the facts show that He has not done so. In His abundant mercy He has borne with our sins and faults. I don't think it is presumption to say, and to say it to God's praise, that the banner has not been folded up and laid in the dust. We have not raised it aloft as we should have done, we have not unfurled it as we should. But it has not been lowered or furled.

God has brought Westminster to the kingdom for such a time as this. May I plead that by our prayers, by our labors, by our support and by our promotion we may stand in the place

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Flames Worth Fanning

A Monograph on a Great Revival: PART ONE

By GEOFFREY WILLIAMS

Librarian of the Evangelical Library, London, England

LOOK, a fire! What man, woman or child has not felt the thrill which these three simple words excite when spoken in tones ringing with earnestness and sincerity? What words will more readily awaken from sleep, set the senses in motion and arouse the activities of the mind? If this be true respecting an earthly fire blazing forth against the murky background of a dismal night, what shall we say regarding a fire every flame of which is of celestial birth and whose centre is the heart of God? Would you lift your eyes from the dullness of surrounding death and see such a fire? Then take my hand and let me conduct you step by step, for I am sensible of a compelling urge, a spiritual irresistible guidance which will brook no delay, and which bids me depict, in a few short pages, a stirring story that lies buried in a bundle of books.

The background is one of dread and dismal wastes against which we see suddenly appearing, on the dark mountains around, fiery beacons—compared with which the brightest made by man are but dim candles.

THE BIRTH OF THE GREAT AWAKENING

(Whitefield-Cennick-Daniel Rowland-Howel Harris-William Williams)

Viewing the dawn in the gloom of night,

They travelled to and fro!
Sowing the deathless seed of light,
Two hundred years ago.

They were toilers who knew no rest,
For their hearts were all aglow;
Zeal like a furnace fired their breasts,
Two hundred years ago.

From village to village the tidings spread,

When the seed began to grow:
"Tis but a weed!" professors said,
Two hundred years ago.

But in after days, with ripening grain,
The corn-cars bended low:
And we reap with joy, what they sowed in pain,
Two hundred years ago.

—MARGAM JONES

Introduction by the Author

IF IN this little treatise, the style and method of expression, coming as "utterances of the heart", are perhaps suited more to the home and the highway (to which the treatise is especially addressed), it is nevertheless hoped that none will disdain the cry of a simple night-watchman because his language is not clothed in the dress of a particular standard of scholarly dignity.

The aim of the author has been to portray, within brief limits, a picture of the power of revival in the lives of people and of nations. The limits of space forbid more than passing reference to great men and movements that marched side by side, though not always in step, with the central subjects which it has here been sought to depict in definite and decisive outline.

He therefore rejoices to know that the ground on which he has not set foot has been covered again and again by far more able authors. To the English public at least, some of the men and scenes here brought out in bold relief are all too little known, and as they tend to radiate the love of Christ to lost sinners, and to shed a revealing light on the possibilities of revival in days of darkness, desolation and destruction, it is hoped that God, who has all events at His command, will own and bless this little attempt to sound a timely warning and point out a way of escape.

In 1735, when sin and Satan had reduced Great Britain to a state "without form and void" spiritually considered, God the Spirit "arrested" the above five men—two in England and three in Wales—and thrust them forth to "stay the plague" and lift up the dear Redeemer as the only Refuge to which sin-bitten mortals might "look and live".

Whitefield was but a youth of twenty-one when, in the Spring of 1735, Jesus was revealed to him as his personal Saviour.

Like Jesus, whose Name and Kingdom he was used so mightily to spread, Whitefield was born in an inn—a tavern in Gloucester called the "Bell"—and this fact was, he says, a comfort to him in after life. (Whitefield, of course, means both were born within the precincts of an inn, since Jesus was denied the comforts of the inn itself at His birth.) Whitefield's

mother showed little evidence of being a gracious woman, but she was a tender mother and she had a premonition that George would be a great and unusual character—a power for good.

Satan also knew this and he led the poor lad captive until a mightier than he said, "Loose him and let him go". Whitefield himself says he "was brutish; hated instruction; had an impudent temper; was much addicted to lying; filthy talking; cursing; swearing; thieving; Sabbath breaking and acts of uncleanness". He loved cards, plays and romances. These, he says, "were but instances of sins more in number than the hairs on my head; my heart would fail me at the remembrance of them was I not assured that my Redeemer liveth to make intercession for me". There was, however, a new principle implanted in young George's soul in early life. "I can recollect", he says, "very early moving of the blessed Spirit upon my heart".

He was now but a boy of ten years of age and the two powers within him strove for the mastery. His love for plays and other vanities persisted until, as a lad of twelve, God chastised him in love and began to weary him of evil and wean him from his sins of which he says, "Their dismal effects I have felt and groaned under ever since".

The rest of his "teens" were spent in sinning and striving against sin, but in 1732 (when by the charity of friends and relatives he entered Pembroke College, Oxford) he had received from God gracious courage to suffer reproach for Christ's sake rather than join in the then prevalent evils of college life. Indeed, he suffered physical agony through intense cold rather than be found in such company. He sought Christ, but it was by the deeds of the law, beyond which he could not get. He envied a few zealous young scholars who met together for worship and mutual edification.

They first met in 1729 and were dubbed "The Holy Club". Amongst them were champions of reformation and revival in their spiritual infancy.

There was Charles Wesley, who wrote over six thousand hymns, the best known being "Jesus, Lover of my Soul". He delighted in little children's hymns and in this direction the mantle of Watts fell upon him. He was ordained just over two hundred years ago—in 1735. There was his brother John, and as the biographies of him are legion, readers will be familiar with his great career, and how he cooperated with "The Holy Club". Then James Hervey, the gracious minister, and well-known author, and John Gambold, the young Welshman from Haverfordwest, who became a Moravian Bishop, were there. Even William Romaine was at Oxford, though he did not join "The Holy Club". Whitefield's first personal touch with them was brought about by the strangest of means—what men would call a coincidence. He interested himself in the tragedies and distress of the slums and heard of a sad event—a woman had attempted to cut her throat. In this connection the help of a man of grace and wisdom was needed, and his thoughts flew to Charles Wesley of whose acts of compassion he was aware, but whom he had never met. He sent a poor apple woman and charged her not to tell who had sent her, but she could not keep her secret. Young Charles Wesley immediately sent for George Whitefield and thus they first came together and joined forces in "The Holy Club".

The influence on Whitefield (although well-meaning and sincere enough) was to set him, with renewed energy, seeking salvation by the works of the law. He tugged and toiled and endured the tortures of self-imposed mortification until he found Cennick's experience his own, for

"The more he fought against sin's power,

He sinned and stumbled but the more".

Then in 1735 he fell helpless at Christ's feet and entered into the spirit of the last two lines of Cennick's verse:

"Till late I heard my Saviour say,
Come hither, soul, I am the way".

Now Whitefield commenced to point his fellow sinners to the redeeming blood and say, "Behold the way to God". He left Oxford for Gloucester and from there he commenced his first efforts as an itinerating evangelist.

(To be continued)

Nine Books by Dr. Warfield

An Unusual Opportunity for Readers
of THE PRESBYTERIAN GUARDIAN

THE writings of the late Dr. Benjamin Breckinridge Warfield, for nearly a third of a century the celebrated Professor of Didactic and Polemic Theology in Princeton Theological Seminary, are among the indispensable classics of theological literature. No Calvinistic library, whether of minister or layman, approaches completion if the works of Warfield are missing.

Therefore it is with the greatest of pleasure that THE PRESBYTERIAN GUARDIAN announces to its readers an opportunity that should be promptly seized by every serious Bible student, an opportunity that may never again be available.

Nine volumes of the theological works of Dr. Warfield originally published by the Oxford University Press are still in print. During recent years these copies have not moved rapidly from the publisher's stockrooms, and about twelve hundred volumes are still available. The retail list prices of these books range from three to four dollars. By special arrangement with the publisher, however, THE PRESBYTERIAN GUARDIAN is now able to offer to its readers their choice of any or all of the nine books at the amazing price of only \$1.50 each, postpaid in the United States.

We doubt that we shall ever be able to make such an offer again. The price of \$1.50 per volume represents a saving that ranges from fifty to sixty-two and a half per cent. of the retail list price. All nine books, if purchased elsewhere, would cost \$29.50; if purchased through THE PRESBYTERIAN GUARDIAN, they would cost only \$13.50.

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We have not yet purchased all of the available copies of all of these nine books. However, in addition to the copies now on hand, we have been promised by the publisher the first opportunity to purchase the remaining copies. If the demand from our subscribers warrants it, we shall promptly negotiate for further copies; if not, the publisher will withdraw his generous offer to us and seek to dispose of the books through other channels.

Two of the books in the above list (*Christology and Criticism* and *Biblical Doctrines*) have not yet been received, but are definitely promised by the publisher and should arrive before this issue of the GUARDIAN is mailed. Only a comparatively small number of the other titles are now in our stock, but more will be ordered promptly if the demand justifies it. In order to avoid delay or possible disappointment, we ask that readers send us their orders immediately. Books may also be reserved now for delivery at a later date and, unless such a reservation is sent, the GUARDIAN cannot guarantee to fill late orders. Also, in view of the small margin of profit to the GUARDIAN and the tremendous amount of work involved in mailing, it is requested that remittances accompany all orders. Remittances, however, need not accompany reservations for later delivery.

For your convenience in ordering, a coupon will be found on page 212 of this issue. To be sure of your copies, we urge you to send your order or reservation (or both) immediately, together with your remittance at \$1.50 per volume, to THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia 2, Pa. To avoid disappointment, make out your list today.

The Judge's Request

By the REV. GEORGE W. MARSTON

Field Missionary of The Orthodox Presbyterian Church

A CULTURED old southern judge lay dying. A bishop sat by his bedside, talking in a very learned way on vital themes. After some time the dying man politely interrupted him saying, "Pardon me but you know I'm facing the real things. Won't you talk to me like you'd talk to my black boy Jim?"

Many men are like this judge—respectable, cultured, educated, and prominent, but unprepared for death and unacquainted with the most elementary truths concerning salvation.

Notice please three things which are indicated by the judge's request. In the first place, this request indicated that he recognized his need of salvation. Have you recognized that you need to be saved? Perhaps someone would ask at this point, "What do you mean by being saved?" I would reply, "To be saved is to be delivered from the consequences of sin".

We need to be saved for two reasons. In the first place, we are sinners. As we are told in Romans 3:23, "All have sinned and come short of the glory of God". The word "sin" means to miss the mark. The mark is the law of God. The sovereign of the universe requires His creatures to keep His laws perfectly. This we fail to do. We leave undone things required of us by God's law. This is sin. We do things forbidden by the law of God. This also is sin. We sin daily in thought as well as in word and deed.

Because we have sinned, God who is just demands that the penalty for our sins be paid. As we are told in Romans 6:23, "the wages of sin is death". The word death here refers primarily not to physical death, although that is included in its meaning, but to spiritual death. To be spiritually dead is to be cut off from God, under His wrath and curse, liable to all the miseries of this life, to death itself and to the pains of hell forever. This is the penalty which our sins have merited. These are the consequences from which we need to be delivered.

Secondly, we need to be saved because we cannot save ourselves. God in justice demands that the penalty for our sins be paid, but we cannot save ourselves by this penalty for the penalty is the very consequence from

which we need to be saved. Because we cannot deliver ourselves from the consequences of our sins, we need to be saved. We must look to God for salvation. We must accept the deliverance which He has provided through His Son the Lord Jesus Christ.

The second fact indicated by the judge's request is that he was unacquainted with the work of salvation which Christ accomplished and secured for His people. Are you acquainted with this great work? Let us consider three aspects of it.

In the first place, the Lord Jesus Christ has satisfied certain obligations of the law of God which are essential to men's salvation. God requires two things of those who would be saved. His law must be kept perfectly and the penalty for their law-breaking must be paid. These requirements no man can meet, but the Saviour has met them for His people. During His life He kept the law perfectly for them, and by His death He fully paid the penalty for their law-breaking.

When one receives the Lord Jesus Christ as His own personal Saviour, this work of Christ is reckoned to his account. Christ's payment of the penalty for breaking God's law is reckoned to his account. Therefore the Father forgives his sins for Christ's sake. The Saviour's perfect righteousness, our Lord's perfect keeping of the law, is also reckoned to his account. Therefore the Father accepts him as righteous in His sight.

In the second place, Christ merited for His people eternal sonship. The unsaved are God's creatures but not His children. Their relationship to God is described in Holy Scripture by the terms "aliens" and "strangers." Because of the fall, men ceased to be God's children. Because of sin, the unsaved are at enmity with the holy God.

By His death upon the cross, however, the Saviour purchased for His people eternal sonship. Thereby He settled their sin accounts and removed the cause of God's enmity towards them. Thus He made it possible for a holy God to make believers His children, heirs, joint-heirs with Jesus Christ, heirs to all spiritual blessings in Christ Jesus, heirs to thrones, to

mansions and to crowns.

In the third place, Christ through the Holy Spirit changes the natures of His people. Man came from the hand of his Maker perfect in soul and body, but he was ruined by the fall. His body became subject to suffering, sickness and death. His mental and moral faculties were impaired. His spiritual nature was totally ruined. He utterly lost true knowledge, righteousness and holiness. In respect to spiritual matters, his eyes are blind, his ears are deaf and his heart is of stone. By nature He is a rebel against God, as prone to sin as are sparks to fly upward. As we are told in Romans 8:7, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be".

Our ascended Lord, however, through the work of the Holy Spirit utterly and gloriously transforms the natures of His people. This work the Holy Spirit does in four steps. By that act which we call the "re-birth", He implants spiritual life in their hearts. Then, after their conversion, as they make diligent use of the Word, the sacraments and prayer, and as they strive by the grace of God to overcome sin, He progressively purifies and changes them in heart, character and conduct. At death the souls of believers are made perfect in holiness and immediately pass into heaven. And on the resurrection morn the work of salvation shall be brought to its glorious consummation. On that great day the bodies of believers shall be raised in a state of perfection and reunited to their souls which were made perfect at death. Then shall God's people stand before their creator-redeemer perfect in soul and body, their natures gloriously and completely transformed.

The last fact indicated by the judge's request is that he did not know the way of salvation. Do you?

By the way of salvation we mean the terms upon which God offers Christ's work of salvation to His people. It is evident from Acts 20:21 that these terms are "repentance toward God and faith toward our Lord Jesus Christ".

The first thing required of those who would embrace this salvation is "repentance toward God". To repent is to be sorry for our sins and to turn from them with hatred and loathing. The motive for this turning from sin must be not a mere fear of the physical or social consequences of sin, but

a sorrowful realization of the fact that in sinning we have displeased and grieved God by our breaking of His commandments. To repent is to turn to God, confessing our sins, asking His forgiveness and accepting His remedy for our condition.

Repentance alone will not save any man, but none can be saved without it. To pardon an unrepentant sinner would be to condone his sin. This a holy God could not do.

The second thing required of those who would be saved is "faith toward our Lord Jesus Christ". To have such a faith, one must not only believe the facts about Christ and His atoning work, but he must also put his trust in Christ and His atoning work to save him.

Let me illustrate. I might look at a rope and say, "I believe that this rope is capable of supporting anybody", but that would not be exercising faith in the rope. If, however, I grasp the rope and swing out over a chasm five hundred feet deep, trusting my life to the rope, that would indeed mean that I had faith in the rope. Even so, to have faith in the Lord Jesus Christ one must not only believe the facts about His atoning work, He must also put his trust in that atoning work to save him.

It is evident from the judge's request that he had never received the Lord Jesus Christ as his own personal Saviour. Have you?

In John 1:12 we read, "But to as many as received him to them gave he power to become the sons of God, even to them that believe on his name". To receive Christ as your own personal Saviour is to put your trust in Him to save you.

If, by the grace of God, you recognize your need of salvation and desire the salvation which Christ has provided, then repent of your sins and receive Christ as your Saviour. Speak to the Lord Jesus in prayer: "Lord Jesus, I know that I am a sinner and I am sorry for my sins. I know that I cannot save myself but I believe that Thou didst die to save me. I now receive Thee as my own personal Saviour. I am trusting in Thine atoning work to settle my sin account and to make me a child of God".

Claim the promise of Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved". Rest upon this promise and go on your way rejoicing because the salvation which Christ has wrought is now yours.

Re-Thinking the Chaplaincy

By the REV. EDWARDS E. ELLIOTT

Of St. Andrew's Orthodox Presbyterian Church, Baltimore, Md.

THIS war has provided a glorious opportunity for many Christian ministers. The armed forces have welcomed the services of young clergymen who will live the life of the fighting man, who will sympathize with those undergoing hardship, conduct divine worship, assist in the burial of the dead, and give the men a basically religious outlook. There is also the assurance from many veteran chaplains that no attempt is ever made to tell a man what his message shall be. A minister who has not found his church life an easy one, due to conflicts with his boards over doctrine and policy, may well look to the chaplaincy as a career which promises less interference and more opportunity for reaching lost men, men who have become perhaps more conditioned to receive the message of eternal life than any others in the world today. The advantages are plainly tremendous, and the field seems white unto the harvest. Why then should we hesitate? Should not every presbytery endorse all applicants for the chaplaincy?

But look again at those shoulder-bars. Does it begin to appear that a price tag is attached to them? It may be small and inconspicuous, but there it is: PATERNALISM. This perhaps was not as apparent in other wars, for the New Deal type of paternalism had not put forth its leaves. But the Great White Father is concerned that the soldiers be religious. Cradle-to-grave security must never ignore religion. The function of a truly Christian chaplain may fully satisfy the Army and Navy, but the fact remains that, while the circles overlap, they do not center in the same point. Our idea of a chaplain's duties is not precisely the government's idea.

Paternalism inevitably breeds control. Knowing this, senior chaplains have bent over backward to avoid any semblance of control. But control is coming, and is partially here. In spite of the provision of our constitution that a large peacetime army is not the best thing for the people, it is evident that we must have a large army to control the peace. Every boy will have training for war. The Navy, with its eye on the peacetime force which must man the huge fleet of ships, has

instituted a permanent V-12 program for the training of officers. This program includes the supervision of the training of chaplains. Seminary students will wear uniforms and be paid by the government. Seminary courses must be shortened from three years to two, and the coöperating seminaries must offer three terms a year, with no summer vacation for practice preaching. This "aid" is in an area which up to now has been the church's own business—the education of its clergy.

Already there are hints of deeper control than mere "aid". A young man who began the year at a coöperating seminary was quietly dropped with no explanation by the Navy. This young man by coincidence had become known as a Fundamentalist. Another young man, fresh from seminary, was asked to give a sample sermon on the assigned text, Acts 4:12, "Neither is there salvation in any other . . .". The text is negative, and so was his sermon, and the latter so displeased the Navy board that he was given six months to cool his heels and think it over. Then without further question, the board accepted him. The religion which Uncle Sam wants preached in the armed forces probably allows but is not identical with the preaching of the cross.

The strange sight of a Roman Catholic chaplain conducting Protestant services, a Protestant chaplain conducting Jewish services, or a Jewish chaplain conducting both Romish and Protestant services, is not only provided for in the rules, but is frequently seen. This is a sober attempt at conducting a service of a rival faith, with no accompanying attempt to gain converts. A chaplain must be willing to conduct such a "general service", reading from a book to fill the air with neutral though perhaps Biblical words. It cannot be called worship.

The War Department recently issued a transcript of a press conference with Major John S. Garrenton, staff chaplain of the U.S. Army Transport command (China-Burma-India Wing). He was asked, "If a big portion of our boys come back from overseas without denominational affiliation, won't that tend to break down

barriers of denomination at home?" He answered, "I hope it will tend to unify the Christian forces".

Apparently the business of a chaplain is not to instruct, but to produce a religious feeling. Denominations cannot be represented in the army; but the breakdown of denominational barriers will hardly make the men more Christian. They might become very religious, but still remain non-Christian. The army likes the men to pray for personal safety. If miraculous medals can help give a "safe" feeling, they too are to be encouraged. General Eisenhower, though not a Roman Catholic, wears a miraculous medal with his dog-tag. So, we are told, does William Barrow Pugh, head of the Federal Council's Chaplaincy Commission.

Now it is always right and proper for a soldier to witness to another soldier of the saving grace of the Lord Jesus. This is done constantly, and men are being saved. It is also perfectly in order for a civilian minister to preach to the fighting men, and go along with them if the army will let him. The difficulty with a civilian chaplaincy which is outside the control of the army is that no civilian has access to army records and confidential reports. An officer's uniform unlocks doors and gates which a civilian could never enter. If there is to be a ministry in Army and Navy circles, it must be done in uniform. There is something basically wrong with such a situation. Sphere-sovereignty of church and state has somehow broken.

A state-supported ministry, with state-supported colleges and state-supported seminaries, seems to be here to stay. As time goes on, it will be increasingly difficult for Protestant seminaries to obtain students at all, unless they cooperate with the chaplain training program. The post-war world will undoubtedly see permanent conscription of all young men from eighteen to twenty. No deferment will be granted to prospective ministers unless they have fully made up their minds to enter the ministry and have the backing of a denomination. If there is any hitch in the program, such as a change of denominational affiliation during the college years, the deferment may well be in jeopardy. But it often is true that Protestant candidates do not even decide to enter the ministry until their junior

year in college. A man at the age of eighteen is not usually ready to decide. The Romanists nearly always select their prospective priests from the high-school age groups, and thus would have less difficulty.

"If the foundations be destroyed, what can the righteous do?" They can pray, and they can seek to educate the people and the government. But we are witnesses to a break-down of the foundations of our civilization. The foundations can never be laid again, as Abraham Kuyper pointed out, apart from the proclamation of the gospel of the cross. And our nation as a whole has no ears for this gospel. The armed forces are no exception.

The Family Altar

By the REV. HENRY D. PHILLIPS

THE strong national heritage of this land has its tap-root in the consecrated Christian homes of our ancestors. Think not that the earnest leaders who founded this country were not God-fearing men and women. How came they by these traits? The secret lies in the homes from which they came. To a large extent those who moulded the foundations of our United States were men from homes where the Bible was prominent. The sacred Book was daily read and the divine Name was invoked in earnest prayer. We can thank these stalwart pioneers for the high standards which were set.

But the question arises today, Will our children look back to our generation and thank God for our godly example and Christian precept? We might feel that we are doing our part by sending them to Sunday school and daily vacation Bible school. But are we? What can the Sunday school or church do in a brief hour or so during the week, if the influence of the home and of the public school is exerting a contrary emphasis?

It is essential that we guarantee to our children a Christian home. Is it possible to designate a home that lacks a family altar a Christian home? Should we expect to find anything less in the Christian home than was to be observed in the homes of Israel? "These words which I command thee this day, shall be in thine heart: and

thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).

Satan will do everything in his power to prevent you from starting or continuing the family altar; I know this from personal experience. It is no easier for a minister than for a layman to keep this sacred trust each day. Hence, we have a real challenge. We know that a fierce struggle will take place, each member of the household will want to be doing something else at the particular time set aside for family devotions, distractions from outside will come, the telephone will ring—but I say to you, "It is worth having, and therefore it is worth striving after".

In his article, "The Christian in His Home" (THE PRESBYTERIAN GUARDIAN, Oct. 25, 1943), Dr. Robert Strong suggests various ways in which family devotions may be conducted. Let me reemphasize the point that, to sustain interest, the parent should consider beforehand and prepare as carefully as possible each day's devotions.

The family that conducts daily periods will soon find that the Bible becomes more precious, the Lord more personal, the church services more beneficial, the home more peaceful, and work less arduous. By God's grace, the members of such a family will find that they are becoming more like those "real" Christians whom they have heretofore envied for their piety, patience and joy.

DR. VOLBEDA CHOSEN TO HEAD CALVIN SEMINARY

DR. SAMUEL VOLBEDA, Professor of Practical Theology in Calvin Theological Seminary, Grand Rapids, Mich., has been chosen by the board of trustees to be the new president of the institution. Dr. Volbeda will succeed Professor Louis Berkhof, who retires this year from Calvin's faculty after serving ably and honorably for many years. Professor Berkhof has been Professor of Dogmatics, and this chair will next fall be assumed by Dr. William H. Rutgers.

Today in the Religious World

By THOMAS R. BIRCH

General Assemblies

THIS year's assembly of the Presbyterian Church in the U.S.A. was outstandingly uninteresting. Meeting in Chicago, it elected Dr. Roy Ewing Vale of Indianapolis as its moderator, after receiving the sacrament of the Lord's Supper at the hands of arch-modernist Dr. Henry Sloane Coffin, last year's Auburn Affirmationist moderator. Dr. Vale, himself not a signer of the Affirmation, defeated Affirmationists Robert B. Whyte of Cleveland and George Emerson Barnes of Philadelphia. Much of the assembly's time, as in recent years, was consumed with lofty and relatively inconsequential discussion of social problems and post-war planning. Breaking the monotony was a declaration that membership of the denomination in the Federal Council "must be contingent upon its maintaining its evangelical position". Asked to explain the circumstances prompting the resolution, Dr. Ralph W. Lloyd, chairman of the Department on Church Coöperation and Union, stated darkly that certain bodies not subscribing to the "evangelical" position of the Presbyterian Church in the U.S.A. and the "evangelical" position of the Federal Council were now seeking membership in the Council. He added, apparently in all seriousness, that it was desirable to announce at this time that the adherence of the Presbyterian Church in the U.S.A. to the Federal Council was dependent upon the latter's maintaining its historic evangelical position.

The general assembly of the Presbyterian Church in the U.S., meeting at Montreat, N. C., elected as moderator Dr. Charles L. King of Houston, Texas. The assembly overwhelmingly defeated all overtures demanding withdrawal from the Federal Council but recommended that after the war the matter be submitted to the presbyteries for advice. The assembly voted to continue to consider union with the Presbyterian Church in the U.S.A., and adopted resolutions seeking union with the Associate Reformed Presbyterian Church and the United Presbyterian Church. Also before the assembly was an overture asking the Navy Department that

"chaplains serving under it be protected from orders of their commanding officers to do things that are in violation of their consciences as Christian ministers". Chaplain Frederick Volbeda of Washington, speaking to this overture, asserted that some naval officers are forbidding chaplains to preach "repentance and danger of hell", and that his own commanding officer once told him he would "have no hell fire preaching" aboard the ship he commanded.

The general assembly of the United Presbyterian Church, whose moderator was Dr. James Harper Grier of Monmouth, Ill., authorized its church relations committee to seek negotiations with three other Presbyterian bodies, looking toward union with any one or all of them. The action was taken without a dissenting vote, to the surprise of even the most ardent proponent of union. The other denominational bodies who are being wooed by the United Presbyterians are: The Associate Reformed Presbyterian Church, the Presbyterian Church in the U.S., and the Reformed Church in America.

Is This Religion?

The current tidal wave of stories about the return to "religion" among soldiers and sailors in the war zones has little in it to encourage Christians who long for a revival of true Christianity. Religious News Service has released a wireless report from an American Air Base in Russia which naively demonstrates how totally lacking in the elements of the Christian gospel is the present popular concept of "religion". Says the report, "Back from the first U.S. air attack on enemy objectives in Rumania launched from Soviet soil, American bomber crews here have a first-hand impression of what religion means to fighting airmen.

"You know", said 24-year-old Lt. Meyer Trachtenberg of New York City, veteran of thirty-six missions, 'you sure get to believe in God on these trips'.

"You can do more praying in five minutes of a bomb run than in the rest of your lifetime", explained Staff Sergeant Jesse Wade of Morgantown, Va.

"This business of flying", said Lt. Jay Marlowe of Lexington, Ky., 'will make a Christian of you just about as fast as anything can'.

"Talking to men of another craft, correspondents found that seven of the crew of ten were carrying St. Christopher medals given them by their mothers. Two of the fliers said they always carried a pocket edition of the New Testament.

"Although most of the men admitted that flying made them believe more in God, they indicated that among themselves they rarely talk about religion, but keep it in reserve for moments of stress".

The Folly of Coöperation

In downtown Baltimore the Presbyterian Hospitality House for servicemen is operated jointly by members and churches of the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., and the United Presbyterian Church. The Rev. Edwards E. Elliott, Orthodox Presbyterian minister of that city, was invited by a minister of the Southern Church to feel free to witness to the servicemen who visited the Hospitality House. Accordingly Mr. Elliott, on a recent Saturday evening, was there engaged in showing a soldier the way of salvation. He had finished discussing Romans 3:23 when the assistant pastor of Brown Memorial Presbyterian Church (USA) called Mr. Elliott aside and informed him curtly that it was contrary to the house rules to preach to the men, and that he wanted no reflection of what Mr. Elliott was doing to be cast on Brown Memorial Church, which was the host church that week. Informed of the incident, conservative Baltimore Presbyterian pastors were up in arms, declared that no such rule existed, and roundly denounced the action of Brown Memorial's assistant pastor. A similar issue has already resulted in one resignation from the board of the hospitality centre.

In this instance Mr. Elliott was not coöperating with Modernists in an evangelistic effort, but merely attempting to do personal work within a project maintained by an assortment of evangelicals and Modernists. The practical impossibility of carrying out even such a limited function as he attempted should prove the folly of trying to coöperate with Modernists in any religious exercise.

The Presbyterian Guardian

EDITORIAL

The President's Prayer

THE prayer of President Roosevelt on D-Day stirs up mingled feelings. How grateful we may be that he has called upon the people of the land to be constantly in prayer for the indispensable blessing of almighty God! The conduct of government in general and of war in particular has not been distinguished for a ready acknowledgment of dependence upon the favor of God. Although we have been preserved from a blatant defiance of God in high places, yet there has been altogether too much pride, smug self-righteousness, disregard of divine ordinances, and other evils in places of authority to allow for equanimity. Now the call to prayer indicates that the president himself is not oblivious to the rights of religion. His precept and example in this regard serve to introduce a much-needed note of solemnity and reverence in the midst of a world that seems largely to have ignored the claims of God. And we are thankful if, as seems to be the case, thousands of Christians gathered for public prayer or engaged in private prayer because of the president's action.

On the whole, however, the hearing of the president's prayer was a painful experience—painful because the prayer fell so far short of being a Christian prayer. There was indeed an employment of some Biblical language. The prayer was addressed to "Almighty God" and to the "Lord". There was an appeal to the grace of God, a readiness to say, "Thy will be done". There was an acknowledgment of "shortcomings of the past and present". But, for all that, the prayer was essentially unchristian. It made no recognition of Jesus Christ as the one through whom men have access to God and as the one who is the only Saviour of men and the rightful Lord of all. Instead we heard the petition that those who fall upon the field of

battle, as the "heroic servants" of God, might be embraced by God and received into His kingdom. There was no sign of an awareness of the abyss between God and men effected by sin, and consequently no serious self-humiliation, no grief for sin, no contrition. And as a consequence the utterance of the president sounded more like an appeal to men to maintain high morale in an hour of crisis than a drawing near to the throne of grace to obtain mercy and find grace to help in time of need.

If the president were not a professing Christian, this lament would be of a different character. But everyone knows of his profession of Christianity. Hence his utterance represents one more evidence of the tragic impact of Modernism upon our life today. Modernism characteristically is a least common denominator religion, a religion at peace with nearly all other manifestations of religion, a religion lacking all of the radical intolerance of historic Christianity. The prayer clearly follows this pattern.

Let no one say in defense of the prayer that it had to take this vague form if the president were to lead all men of the nation in prayer. The obvious answer to such a defense is that prayer and religion have become meaningless when they are reduced to vague generalities. On a Christian position, we believe, one has no business descending to the level of an insipid religiosity. The only prayer that we have reason to believe will be effectual is a prayer that is thoroughly Christian: Not even the president of the United States may rightly take modernist ground in the interest of inclusivism. If he, though professing Christianity, was not prepared to give utterance to a Christian prayer, he should have refrained from endeavoring to lead the people in prayer. A general call to prayer, and nothing more, would have been a far happier measure.

—N.B.S.

Bible Numerics

FOR many years the Christian public has been acquainted with the attempt of Ivan Panin to defend the inspiration of the Scriptures, as well as to settle various important textual and exegetical questions, by the method known as "Bible Numerics".

Exactly how much vogue it has gained is difficult to gauge. In view of its conspicuous defects, we supposed that few students of the Bible would take it seriously. A few years ago, however, we were amazed to discover that many evangelical Christians, including even numerous persons supposedly well-grounded in Christian doctrine, were being taken in by a sensational popularization of this method which was being circulated from Los Angeles. The title of this booklet, *Astonishing New Discoveries: Thousands of Amazing Facts Discovered Beneath the Very Surface of the Bible Text*, is indicative of the claims made for this approach. Some fine Christians were inclined to think that at worst it could do no harm, and reported notable conversions to Christianity through its instrumentality.

We cannot acquiesce in any such easygoing attitude towards this viewpoint. Just any defense of the Bible is not good enough. A defense of the Bible, to be acceptable, must deal honestly with the facts. And that clearly includes being true to the Bible itself. It is not sufficient to be against Modernism; one's defense of Christianity must take account of the true nature of Christianity all along the line. Otherwise the "defense" of Christianity will turn out to be a debasement and dishonoring of Christianity.

To our delight our attention has been called to a new exposé of Bible Numerics from the pen of Dr. O. T. Allis. It is published by the Moody Press, 153 Institute Place, Chicago, and sells for only twenty-five cents. Dr. Allis easily shows how utterly unworthy of confidence this method is. The method is not merely fanciful in the extreme but it also actually plays fast and loose with the facts, even juggling the evidence to compel it to conform to a certain pattern. This little pamphlet is not only a solid and informative study, it is also fascinating reading. And it serves effectively to warn against a shallow and far-fetched apologetic. As Dr. Allis says in his concluding sentence, "A man who rests his faith in the inerrancy of the Bible on Bible Numerics is trusting in a broken reed, which if he leans on it will go into his hand and pierce it".

To suppose that the Bible gives its witness to its divine character by way of the counting of words, syllables

and letters and by way of the analysis of the factors in these sums is to possess a very degrading view of the Bible, a view far removed from the high plane of the Biblical testimony concerning its inspiration. The testimony of the Bible to its own divine character is the plain testimony of its contents, the testimony of its message. This testimony is not gained through an esoteric approach, not through a kind of "hide and seek" game. The marks of divinity are not hidden beneath the surface, to be discovered by specialists in mathematical puzzles. On the contrary this witness of the Bible comes to all who read its plain message concerning God and His relations to men. There is neither a shortcut nor a circuitous by-path to a true appraisal of the Scriptures.

—N.B.S.

AUBURN SEMINARY CHOOSES COFFIN AS NEW PRESIDENT

AUBURN Affirmationist Henry Sloane Coffin, D.D., arch-Modernist, president of Union Theological Seminary, New York, and last year's moderator of the general assembly of the Presbyterian Church in the U.S.A., has been elected president of Auburn Theological Seminary, citadel of modern unbelief and birthplace of the notorious Auburn Affirmation.

For the past five years Auburn Seminary has had no president, but at its spring meeting the Board of Directors chose Dr. Coffin for the post and he has already assumed his new duties. Says Walter S. Davison, executive director of Auburn, "Dr. Coffin's recognized position of leadership in theological education and in the church gives Auburn a great sense of assurance".

Auburn Seminary, controlled by certain presbyteries of the Synod of New York of the Presbyterian Church in the U.S.A. but not directly under the control of the general assembly, shares many of the physical facilities of Union Theological Seminary but continues to maintain its separate identity. Dr. Coffin will retire next year as president of Union and will be succeeded by Dr. Henry P. Van Dusen, Union's Professor of Systematic Theology.

The Family Pew

By MRS. ARTHUR ARMOUR

Of Faith Orthodox Presbyterian Church, Harrisville, Pa.

IN THE twenty-fourth chapter of the Book of Joshua, Joshua recounts to the Israelites assembled at Shechem the unmerited favor which they had received from the Lord and exhorts them to forsake idols and serve the Lord. He then speaks for himself and his family with these stirring words, "As for me and my house, we will serve the Lord".

A man's house, that is, the family, is the unit that God has seen fit to bless or curse. Throughout the Bible this fact is shown many times. We find that Cain and his seed were cursed; Abel and his family were blessed. Through the goodness of God, Noah and his family were saved from the flood. Because of God's love for Abraham, his seed was blessed, and even his nephew Lot was rescued from Sodom. Jacob and his family were saved from famine, taken into Egypt and preserved. In the New Testament, the jailer at Philippi, who was in charge of Paul and Silas when they were delivered from prison, was saved along with his family. Lydia and her household who lived in Thyatira also were blessed of God.

However, while we do not know to what extent the blessing came upon the family because of the righteousness of the parents, we do know that, when the children of righteous men were flagrant in the breaking of God's laws and in disobedience to their parents, they were severely punished. Two excellent examples are the two sons of Eli and the two sons of Aaron. God punished Eli's sons for their wickedness by having them killed in battle. Eli listened with fear to the sad news of the death of his sons and when he heard that the Ark of God had been captured, he fell over backward, his neck was broken and he died. Eli's sons were punished for their wickedness and disobedience to God's laws; Eli was punished because he disobeyed God by not demanding obedience from his children. Too late Eli learned that God always holds parents responsible for the way in which they bring up their children. The blessings of the covenant which ordinarily would have been bestowed upon Eli's sons were withheld.

Aaron's two sons offered strange fire before the Lord which He commanded them not, and fire went out from the Lord and they died.

Therefore, since God sends His blessings and curses upon families, parents have a most practical incentive to do everything in their power to encourage and develop a Christian family: in so doing, they and their house may receive the blessing of God instead of His curse. A Christian family must be primarily developed in the home, where the authority of the parents is based on the commandments of God, where instruction in religious matters must be centered, and where the habits and family spirit are nurtured. The religious center of the family life on week-days is the privacy of the family altar, and on the Sabbath the religious welfare of the family, as well as the whole family spirit, can best be advanced by public worship as a group sitting in a family pew.

The idea of the family pew was brought to our country from England with the early colonists, at a time when family ties were strong. If you go to many of the historic places of worship in our own country, such as Old North Church in Boston or Christ Church in Philadelphia today, you will see the old-fashioned boxed-in pews with benches around three sides and a name plate on the swinging gate showing who were the regular occupants of the pews.

The family pew fosters the practice of gathering as a family for worship. When each member has his own reserved seat, absences from church are more conspicuous, the habit of regular attendance is promoted, and the family spirit is strengthened. Furthermore, the discipline of the parents over the children can be maintained during the church service and, vice versa, the ever-watchful eyes of the children may have a good effect on the conscience of a parent inclined to day-dream during service.

With today's widespread loss in the spiritual life of the members and the growing unbelief of the church, the custom of gathering for worship in the family pew is fast disappearing. In

most churches it is all too common for the parents, perhaps with the smaller children, to take their places in the church auditorium with no concern for the growing boys and girls of school age who slide into the back seats with their friends or choose an inconspicuous corner of the balcony where whispering, note passing, and the reading of Sunday school papers will go unnoticed by older worshipers.

It has been said that our teen-age boys and girls graduate first from the family pew to the back row, and then out the church door. But when the parents and children come to church and sit together in a family pew, it is a present-day way of publicly expressing the attitude of Joshua when he declared to the children of Israel, "As for me and my house, we will serve the Lord".

Nazirite-offering (Num. 6:15). But when the offering was to be eaten by the priests and not placed on the altar, leaven might be used; as in the case of the peace-offering (Lev. 7:13) and the wave-loaves (Lev. 23:17). It is also quite certain that the shew-bread was unleavened, both because leaven was prohibited in the bread offered on the altar and because, in the directions given for making the shew-bread, it is not specified that leaven should be used (Lev. 24:5-9). Philo, Josephus, and the Talmud all say the shew-bread was unleavened.

The Old Testament does not state in so many words that leaven was to be prohibited as exemplifying corruption. A natural explanation of the prohibition, however, like that of the similar exclusion of honey from altar-offerings, is found in the belief that fermentation involved a process of corruption, as the ancients generally held. It has also been observed that the prohibition of leaven is closely associated with the rule that the fat and the flesh must not remain from feasts until the morning (Ex. 23:18; 34:25). This suggests that fermentation was regarded as similar to the putrefaction of meat. This is in line with classical references to leaven. Plutarch, the Greek biographer, who lived from about 40 to 120 A.D., says: "Now leaven is itself the offspring of corruption, and corrupts the mass of dough with which it has been mixed" (Rom. Quaest. cix. 6). And Persius, the Roman satirist, who lived from 34 to 62 A.D., uses the term *fermentatum* for "corruption" (I. 24).

Leaven in Later Jewish Literature

In later times the commands restricting the use of leaven were zealously observed by the Jews. Leaven is even compared to the inherent corruption in man. In the Babylonian Talmud, Rabbi Alexander prays against "the leaven in the dough," that is, the evil inclination in the heart, which hinders man from doing the will of God (Berachoth, 17a). The term was thus used also by the cabalists in the middle ages.

Leaven in the New Testament

Another quality of leaven is brought out when we come to the New Testament. It is leaven's secretly penetrating and diffusive power. In

The Parable of the Leaven

A Meditation on Matthew 13:33

By the REV. LAWRENCE B. GILMORE, Th.D.

Stated Supply of the First Orthodox Presbyterian Church, Cincinnati

THE parable of the leaven, like its companion-piece, the parable of the mustard-seed, has usually been understood to illustrate the marvelous spread of God's kingdom on earth. "Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened" (Matt. 13:33; see also Luke 13:20, 21).

Two Interpretations

Against the view traditionally held in the church, that the spread of the leaven represents the penetrating, pervasive growth of the kingdom through the world, there is another view held by some commentators of the past and by a good many Bible teachers of the present. According to this other view, the woman in the parable is an evil worker, and the leaven is the mystery of iniquity spreading heresy and fatal corruption in the visible church. Those holding this view insist that leaven, used as a symbolic or typical substance, is always mentioned in the Bible in an evil sense.

The Chemistry of Leaven

Leaven is a general term for whatever can cause the process of fermentation in a mass of dough. The action is due to the presence of countless microscopic yeast plants. These yeast plants cause an alcoholic fermentation, which requires sugar. The wheat grain contains a substance called *diastase*. This substance changes some of the starch in the moistened and warmed wheat flour into grape

sugar. Yeast acts on this sugar to form alcohol and carbon dioxide gas. The bubbles of the carbon dioxide are enmeshed in the glutinous bread sponge. These bubbles, expanded by heat, thus lighten the bread dough. The alcohol is driven off by the heat.

Leaven in the Old Testament

The people in Bible times did not, of course, have knowledge of this chemical process. But they knew how to use, as leaven in baking, a piece of dough in a high state of fermentation saved from a former baking. The lump was either dissolved in water and the flour mixed in, or was "hid" in the flour and kneaded along with it (Matt. 13:33). The bread thus made was called "leavened" as distinguished from "unleavened" bread (Ex. 12:15). The leavened bread, while lighter than the unleavened, had a sour taste and smell which in modern times is avoided by using, not a lump of dough, but yeast or barm as leaven.

The Israelites were commanded not to eat leavened bread or to have any leaven in their houses during the passover festival (Ex. 12:15, 19). The absence of leaven was to remind them of the haste in which they had left Egypt, their dough in their kneading-troughs, and suggested the affliction of Egypt by the insipid taste of the bread (Ex. 12:39; Deut. 16:3).

Leaven was strictly excluded from all offerings made to the Lord by fire, as in the case of the meat-offering (Lev. 2:11), the trespass-offering (Lev. 7:12), the consecration-offering (Ex. 29:2; Lev. 8:2), and the

this respect it well illustrates moral influence.

The Lord Jesus refers to the teaching of the Pharisees and Sadducees as leaven (Matt. 16:12). He speaks of the leaven of the Pharisees as hypocrisy (Luke 12:1). In a passage parallel to these, Mark 8:15, mention is made of the leaven of the Herodians, which apparently was worldliness. Christ warns His disciples against the leaven of these parties opposed to Him. Their leaven was their influence in doctrine and life, and their influence was bad and liable to spread.

Leaven is used by the Apostle Paul to illustrate moral influence as he writes to the Corinthians rebuking them for allowing the flagrantly unchaste sinner to remain in the church. The apostle says: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (I Cor. 5:6-8). Here the apostle is arguing that a low standard of morality even in one case has far-reaching effects upon the entire community. The old leaven that must be excluded is not the unchaste sinner, but rather the attitude in the church which shows indifference to sin. This careless attitude is not that of the new regenerate life but of the old unregenerate life. Christians are already unleavened, virtually and ideally, in the plan of God and in their own desire for righteousness. They are fully cleansed from the leaven of iniquity, but the ideal has still to be realized. The reference to leaven, which was associated with the passover, leads the apostle to think of that institution and to speak of Christ as the believer's true passover. Since Christ, the passover Lamb, has already been sacrificed, the days of the spiritual feast of unleavened bread have begun. Believers are therefore urged to carry through their passover cleansing of the soul, to rid themselves of all the infectious remnants of their pre-Christian state. In this manner they may keep not merely a seven-days' feast of unleavened bread, as the Old Testament believers did, but a life-long feast of the unleavened

bread of sincerity and truth.

Another reference to leaven is made by the Apostle Paul in the course of his opposing the Judaizers' false teaching among the Galatians. He writes: "This persuasion came not of him that calleth you. A little leaven leaveneth the whole lump" (Gal. 5:8, 9). He means that the teaching by which the Galatians have been led astray is not of God and, though it has so far done only limited harm, it is bound to spread like leaven. Compare I Cor. 15:33, "Be not deceived: Evil companionships corrupt good morals".

Leaven a Neutral Symbol

Leaven, with its unpleasant odor and sour taste, naturally suggested corruption, but its action in the dough is beneficial, making the bread lighter, tastier, and more wholesome. Leaven therefore is adapted to being a neutral symbol. "As a figure of speech, 'leaven' is applied to any element, influence, or agency which effects a subtle and secret change either for the better or for the worse" (James Strahan, *Dictionary of the Apostolic Church* (Hastings), I, 1916, p. 694). In each passage the context shows whether the thing that spreads is bad or good.

The older commentators have pointed out that the figurative language of the Bible is not so rigid as to require that one figure must always stand for one and the same thing. The devil is a roaring lion, seeking whom he may devour (I Pet. 5:8), yet the Lord Jesus in His kingly strength is called the Lion of the tribe of Judah (Rev. 5:5). The devil is also that old serpent (Rev. 20:2), but Christ's disciples are to be wise as serpents (Matt. 10:16). Examples might be multiplied. Therefore we cannot say that in all the Biblical references leaven must mean corrupt influence, though it usually does. As J. A. Bengel (1687-1752) says: "No necessity, in fact, compels us to take the leaven in a bad sense; hence, as the word does not necessarily imply censure, bad leaven is termed the old leaven in I Cor. 5:7" (Footnote on Matt. 13:33).

The Meaning of Our Parable

The saintly Bengel represents the sober exegetical tradition of the church when he concludes regarding the parable of the leaven: "I would rather refer this to the propagation,

than the corruption of the Church" (comment on Matt. 13:33).

The leaven, then, is the kingdom of heaven permeating humanity, with the gospel spreading through the world by means of Christ's witnesses, with Christ the center of the gospel's message and influence.

We need not seek a special meaning in the woman's using the leaven, for bread-making was woman's work just as sowing grain was man's. But if a meaning is required, the woman can fitly symbolize the church, which by the Spirit's aid leavens humanity with the gospel.

The three measures of meal were no unusual amount (Gen. 18:6; Judges 6:19; I Sam. 1:24). We need not seek any abstruse meaning here, but only note that this much meal made a large mass. So the mass of humanity through which the gospel is to spread is large.

The woman took the lump of leaven from outside the meal. The gospel in like manner is an influence not of this world in which it works. It comes from God in heaven.

The woman hid the leaven in the meal. So, during our Lord's earthly ministry, the state of His kingdom was an inconspicuous one. At this time it was widely believed that the Messiah's kingdom would come with much show of power and glory. But Jesus teaches something different. The tiny mustard seed is buried in the earth. The leaven is hidden in the meal. So the Christian church begins with a small number of disciples, ignored by the rulers and historians of the great Roman empire.

The parable states that the leaven worked till the whole mass of meal was leavened. We need not push the interpretation of the parable to the extent of saying that everybody will be converted, but hold rather that the parable shows the gospel diffusing itself through all nations and affecting all realms of life. Our Lord Himself foretold that iniquity would multiply, and the love of many wax cold (Matt. 24:12). But He also said: "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (Matt. 24:14). As in the case of the mustard-seed, the beginning is small, the consummation great.

This traditional interpretation is better than the contrasting view, for the contrasting view proves too much,

namely, the failure of the visible church. "The parable, as the Lord declares, is of 'the kingdom of heaven'; it would in that case be a parable of another kingdom altogether. Announcing that there was one who should leaven through and through with a leaven of falsehood and corruption the entire kingdom of heaven, He would have announced that the gates of hell should prevail against it; He would have written failure upon His whole future work; there would, in that case, have remained no reactive energy, by which it could ever have been unleavened again" (R. C. Trench, *The Parables of Our Lord*, 11th edition, 1870, pp. 114, 115).

Taking the parables of the mustard-seed and the leaven together, we see the marvelous development, external and internal, of Christ's kingdom on earth.

The Lessons for Us

We need to apply this parable to ourselves, and observe these truths:

1. We are again taught that in God's working small beginnings bring large results. Let us therefore not be discouraged though our influence seems small, if it be good.

2. God has much good going on that we cannot see. The workings of His grace by His Word and Spirit are often hidden and quiet, whereas much of Satan's work is conspicuous and noisy.

3. The hidden good which God has in action has great power of expansion. A classic example is the spread of the church in the Roman empire in spite of the fearful persecutions of the Christians.

4. The invisible good eventually has a great visible manifestation. Just as the dough is raised by the leaven, so is society visibly affected by the spread of the gospel. This is true not only of the building up of the visible church but also of its effect in renovating society. The apostles turned the world upside down (Acts 17:6), and manifested the gospel in every place (II Cor. 2:14; Rom. 15:19).

5. The gospel is to spread from one individual to another as the leaven spreads from one particle of meal to another. Each Christian is to be a witness for Christ (Luke 24:48). In the early church even the persecuted disciples went everywhere preaching the Word (Acts 8:4).

6. The gospel is to affect all parts of human life—work and recreation,

politics and commerce, the arts and sciences. "The mission of Christianity is not to occupy a respectable place apart, but to leaven life through and through" (James Stalker, *The Preacher*, 1891, p. 15).

7. In order to spread the gospel leaven, we must ourselves be leavened, that is, we must be permeated with the gospel. The believer born again by the Spirit, redeemed by the blood of Christ, and progressing by the Spirit's sanctifying work, is ready to be a real influence for God.

We have an influence, whether for good or for bad. May God help us to be the leaven that makes for nourishment and wholesomeness, not for disturbance and corruption. He offers us the glorious privilege of spreading the glad tidings of salvation. This is the most beneficent enterprise that can be imagined either by angels or by men. Let us help the church and Sunday school. Let us distribute our tracts and gospels. Let us speak a word for Christ. We have every reason to take heart, and do our best.

The Banner of Westminster Seminary

(Concluded from Page 198)

where God has caused our feet to stand, that in these difficult and perilous days there may not be retreat or recession, but that now and in the days to come, against every assault upon and evasion of the whole counsel of God, with persistent and aggressive display of the banner of God's glory and truth, to the establishment of true faith and to the promotion of truly sanctified life, with steadfastness and zeal born of divine commission and compulsion, Westminster Seminary may go on to greater fidelity and usefulness in the kingdom of our Lord and Saviour Jesus Christ.

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). We shall often cringe before the assaults of sin and Satan. But let us not forget that Christ is King upon the holy hill of Zion, that He has all authority in heaven and in earth. To Him has been given the promise, "I shall give thee the

heaven for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8). He must reign until all His enemies will be made His footstool. Let us be warned and encouraged—warned when we falter or fail, encouraged when by God's sufficient grace we seek to raise and unfurl the banner of truth, that He who is King on God's holy hill will one day cast all error and deceit into the pit of eternal dismay and will vindicate to the glory of God and to the everlasting joy of all His people the very counsel which it is our responsibility and privilege now to display.

NEBRASKA BIBLE CONFERENCE UNUSUALLY BLESSED OF GOD

EVERY one of the sixty-three delegates to the Elim Bible Conference of the Presbytery of the Dakotas made a public acknowledgment of his faith in Christ as Saviour, and twenty-five of these delegates made such profession for the first time. Thus was the blessing of God manifest upon this Bible conference held from June 12th to 19th at Niobrara (Nebraska) State Park.

Guest speaker at the conference was the Rev. Professor R. B. Kuiper of Westminster Seminary, who preached a series of sermons on the theme "Salvation". Professor Kuiper also taught a course on "Christianity, the Only True Religion".

Other instructors and their courses were: The Rev. Charles L. Shook on "The ABC's of Salvation" (compulsory for new campers and open to all); the Rev. Robert B. Brown on "The Fruits of the Spirit"; and the Rev. Dean W. Adair on "Jesus the Redeemer".

Also taking part in the conference were the Rev. Messrs. Melvin B. Nonhof, John F. Gray and Walter J. Magee, Elder Gerard den Dulk, Mrs. Brown, Mrs. Magee, Mrs. Shook, Mrs. Gray and Mrs. Nonhof.

In addition to the sixty-three delegates, twenty-two other persons attended, making a total of eighty-five campers at this annual conference of Dakota Presbytery. Swimming, hiking, soft ball and ping-pong were, according to a competent observer, the favorite pastimes.

From the Editors' Mailbag

Excerpts From Letters to THE PRESBYTERIAN GUARDIAN

U. S. Naval Hospital,
Memphis 15, Tenn.

To the Editors:

It is impossible for me to express to you, and through you to the many who contributed gifts both large and small, my gratitude for the generous response to the appeal made in my behalf for the funds necessary to secure a communion set for use in my work as a Chaplain in the United States Navy.

To date I have received the total of \$111.05 for this purpose, and I praise God that through His people He has done exceeding abundantly above all I asked or thought.

In this military life it is easy to begin to feel that, although I am still a minister of our beloved Orthodox Presbyterian Church, I am nevertheless a little on the outside of things and no longer a vital part of the whole. But this heart-warming proof of the love and interest of our people, not only in my ministry but especially in the Naval personnel that ministry is reaching, is a sweet reassurance that we are truly members one of another in the glorious cause of the gospel committed to all of us.

Every time I use this communion set, it will be a symbol for me of the faithfulness and prayers of the saints, and of our oneness in Christ. My constant prayer and aim shall be that the precious shed blood and broken body of our Lord Jesus Christ, memorialized by the wine and bread of the communion, may be effectually applied by the gracious work of the Holy Spirit to many souls.

E. LYNNE WADE
Chaplain, USNR

P. S. The surplus above the amount necessary to purchase the communion set will be used to secure other equipment necessary to my work as a Chaplain.

E. L. W.

Somewhere in England

TO THE EDITORS:

I was thrilled and gratified to see my V-Mail letter published in the Service Men's issue of the GUARDIAN. The edge however was taken off somewhat by a letter from my pastor, Rev. Clifford S. Smith, who congratulated me on making the GUARDIAN before it had arrived here. I still like the looks of it, though, and what I said still goes.

I am on duty right now on the night shift and brought along the January 10th, February 10th and March 10th issues and

read each one through tonight. With the mail situation as it is, they almost all got here the same day. One came about Saturday of last week and the other two came in on Wednesday of this week. One thing or another got in the way of reading them, but now I have devoured the contents of all three and wish I had more.

I liked the Service Men's number and your letter-editorial is a masterpiece of tearing one's self apart. You on the home-front need it, but we on the fighting fronts need it more than you. By that I mean we don't pray enough, we don't have an utter dependence upon God as we should, and we waver and fall in the face of temptation. I am speaking for myself right here, but I believe it is applicable to a good many others.

I was on pass a couple of weeks ago and providentially was able to be with two other fellows from my home town of Millville, N. J., whom I knew back there. One never, so far as I know, made any attempt at confessing Christ, but the other is one of the two men most instrumental under God in bringing me to a saving knowledge of Christ and after that to a Calvinistic viewpoint.

I must confess that army life hasn't helped me much so far as a Christian life is concerned, but God's grace has kept me from the very worst sins even though no sin is at all good. Please pray for me and ask God to help me, for I need His help more than ever now, with the climax of this European war drawing near. Thank you for printing my other letter, and thanks for your kind indulgence in reading this far and especially thank you for praying for me as I know that you shall.

CORPORAL VERNON B. EAMES

TO THE EDITORS:

I believe a clear stand against Modernism and against the policies of our evangelical brethren with whom we do not see eye to eye is possible without resorting either to ridicule or unnecessary reflections upon their position. I believe that the editorial policy of THE PRESBYTERIAN GUARDIAN has been improved greatly in this regard but that too often there still appear the sort of sentences which do not help the cause which THE PRESBYTERIAN GUARDIAN is supposed to champion. One such sentence which in my opinion is wholly unnecessary and which destroys the otherwise high tone and Christian flavor of the April 10th issue is the sentence on page 115, in connection with your re-

printing of the reply of the American Council to the twenty-eight liberal churchmen who protested the bombing of enemy territory. It reads: "The text of the statement, which could have been improved by careful editing, follows".

I am persuaded that today there are banners being raised for various principles which all true Christians would do well to take their stand on for the common good of the cause of Jesus Christ. . . . These banners are being raised by men whose schismatic policies of the past we may be in strong opposition to, and yet the cause which in God's providence they are championing for the moment is a cause which must have the immediate support of all of God's people.

Why is it not possible for THE PRESBYTERIAN GUARDIAN to point out sincere differences of opinion without becoming caustic or resorting to such a criticism as the one which I am protesting today?

This letter needs to be "improved by careful editing" but I hope that the contents of it will be received in the spirit of constructive criticism for the good of THE PRESBYTERIAN GUARDIAN's ministry in defense of the Word of God.

A NEW YORK MINISTER

TO THE EDITORS:

May I, without offending, comment on what appears to me to be a great improvement in the GUARDIAN? I refer to its new "readability" in recent months. Without sacrificing one iota from our doctrinal position, the articles seem to carry a greater appeal to those of lesser mental furniture, like myself. The more "practical" (a most inadequate word) and less "technical" approach should win a host of new readers among the laity.

A NEW JERSEY PASTOR

TO THE EDITORS:

I particularly enjoyed the editorial in the February 25th GUARDIAN entitled "Victory Through Air Power". I believe that that single editorial will do more to win friends for The Orthodox Presbyterian Church and settle unstable members than almost any other thing could do. It has always seemed a pity to me that when The Orthodox Presbyterian Church and the Bible Presbyterian Church had so many things in common and so little actual difference that a better relation could not exist.

When the split came in 1937, I believe that there were mistakes made on both sides. Articles and editorials appeared in both the GUARDIAN and the Beacon. Then the GUARDIAN and our church took the better stand of refusing to be drawn into further argument and hitting back.

Since we could not agree on all things and yet while we were both unalterably opposed to Modernism, why could we not agree to disagree and stop attacking each other? Our stand was by far the better.

While we cannot flatly endorse the American Council because of its leadership, as you say, we surely can rejoice that they have been used of God to further the cause of the true gospel. Today in our local church Westminster Seminary, the GUARDIAN, and The Orthodox Presbyterian Church as a whole are supported more heartily than ever before.

ANOTHER NEW JERSEY PASTOR

TO THE EDITORS:

I thought that your Christian Education Number of THE PRESBYTERIAN GUARDIAN was nothing short of terrific, especially Mr. Sloat's article "Dear Son . . .", Professor Kuiper's "The Christian Home", and Mr. Coie's "A Message to Christian Parents". I pray that such issues may continue.

A PRIVATE IN THE
MARINE CORPS RESERVE

A Letter From Mr. Duff

THE Rev. Clarence W. Duff, Orthodox Presbyterian missionary to Eritrea, wrote an exceedingly interesting letter on April 27th from Arafali, on the Red Sea, at the extremity of the Bay of Zula:

"It has cooled down to ninety in the shade this afternoon after one hundred two this time yesterday. This morning at daybreak it was about eighty. A gentle and comparatively cool wind makes it not uncomfortable when one stays right in it. The flies have chased me out of the house, but only a few have found me in my retreat so far. Yesterday, from some time before noon till after dark, about all one could do was to pant and sweat, fight flies, keep out of the wind and wonder whether the wind was going to blow the house on down the side of the hill from where it had landed last week. . . . I feel that it is clear that most of our time for six months of the year at least must be spent at a higher altitude. How that will be worked out I do not know, and for the present I am interested mainly in getting something settled about this place, though just as soon as I can I want to investigate the hills that rise up so abruptly above this narrow coastal plain at Arafali".

Mr. Duff then goes on to describe

his trip in moving from Massawa to Arafali where he is establishing the mission.

"It was almost noon when we finally left Massawa. We made very good time to within about half a mile of Zula, to the point where we stuck the last time. More water was coming across the flooded fields from the Haddas river, and I saw it was no use to move into the mud. I parked the car, took off my shoes and waded the mud and water to the bank of the dry river bed, and walked on into Zula. I had rather expected this.

"That was at two o'clock. At Zula my friends said they would get a camel to take my two trunks, my big one and the trunk of books, to the car. I would then go back to the upper road and on to Arafali. The camels were far away grazing, and it was after five when I got the load on the car. In the meantime I had coffee and tea and rested on a high bed outside the chief's house. I'm not quite sure yet whether it was coffee or tea that the native police boys brought me. It was cooked with milk, I presume camel milk, which has so strong a flavor of smoke that I couldn't distinguish anything else. The coffee was excellent, as is nearly all one gets down here. They usually sugar it for me.

"After that the going was hard. Where we had to cross the Haddas higher up there was some water, but we went through all right. I had several passengers—a couple of men and a woman and little children. I didn't want to travel alone. At the only point on the whole road where we needed extras to push, just after getting through the water in the Haddas, when we stuck in the sand, there were ten men sitting on the bank ready to run down and push us out. I don't know why they were there; apparently they were just resting on their journey, but they were there for our need. I thought we might be stuck again at the steepest climb out of another river bed, but a second start carried us up, after some sand had taken our power. Farther on the road had been somewhat damaged by the heavy rains in the high country. After dark it was hard to follow the trail, and once or twice we got off for a short distance and had to retrace our way. The men with me were invaluable then. At Arafali near the beach nearly all signs of the trail were blotted out, and a

light coat of slippery mud was over the sand. Several times I just missed driving into a freshly washed-out channel. Finally I found the trail through the village, but the road across the

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river bed was quite changed. I got across, and parked till morning at the foot of our hill. The boys came down to meet me and carried up the smaller things. I discovered then that they had had a real flood, coming down the usually dry river from the mountains above. The local people said only once in many years did so much water come. Had I come a day earlier, as I had hoped to, I could not have crossed the river. So once again, as when Mr. Anderson and I came, the Lord held me back till all was clear. Balambaras (my "boy") wouldn't let me talk at all about the troubles of coming after night, but praised Allah for bringing me safely, and not letting me come the day before. He said he had prayed and prayed that I would come safely. He is a devout Moham-

edan and spends a good deal of time at his prayers, with many mutterings and chantings. He always rubs his hands in the smoke of the incense before the coffee pot and dashes some of the incense on his face, then prays over the coffee.

"Balambaras is really a good interpreter, and I couldn't do without him. He is a most enthusiastic supporter. He makes friends for me, and gives me a good introduction to the local people, and I think he is going to be a good teacher. Today was the first day I've really used him on the language since I left Asmara. I did some verbs and most of the second lesson in Cummings. When I said, 'And Jesus, while seated on the well, said to her, Please give me a drink', he said in Saho, 'Ali, while seated, etc.', or 'A man, while seated'. I repeated the name 'Jesus' but he was unwilling to say it, I think because Ali was listening, as he had said before that they recognized Jesus as a great prophet".

(See Page 200)

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DAKOTA PRESBYTERY MEETS
AT NIOBRARA STATE PARK

A SPECIAL meeting of the Presbytery of the Dakotas of The Orthodox Presbyterian Church was held on June 17th at Niobrara (Nebraska) State Park, during the sessions of the Elim Bible Conference sponsored by the presbytery.

The pastoral relationship was dissolved between the Rev. John F. Gray and his three churches, Bethel Church of Carson, N. D., First Church of Lark, and First Church of Leith. The Rev. C. A. Balcom was appointed moderator of the sessions. Mr. Gray has accepted the pastoral call of Calvary Church of Ringoes, N. J.

The pastoral relationship was dissolved between the Rev. Robert B. Brown and the Orthodox Presbyterian Church of Omaha, Nebr., and Dr. James B. Brown was appointed moderator of the session. A call from the Omaha church was placed in the hands of the Rev. Dean W. Adair. Mr. Brown, the former pastor, has accepted the call of Westminster Church, Los Angeles.

Mr. Brown, moderator of the presbytery, presented the presbytery with an ebonized maple gavel.