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The Meaning of History

By W. STANFORD REID

HISTORY! What is the use of that? How will that ever help a Christian?" Such were the words addressed to a young university student some years ago, when he stated that he was hoping to devote part of his life to the study of history. Christian friends could not understand his doing such a thing.

Two years later, while attending a theological seminary, he told his desire to one of his professors. Little encouragement did he receive, however, for the professor said that it was a useless subject. History would never do any good. It would be far better for the student if he went into the field of Old or New Testament in which he would deal directly with the Word of God. History was but the unmeaning acts of men.

Sad to say, this attitude is one which is only too common among Christians today. Frequently the defenders of *historic* Christianity seem to feel that everything but Bible history and doctrine is useless. Of what help can the facts of history be in winning men to Christ, or in strengthening souls in the Christian life? Therefore, they turn their backs on history as "unmeaning."

The self-same Christians, however, would be troubled if they were told that this is the position of Karl Barth. But is it not? When we deny the importance of history, we deny the importance of the historic occurrence of the historic facts basic to Christianity: the incarnation, the virgin birth, the death and resurrection

of Christ. Bible history cannot be separated from the rest of world history. If we attempt to make such a separation we lose the Biblical view of history, for we take out of history the revelation, accomplishment and application of redemption.

This naturally brings us to the question: what is history? The Christian who would separate Bible history and secular history into two watertight compartments must unavoidably separate secular history from God. Redemption and history will be disconnected, history being left to stand alone as a series of independent self-existing facts. Can history, then, have any meaning? Whence did it come? How does it move? Whither is it going?

But even if it should have a meaning, who will interpret it for us? We cannot, for we cannot see the extent of the forest while we are in the center of it. God cannot, for we have separated Him from history. He may break in at certain points, but history is not His. The only logical conclusion is that for us history can have no meaning. The beginning, middle and end of history is chance. God does not control history—we cannot. Therefore it must run under its own power, and who can say what will happen next?

But to understand history, we must turn first of all to that which goes before history and will continue after history, that which envelopes history—eternity. Except for the Christian view, eternity is taken seri-

ously by no interpretation of history. Non-Christians make time longer at both ends and call it eternity. Their eternity is unending change with new things always appearing. But this is not the Christian idea of eternity. Eternity is infinite, and because we are finite and limited to time we cannot really comprehend it. The best definition, though a faulty one, which we can give of eternity is that it is an everlasting "now." Change, the essence of history, is not part of eternity, but is dependent on it. On this basis and this basis alone can history be satisfactorily explained.

Eternity is not a mere vacuum, for God is He who inhabits eternity. "Even from everlasting to everlasting" He is God. With God there is no change, no beginning, no end. In God there is no "time." This God is an eternal Tri-unity: Father, Son and Holy Spirit—three persons, the same in substance, equal in power and glory. From all eternity they have existed, the three persons in perfect harmony and fellowship with each other, possessing all majesty, dominion, glory, honor and power.

The Decrees of God

Incomprehensible as it may seem to us, the Triune God set His love upon certain creatures: man, whom He planned to create. But not all those who were to be His creatures did God love in the same way. He set His love in a special way upon certain in whom He had special delight according to His sovereign will. He planned to bring these elect to Himself in a way for which He gives us no reason, but in a way which is in perfect accord with His holiness. He planned that in history all men would sin. They would be given perfect freedom to sin or not to sin and freely they would choose evil. By this means they would come under His condemnation, and then, in history, salvation from sin would be set forth and His people would be saved from their sins. Those who would be saved would be saved through the grace of God. Those who would be lost, would be condemned because they loved darkness rather than light and their deeds were evil. Their commission of sin would not be by compulsion from God. They would sin of their own free desire.

To accomplish His purpose, God the Father, representing the Godhead, made a covenant with the representative of the chosen people, the only begotten Son. The Son promised to suffer the punishment due to the elect for their sins; and in return the sending of the Holy Spirit was promised by the Father, in order to apply the work of the Son to the hearts of the elect. This was to be the core of history.

To this end God created the heavens and the earth. Evolution from the lower forms of existence by inherent powers is impossible to the Christian position. For a purpose, God created and fitted everything to accomplish the work whereto He had set it. And God saw that it was good.

But God did not then withdraw from the world and allow it to take its own way. Certain things which had been decreed by God were to take place. Therefore, not only was creation of God, but upon His sustaining and moving power rest the rule, preservation and guidance of all things (Eph. 1:11). And the goal to which this power moves throughout time is the redemption of God's people. Thus heathen and Christian alike come within the scope of God's providence. He rules over nations (Dan. 2:21; 4:35; Ps. 66:7), over individuals (I Sam. 2:6, 7; Ps. 16:9; 75:6, 7; Acts 17:26), and even over the sinful acts of men (Ps. 76:10; II Kings 19:28).

To this end God's providence worked so that man fell. Quite freely and of his own will man desired evil

rather than good. And when Adam fell, for Adam was their representative. Thus the curse of sin passed upon all, and all men became depraved and turned away from God. God was not the author of sin, for freely and willingly man turned from obeying the law of God. Man desired to live to and for himself alone.

The Covenant of Grace

But even as man sinned and turned away from God, God's purpose to save His people began to appear. As soon as man fell there was introduced into history, in the promise of Gen. 3:15, a revelation of grace. To save His people the promised seed of the woman was to destroy the seed of the serpent. Thus the stage for the conflict of the ages was set. The battle between sin and grace, rebellion and redemption had begun.

The means whereby God planned to save His people was the vicarious death of the Son who was to take upon Himself the nature and body of man. As the divine-human person He was to suffer the punishment due to sinners.

But could man in his sinful condition understand this? Would man in his hatred of God accept this? Was not man's sin too deeply rooted in his whole being? This was indeed the case. Thus if sinners were to see and believe, the meaning of the work of the Son must first be explained, and that by God Himself. But even this was not enough. The hearts of men had to be changed. Therefore the Holy Spirit was sent to the elect, that He might open the blind eyes of God's people. By this means they could see their sinfulness and the redemption which Christ purchased for them. Then they would freely accept by faith the salvation offered them.

Yet before the actual coming of the Son to die, preparation had to be made in history. Men had to be given some preparatory explanation so that they should not be taken by surprise. Thus the Jews were chosen and to them were given God's oracles whose authenticity and divine character were attested by miracles. In these oracles, which we today know as the Old Testament, was set forth the coming of the Son to save His people.

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Presbyterianism versus Independentism

By the REV. PROFESSOR R. B. KUIPER

Divergent Views

THE terms *Presbyterianism* and *Independentism* designate divergent views on church government.

This is not to deny that in some respects they are in agreement. For one example, both the Presbyterian and the Independent are vigorously opposed to what is known as hierarchy. That they will have nothing of a pope goes without saying, but they also refuse to recognize bishops with authority over ordinary clergymen and their churches. Therefore they count it an abomination whenever a clique of influential men presumes to lord it over Christ's church, and they refuse to be cowed by such high-sounding titles as moderators, stated clerks, or board secretaries. For another example of agreement, the Presbyterian and the Independent alike resent every interference of the state with the spiritual affairs of the church.

Yet it is no exaggeration to assert that a wide gulf yawns between Presbyterianism and Independentism.

According to Independentism each local church or congregation is a law unto itself. It may choose to be completely independent of every other congregation, in which case it will call itself undenominational or unaffiliated. Or it may prefer to associate itself with other congregations in a loosely knit denomination. Then conferences will be held for mutual counsel, but judicatories with authority over the local churches are out of the question. This describes the form of government in vogue in most Baptist and Congregational churches.

Presbyterianism, on the other hand, insists that Holy Scripture requires, if not explicitly, yet by unmistakable implication, that the individual congregation associate itself with other congregations of the same faith, not in a loose conference, but in a federal union with a graded system of judicatories or courts. Presbyterians, to quote the Form of Government of both The Orthodox Presbyterian Church and the Presbyterian Church in the U.S.A., "hold it to be expedient, and agreeable to Scripture and the practice of the primitive Christians,

that the Church be governed by congregational, presbyterial, and synodical assemblies." And they ascribe a measure of authority to presbyteries over sessions and to synods or general assemblies over presbyteries.

Serious Consequences

To the casual reader the difference just described may seem relatively insignificant. That it really is of very great importance will appear from a comparison of the consequences of the Presbyterian and the Independent positions.

Two railway tracks, let us say, run parallel for some distance. At a given point they diverge. The angle of divergence is thirty degrees. That is not a large angle. For a short distance the two tracks remain near each other. But a couple of hundred miles from the place of divergence they are far apart. In much the same way the seriousness of the difference between Presbyterianism and Independentism is revealed by its consequences.

A few of these consequences may be named. A citizen is charged by the state with a crime. He is tried in the proper court and found guilty. If he wishes, he may appeal to a higher court. In view of the fallibility of human judges and juries it is only fair that he have this privilege. To deny him the right of appeal would be manifest injustice. It may safely be said that on this there is general agreement. But if a church-member is charged with an offense and found guilty by an ecclesiastical court, should he not have a like opportunity of appeal? It is difficult to see how more than one answer to that question is possible. Yet in an Independent church the very possibility of appeal is excluded. Presbyterianism, on the other hand, makes full provision for it.

The conclusion is warranted that Presbyterianism, much more than Independentism, is conducive to justice in the church.

That the present divided condition of Christ's church is far from ideal goes without saying. It does not follow by any manner of means that present-day efforts at church union

are commendable. By and large they are utterly despicable because they are rooted in doctrinal indifference and advocated by deniers of the cardinal truths of our religion. But this does not alter the fact that the manifestation of the unity of true believers is a desideratum. To say that this exhausts the meaning of Christ's prayer "that they all may be one" were folly, but that it is implied in His prayer admits of no doubt. And who can deny that the divine Head of the Church is glorified, not only by the actual spiritual unity of those constituting His body, but also by the outward manifestation of this unity?

How clear that Presbyterianism makes incomparably better provision for this manifestation than does Independentism! Independentism makes hardly any provision for it. Many an Independent is utterly indifferent to it and even scorns it. The typical Independent is an individualist and cares little about church organization. Therefore, in the course of history Independentism has become a most fruitful mother of sects. But Presbyterianism demands that those of like faith be welded together in a compact ecclesiastical organization. To be sure, a Presbyterian is not a visionary. He is not so foolish as to suppose that in this dispensation, sin and error being as prevalent as they are, the organizational unity of all who are Christians not merely in name but in reality will be perfected. He is too hard-headed for that. Besides, when he insists that those of like faith belong in one church, he takes the phrase of *like faith* extremely seriously. But so far as feasible he does strive for the realization of that ideal, all to the glory of the Church's great Head, Jesus Christ.

A third matter bound up closely with the difference between Presbyterianism and Independentism is of supreme importance for our day. It is the matter of doctrinal soundness.

A minister in a church with the Independent form of church government teaches heresy from his pulpit, let us say. His fellow-ministers may admonish him and in certain instances may even exclude him from member-

ship in their ministerial conference. But if his congregation is willing to have him, there is no way of deposing him. Surely, it is no wonder that the erstwhile sound Congregational churches of New England departed so soon and so far from the faith. Nor is it cause for surprise that almost countless errors are being proclaimed from the pulpits of most undenominational churches. If heresy does not run wild today in an Independent church, there is a great danger that tomorrow it will.

Presbyterianism has the distinction of putting a check on unsound doctrine. It provides definite machinery and definite procedure for dealing with false teachers. For instance, if a minister departs in any important respect from the doctrinal standards of the denomination, and after kindly admonition persists in this departure, the constitution of the church demands that he be brought to trial. On being found guilty he may be deposed. That done, he is barred from every pulpit of the denomination.

Beyond dispute, Presbyterianism safeguards purity of doctrine much more effectively than does Independentism. It is much more insistent that the Church of Jesus Christ be kept "the pillar and ground of the truth."

Practical Applications

At this point a question forces itself upon us. If it is true that Presbyterianism safeguards the doctrinal soundness of a church, how is it that the Presbyterian Church in the U.S.A. is today honeycombed with Modernism? But the answer lies right at hand. The denomination just named has long since ceased to deal with heresy in the Presbyterian way. For decades already, though heresy abounded, heresy trials have been conspicuously absent in the Presbyterian Church in the U.S.A. When more than a thousand of its ministers publicly announced as their opinion that the doctrine of the inerrancy of Holy Scripture is harmful and that belief in such supernatural events as the virgin birth, the miracles and bodily resurrection and in the precious doctrine of the satisfaction of divine justice by the vicarious atonement is non-essential for a Presbyterian minister, not one of them was brought to trial. On the contrary, the man who led in the attack on the infamous

The Elders' Fund

BE SURE to read the announcement concerning The Elders' Fund on the last page of this issue. This work needs your support by prayers and gifts.

Auburn Affirmation was disciplined as a disturber of the peace. Not the deniers of the faith were deposed, but that valiant defender of the faith, Dr. J. Gresham Machen, was cast out. That the Presbyterian Church in the U.S.A. has renounced Presbyterian doctrine is as plain as broad daylight. That it has renounced Presbyterian polity in its dealing—rather its failure to deal—with heresy is just as plain. On this score the Presbyterian Church in the U.S.A. has substituted for Presbyterianism that neglect of corporate responsibility which is characteristic of Independentism.

At present many self-styled orthodox ministers in the Presbyterian Church in the U.S.A., and in certain other Presbyterian communions as well, take a position which is utterly untenable. They claim to preach the truth without compromise in their own pulpits but disclaim responsibility for what is preached in other pulpits of their denomination. In proclaiming the truth to their own congregations they feel they are doing their whole duty. If a fellow-presbyter publicly denies the substitutionary atonement, they, like Gallio, care for none of these things. Not even when the very heart of Christian truth is at stake does it occur to them to prefer charges of heresy. A Congregational minister might conceivably be pardoned for taking this position. But how a minister who calls himself Presbyterian can assume this attitude is a puzzle indeed. Has he not subscribed, supposedly *ex animo*, to Presbyterian polity? Has he not solemnly vowed to study the doctrinal purity of the denomination? In the name of plain logic, nay in the name of common honesty, he should do one of two things—either bring his heretical co-presbyter to trial or renounce Presbyterianism and declare himself Independent. His present position is patently false. In fact, it is difficult

to see how it is less false than the position of the minister who has subscribed to the system of doctrine of the Westminster standards but preaches Modernism.

In recent years a number of congregations have had the courage to come out of the corrupt Presbyterian Church in the U.S.A. That is praiseworthy. Realizing that he who believes has no part with an infidel and that the temple of God has no agreement with idols, they have obeyed the apostolic injunction to come out and be separate. But some of these congregations have to the present time remained Independent. One can conceive of circumstances under which such a church might for a little time prefer to be unaffiliated. But in the long run no church which is truly Presbyterian will wish to continue thus. A church which is Presbyterian in doctrine but not in government is not really Presbyterian. An "Independent Presbyterian Church" is a contradiction in terms. Of course, this is not to say that a group of Presbyterians may not conduct any religious work which is not under ecclesiastical control. That is another matter. There is no good reason, for instance, why a number of Presbyterians may not undertake the publication and distribution of Christian tracts independently of a church judicatory. But once more, and emphatically, a congregation which is truly Presbyterian cannot wish to remain Independent but will want to associate itself with other Presbyterian congregations in a Presbyterian denomination.

The Presbyterian Church in the U.S.A. does not stand alone in its disloyalty to Presbyterianism. Most of the Presbyterian churches in our land are in process of losing their hold on Presbyterianism. In some instances the process is far advanced. Both Presbyterian doctrine and Presbyterian polity are being renounced. The Orthodox Presbyterian Church, in spite of whatever imperfections it may have—and no church is perfect—is determined to be Presbyterian both in doctrine and in polity. It takes Presbyterianism seriously. May it do so increasingly.

And may the day be hastened when all true American Presbyterians, now scattered abroad in several denominations, will dwell together as brethren of one house, as sheep of one ecclesiastical fold.

Is Seventh Day Adventism Christian?

By the REV. LESLIE W. SLOAT

History

EARLY in the nineteenth century a New York farmer named William Miller came to the conclusion that Jesus would return to this earth for judgment in 1844. This conclusion was based on a study of Daniel 8:14 and 9:25. Taking the decree of Artaxerxes in 456(7) B.C. as the time mentioned in 9:25, and as the starting point for reckoning the 2300 years of 8:14, and assuming that the "cleansing of the sanctuary" meant the return of our Lord to earth for judgment, his conclusion inevitably followed. He even set a particular date in the spring of the year.

The belief in the return of Christ at that time became widely held. Miller himself soon had opportunity to preach his message in many churches. Other ministers took up the word. And soon there was a great company of people who sincerely expected great events in the spring of 1844. But the time came, and passed, and Christ did not appear.

Naturally there was much disappointment, and many gave up their belief. But others remained steadfast, and re-examined their data. They came to the conclusion that the advent was to be expected in the fall, instead of the spring, of the year. Another date was set, October 22, 1844. If excitement had been intense before, it was even more so now. But again the day came, and passed, and the advent failed to materialize.

Multitudes now left the movement. Miller himself declared he had been in error, and entirely repudiated the attempt to continue the movement with other interpretations. But there were some who would not be discouraged. They went over their computations very carefully and could find no error. Christ, they said, must have come to the sanctuary on that date. Someone then had the brilliant idea that the sanctuary which was meant was not earthly but heavenly. Support for this came from the Epistle to the Hebrews. And so the leaders began to proclaim that on that particular date Christ had come—to the inner sanctuary or Holy of Holies of the heavenly tabernacle. This, and not a sec-

ONE of the numerous religious movements with which our land is being overrun at the present time is Seventh Day Adventism. Popularized through its hospitals and colleges and propagated by the publications of its own printing establishments, it has made considerable headway, especially among those more or less ignorant of the deeper Christian truths. Its own dangerous doctrines it keeps hidden under more publicized and less objectionable teachings, and only after one is well ensnared and not likely to rebel does one discover what it really teaches. The present article is designed to give information concerning it, in the hope that such information will enable many to resist it and to serve as missionaries among its adherents.

ond coming as Christians understand it, is the "advent" from which the movement derives its name.

In connection with these things, and under the guiding influence of one Mrs. E. G. White, there now appeared an application of Revelation 14 to the movement. In Revelation 14:6ff. three angels are mentioned. The first appeared with the "everlasting gospel," proclaiming that "the hour of judgment is come." The second declared that Babylon was fallen. And the third pronounced woes upon the "beast" and any who had the mark of the beast.

Mrs. White, whom the Adventists consider to have been inspired and whose utterances are authoritative in the movement, proclaimed that the first of these angels referred to William Miller. The term "angel" merely indicated the "heavenliness" of the message. And it was Miller who had declared that judgment was at hand, and who had been responsible for the excitement which led to the formation of the Adventist group. Then, about the time these things were happening, several of the adherents had been led to say in public, "Babylon is fallen." This was the second message, and referred to the apostasy of the Christian church.

The third angel's message came through Mrs. White herself. In one of the visions which she frequently had, she claimed to have seen the Holy of Holies of the heavenly tabernacle, with the Ark of the Covenant opened, and a luminous halo around the fourth commandment on the tables

of stone. Apparently some others in the movement had been thinking that Saturday should be observed rather than Sunday, and Mrs. White adopted that as the intended interpretation of her vision. And so the Adventists became the "Seventh Day Adventists."

Doctrines

1. **THE BIBLE.** The Adventists claim to accept the full and final authority of Holy Scripture. Evidence is not wanting, however, that the writings of Mrs. White are considered equally inspired and equally authoritative. In a series of booklets containing lesson studies in Adventism, Mrs. White is quoted along with the Bible in the "proof texts." Persons inside the movement who come to doubt Mrs. White's authority are looked upon with extreme disfavor, and D. M. Canright, formerly one of them, says in his book on the life of Mrs. White that occasionally whole churches where this has happened are dissolved, and then re-established with only the members who accept Mrs. White as the "spirit of prophecy."

2. **SOUL SLEEP AND ANNIHILATION.** The Adventists hold that the soul sleeps between death and the resurrection, and that at the final judgment the wicked, including Satan, will be annihilated. Eternal punishment is thus denied, a characteristic procedure with many modern religious movements. "Soul sleep" is refuted by II Corinthians 5:8 and other passages.

3. **THE SABBATH DAY.** The Adventists claim that the change from Saturday to Sunday was made by a Roman Pope, and use that as one of their great arguments against it. This is not true, however. The change in the day of worship took place in the first century under the direction of the Apostles. It was, of course, a gradual change. In the same way the cessation of other Old Testament customs and rituals was gradual. Circumcision continued to be required—erroneously, we know—in some churches. There was observance of "days," and Paul had to argue against this continuance of the ceremonial. So also the change in the day of worship was

a gradual matter. But it was necessarily involved as an implication of the redemptive principle. Man who had previously looked back to creation, now centered his attention in the resurrection of Christ whereby re-creation was assured. Man who had previously remembered the deliverance from Egyptian bondage now remembered in his day of worship the deliverance from sin through his Christ, whose victory came on the first day of the week.

As for the argument that the seventh day is a matter of perpetual obligation because in the commandment as given to Moses it is based upon the history of creation, we need only to see that, when Moses repeats the decalogue in Deuteronomy 5, the basis for observance is changed. This time it is the deliverance from Egypt. Thus it is clear that the reason for observing the Sabbath changes with the development of the redemptive principle. When that principle reaches its objective culmination in the resurrection of Christ, then the fulfillment of the fourth commandment must be such as to give full recognition to this. Consequently the keeping of one day holy, in due remembrance of that which Christ has done for us, and the keeping of that day which is itself a memorial of the resurrection, constitutes what is required by the fourth commandment in the Christian era.

The Adventists are now publishing a magazine called "Liberty," and devoted to the principles of religious liberty. Prominent persons have written articles for it, and certainly we sincerely support the principle of religious freedom in our land. But this magazine gives little indication that it is a Seventh Day Adventist publication and that its real concern in the removal of "Sunday Blue Laws" is in the interests of its own doctrine.

As indicated above, the Adventists take the attitude that observance of the first day is, or will soon become, the "mark" of the beast, and therefore a sign of condemnation.

4. THE ATONEMENT. It is in the doctrine of the atonement, however, that the Adventists are most dangerous. For they deny that Christ made complete satisfaction for sins on the Cross, or that simple trust in Him as Saviour is sufficient for salvation.

Starting under the guidance of Mrs. White with the idea of Christ entering the Holy of Holies in 1844, they

have evolved the following dogma, basing it on their own interpretation of the Jewish rites of the ancient Day of Atonement. On Calvary Christ offered His own body as a sacrifice. This parallels the killing of the first goat on the Day of Atonement. But the atonement was not finished here. It merely made possible the transfer of the people's sins into the sanctuary, whither Christ went from Calvary. For 18 centuries He remained in the outer or holy place of that heavenly sanctuary, pleading His blood on behalf of sinners. Then this work was finished, on October 22, 1844, to be exact, and He entered into the Holy of Holies. There He is now examining the "books of record" by which the fate of each individual shall be determined. This is the "investigative judgment." When it is finished, He will emerge, bringing out the sins of the people and thus "cleansing the sanctuary." The sins will be placed upon Satan, who was supposedly typified by the second or "scape" goat. And Satan, with the wicked, will be annihilated. Thus the sins will be forever destroyed.

A careful analysis of this rather confused and strange theory of the atonement reveals that it lacks at every step the elements which are involved in the traditional Christian understanding of that event. There is no consideration given to the justice of God, the guilt of sin, or the conception of punishment for sin. The Adventists instead look upon sin as something real or tangible that can be passed about here and there, and finally itself destroyed. The sins of the repentant are placed on Christ by faith. Then they are transferred to the sanctuary by the blood of Christ, so that a sacrifice is required. And finally they are simply dumped on Satan, neither faith nor sacrifice being called for in this transfer. According to Adventism, therefore, we are delivered from eternal death not by an undergoing of the punishment for sins wherein the justice of God is satisfied, but by some sort of a metaphysical annihilation of those sins themselves. Justice, guilt, punishment (whether direct or vicarious) are out of the picture, and so it is not strange that the Adventists deny eternal punishment and substitute annihilation for it.

Nor is one surprised to find that the Adventists themselves are con-

fused in their own thinking on the subject of salvation. Thus Mrs. White, though saying in one place that by faith the sins of the penitent are placed on Christ, in another place declares that salvation is by works. "Day after day passing into eternity," she informs us, "bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten, they will bear their testimony to justify or condemn." And again, "Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God." A clearer declaration of salvation by works could hardly be asked.

The very faith in Jesus of which Adventists speak is apparently not that faith which one might be led to exercise on the basis of Scripture teaching. "The subject of the sanctuary and the investigative judgment," we read, "should be clearly understood by the people of God. All need for themselves a knowledge of the position and work of their great high priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill." Not believing in Jesus as He is offered in the gospel, but believing in Jesus as He is offered by Mrs. White, is the method of salvation. Outside Adventism there is no redemption, so they say!

There are many characteristics of Adventism, besides those mentioned above, to which one must take exception, but only one of these will be mentioned here. In reading Mrs. White's books one is impressed by the wealth of information apparently possessed by the writer. In "The Great Controversy" there is included a detailed and apparently accurate history of the Reformation. Adventists say that Mrs. White was "inspired." However, a critic of the movement, D. M. Canright, asserts that in this case her "inspiration" came from D'Aubigné's great work on the same subject. Canright also says that Mrs. White wrote a book on the life of Paul which has been withdrawn from circulation. The reason, he affirms, is that the publishers of Conybeare and Howson's fa-

mous book on this subject threatened suit against her for plagiarism if the book was not withdrawn or credit acknowledged.

Evaluation

Disregarding everything else, the theory of the atonement held by this movement is sufficient to make it anathema to Christian people. The denial that Christ underwent the punishment for our sins, the assertion that our sins still stand on the book

of record "to justify or condemn," the claim that the faith necessary in this time is not that trust in Jesus which is called for in Scripture, and the belief in the inspiration and authority of Mrs. White, all taken together show that this is another of the delusions and lies with which Satan is wont to trouble and confuse the minds of God's children. Seventh Day Adventism is not Christian. The more one enters into its dogma, the more one is led away from Christ.

Let us therefore not think that those who follow its devious pathways are on the road to heaven. They are rather on the broad way which leads to the place of everlasting punishment and woe. Adventism is always actively engaged in proselytism from the Christian fold. The reverse of that procedure is the one that should hold true. Let us make no compromise with the powers of the prince of evil, even when those powers wear the garments of an angel of light.

The Menace of the Japanese Shrines

By the REV. ROBERT S. MARSDEN

(EDITOR'S NOTE: *In order to present this important and timely subject to its readers, THE PRESBYTERIAN GUARDIAN has asked Mr. Marsden to postpone publication of the next study in his series, "Missionary Heroes of the Past." We heartily recommend that missionary societies make this article the subject of their study this month. The regular mission studies will be resumed next month.*)

TOO little has been written in this country concerning the menace to Christianity of the Japanese shrine worship in Japanese-controlled mission territory, which includes Japan proper, Manchoukuo and Korea. Worship at the shrines dedicated to the spirit of the sun goddess, Amaterasu Omi Kam, whom the Japanese claim to be the imperial ancestress, has been enforced upon all Japanese subjects as a means of unifying the Japanese empire into one great totalitarian state. It has been realized that religion plays a large part in shaping the modes of thought of a people, and so the ancient Japanese religion has been revived in order that it might serve the state by giving outward expression to the national unity which the Japanese are attempting to effect throughout the whole of eastern Asia.

It has been widely contended by the government that worship at the shrines is not religious, but that it is simply a patriotic ceremony, akin to our saluting of the flag. Most of the larger missions have taken the gov-

ernment's view of the ceremonies. The Methodist mission, which is powerful in Korea, has taken the attitude that shrine worship is not of a religious character. The spokesman for the Methodist mission is quoted in the latest issue of *Contemporary Japan* as saying, "As the Government clearly defines the shrine as existing outside the religious sphere, we can render it our respect without hindrance to our conscience. . . . Our viewpoint has been understood and our Methodist churches and schools are facing no problem."

When one examines at all closely the ceremonies at the shrines, however, one cannot feel that the government is sincere in its insistence that worship at the shrines has no religious significance. An eye-witness account of the "deification" at the Yasukuni Shrine in Japan of 10,334 soldiers who had died on the battlefields in China was printed at length in an article in the *Tokyo Advertiser* last fall, and even the heading of the article, written by a Japanese, reads, "Festival at Yasukuni Shrine Has Deep Religious Significance." Hymns, prayers and religious pageantry made up the ceremony. The climax came when the spirits which had already been enshrined there were informed that to their number had been added the 10,334 "fortunate" ones who had died as heroes for their country. Could anyone contend that such a ceremony was not religious and that participation in it was not idolatry?

The insistence on the part of the government that all groups go, by

their representatives or individually, to the shrines has been enforced more particularly in Korea, which was conquered by the Japanese only a generation ago. At the meeting of the Korean General Assembly late last summer, under pressure of the police and without debate or the permission of a negative vote, the General Assembly of the Korean Presbyterian Church voted to obey the mandate of the government and send representatives to the shrines. One of our own missionaries, the Rev. Bruce Hunt, took a leading part in opposing this motion, and subsequently, with a number of other missionaries, withdrew from the assembly.

It is in Korea that pressure has been applied to enforce the regulations concerning worship at the shrines. One of the ministers of The Orthodox Presbyterian Church, the Rev. Floyd E. Hamilton, who is serving an independent mission agency in Pyengyang, Korea, has lately reported brutal persecution of Korean Christians who have refused to bow at the shrines. He and some fellow-missionaries had been conducting a five weeks' Bible Institute at Kangkei, Korea. When they received notice that it would be necessary for the pupils to bow at the shrine, they made plans to close the institute rather than allow the pupils to take part in this idolatry. At the last moment they were informed that the institute would be permitted to continue. But at the end of the term, when the graduation exercises were over, the blow fell. I shall let Mr.

Hamilton tell the tragic story in his own words.

"Last night after the exercises were over, the chief of police called the students over to the high school building and told them they would have to go out to the shrine right then. One boy stood out and told them he would not go for it was contrary to the Word of God. They told him to report at the police station in the morning. None of the others had the courage to stand, but on the way to the shrine seven others broke away and didn't go to the shrine. The rest, except those who had left town, went and bowed! Poor fellows! Almost all of them know it is wrong, but they are afraid of the torture they will undergo if they do not yield! We had prayer with the ones who didn't go. Cha, the one who stood up and refused to bow, says that he has no money and no family, so he is going to give his body to the Lord as a sacrifice! Several of the others were arrested last night, and some have escaped from town. Cha gave himself up today, expecting to die rather than give in on the shrine question. I fear the others are too weak to stand the torture. . . .

"Word has just come from Kangkei that all the men who were arrested, except Cha, yielded, and bowed at the shrine. They were beaten and let go. Poor fellows, they are so weak! . . . Cha has not yielded, and has been getting a fearful beating. They say he has been put in a cell with a cement floor and no heat except what comes through a grating from another room. This is ordinarily not used at all except in the summertime. Very many nights in a place like that and he is likely to die of pneumonia. We are praying for him that his faith fail not. . . ."

Our hearts must go out to these Christians who are faced with severe persecution if they resist this idolatrous worship. The prayers of our people should indeed be ascending to God for these faithful ones, and for the weak ones who, under threat of bodily harm, have yielded.

Letters From the Orient

FROM the Rev. M. C. Frehn 'of Tokyo, Japan, dated January 8, 1939 (Mr. Frehn spent January in Saghalien, which is the northernmost island of the Japanese Archipelago,

visiting a pioneer mission field which he had opened up some years ago and with which he has kept in contact ever since):

This finds me up in Saghalien after the absence of three years. Since I was here three years ago a small but sufficient church building has been built and many have heard the gospel. Some have been saved.

Siska is the last town of any size in Japanese territory, and the trading post for a large section of territory. It is interesting to see the dog-teams, horse sleds and reindeer parties shuttling in and out of Siska, carrying provisions, mail and other commodities needed by the hardy settlers living in the villages and towns lying over the tundra and among the mountains.

When I arrived the other night a biting, stinging wind was blowing over from Siberia and rushing down this great Horonai River that is now silently ice-bound under six feet of ice. I realized I had left Tokyo.

The pastor who was here has gone and no one is in charge. Before I left Tokyo the Christian and Missionary Alliance man, Mr. Hiraide, asked me to look over the situation and also said they wished I would take over the work here for The Presbyterian Church of America [now The Orthodox Presbyterian Church]. This being a frontier town, the difficulty is considerable in building up a strong self-supporting work. The people who live in this place move around considerably and go where the work is to be had. Logging and fishing constitute the main occupations.

Last Sunday evening I held a service and nine were in attendance. Others were away in the mountains and other places. We had a very blessed time and the Holy Spirit's presence was manifest.

We shall meet again next Sunday evening, at which time we will have the Communion service. There is a Korean logger who walks ten miles each way to attend these services. He knows the Lord in a very real way and loves to worship with the others who gather for service. Can you imagine many Americans walking twenty miles to attend one service. He has to be back at his work on Monday morning.

After I go, there is no one to lead this

group and they need very definite teaching. One man has given up his fighting and rum drinking and I have been teaching him the deeper points of our theology. He is a ready learner and very earnest. He lives in the church building since the pastor has gone, so we can have much time together. The pastor will not return.

From the Rev. R. Heber McIlwaine, Tokyo, Japan, dated February 9, 1939:

Your letter of January 12th arrived here the 3rd, together with the enclosed check. The slump in contributions will, I hope, not continue, but I know that the denomination is carrying a very heavy burden so far as the financial end is concerned. Please don't worry about us. I think that we can manage all right.

Mr. Frehn is back from his trip, and now it seems that the Christian and Missionary Alliance people over here want to give up that work, for they have no one who can man it and it has gone down some, and they are suggesting that we take it over. Mr. Frehn started the work up there and has a deep interest in it, and though at present only very infrequent visits can be made, still it may be a providential opening for us. Itineration would likely cost about \$100 a year, allowing for two trips and about a three or four weeks' stay on each trip.

We are starting services next Sunday out near the Frehns. A place has been arranged for in a private home. Then, too, next week I hope to visit out in Nagano Ken where I went last June. Mr. Yamaguchi will be with me. He has had some very interesting letters of inquiry of late, which indicate that at least some of those to whom he is sending literature are interested and are seeking the truth. About two weeks ago he mentioned that someone had written wishing a picture or image, and asking if one should pray facing the god shelf. Last Sunday he showed me a letter from this same party saying she wished to buy a complete Bible. It turned out that she is a girl of 17 who has lost her left arm in an accident while working as a laborer on road construction two years ago. I gathered from the letter that she had lost two brothers in the same accident, which was in the nature of a land-slide. She remarked later on in the letter that since she was in this condition there was nothing else to do but to lean on Jesus. I judge that she comes from a poverty-stricken home. She lives 'way in the northern part of the main island of Japan. Another cripple wrote saying that his father objected to his getting the literature Mr. Yamaguchi sends out, but that he was anxious to believe. He too writes from northern Japan.

Rural evangelism, too, has not been carried out extensively in this land either and there is possibly a good field there. With so much of that which is known as Christian being Modernism and untrue to the Bible, we do not lack fields. The times, though, are not as one might like, but we must remember that the "Word of God is not bound."

Books

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The Presbyterian Guardian

EDITORIAL

The New Modernism at Princeton Seminary

IN *The Princeton Seminary Bulletin* of January, 1939, President John A. Mackay has written an article entitled "The Outlook" in which he asks the reader to view the scene at Princeton from the turret and the road. He states that there is the plain and the valley which can be seen from the turret of the old castle and there is also the open road upon which a wayfarer travels. He pleads for an interest in the highways and byways of contemporary life. "It might be suggested, therefore," he says, "that should any friend of the Seminary find himself perplexed at any time with respect to some phases of Seminary policy, he will be helped to understand its meaning by regarding it from the perspective of the road, as well as from that of the watchtower."

Since Dr. Mackay is particularly eager to have Princeton Seminary interested in contemporary life we might suggest that his illustration would be more apt if the turret were regarded as the traffic-tower of today and the open road as the modern highway. Using this as the illustration it is our contention that Princeton has abandoned the tower altogether and has joined the cavalcade.

The purposes of a traffic-tower are twofold. First, the man in the tower is there so that he can see the traffic. Second, because he can see plainly he can direct the traffic properly so that there will be no collisions and so that cars will go in the proper directions. In other words, the man in the tower is very much interested in the contemporary life which flows before his eyes; that is his chief concern. If he were to leave his tower from which he can properly direct traffic and were to join the parade, his usefulness would cease. In fact, he would only add to the confusion.

At Princeton that is what has happened. For over 100 years Princeton Seminary occupied the tower of sound doctrine watching the flow of contemporary life, but at the same time directing the people according to the Word of God and historic Christianity. Since 1929, and especially since the inauguration of Dr. Mackay as president in 1936, Princeton has left that watchtower and has fallen in line with the cavalcade of modern vagaries. So-called Barthianism is the prevailing philosophy taught at Princeton Seminary by Dr. Mackay and others, and particularly by Dr. Emil Brunner, who is guest professor of Systematic Theology.

It can be safely stated that Barthianism flatly contradicts historic Christianity in at least two ways. In the first place, Barthianism places the supernatural events of Christianity in the category of the "supra-historical" or above history, while the men at Princeton for over a century regarded facts like the bodily resurrection of Christ as events which happened in the external world. In I Corinthians 15 the Apostle Paul makes it abundantly plain that the event of the bodily resurrection of Jesus Christ is the corner-stone of our faith. If Paul did not regard the bodily resurrection of our Lord as an event in the external world and as taking place in "time" as we understand it, then language has absolutely no meaning. The irrational basis of Barthianism makes nonsense of language and a foundation of sand for any faith.

In the second place, Barthianism is set against the doctrine of the full truthfulness of Holy Scripture. In the same issue of *The Princeton Seminary Bulletin*, page 5, Dr. Brunner implies that this doctrine is new and the product of American Fundamentalism. How anyone with a knowledge of church history could make such an implication is difficult to understand. The doctrine of the full truthfulness of Holy Scripture is one of the doctrines which has been most tenaciously held by all branches of the Christian Church.

Only one conclusion is possible. Barthianism is the "new Modernism" and Princeton Seminary has adopted it as a shibboleth. Princeton Seminary is no longer directing traffic; it is following the parade of the "new Modernism."

—E. H. R.

Totalitarian Governments and Religion

Dictators have been familiar figures to Americans in a sort of distant way for many years. Many of us have seen the word in our newspapers for as long as we can remember. Usually it has appeared in connection with an account of political affairs in some Central or South American country. We have always thought of a dictator as concerned exclusively, or almost exclusively, with politics.

Today things are different. Dictators, in what appear to be ever increasing numbers, stalk the scene in Europe. But these European dictators do not represent simply the Latin American model transferred to a different continent. These dictators are the heads of totalitarian states, and a totalitarian state is a comparatively new conception to most Americans. But there are totalitarian states without permanent dictators at their heads, and probably we can best understand totalitarian states if we forget for the moment all about dictators. Such a state is one which endeavors to bring all the activities within its borders under the control of the civil power. Among these activities are those connected with religion, and it is with them that we are now particularly concerned.

Every totalitarian state which has appeared upon the political horizon within the last decade has concerned itself with religion and the freedom of religion. Every one of them has denied what most Americans consider a fundamental right, the right to worship God in accordance with one's own conscience. This was seen first in such a connection in the case of the U.S.S.R. The state itself, and agencies intimately connected with the state, took steps by political, economic and educational measures to restrict and in most cases to wipe out the freedom of religion. These measures have been successful. In spite of the guarantees concerning religion in the present constitution of the U.S.S.R. there is no such thing as freedom of religion in Russia. The number of places in which the public worship of God is conducted is constantly becoming smaller.

The second major instance of the suppression of religious freedom is Germany. In Germany the suppression

of the public worship of God has not gone to anything approaching the lengths which have been reached in the U.S.S.R. Services continue uninterrupted in Christian churches in Germany, and there are many synagogues which have escaped destruction. But the state has made a vigorous effort to control the administration of the churches, and has been largely successful in that effort in the case of the Lutheran and Reformed churches at least. The state has imprisoned ministers for making statements which they were compelled before God and their consciences to make. The state has interfered with the right of the church to reach its young people and to give them an education in accordance with the principles which it believes to be Christian. The state has imposed racial laws which make discriminations against the Jewish race mandatory in spite of the fact that these discriminations are contrary to the teachings of Christ. The state has thrown the weight of its cultural propaganda vigorously into the scales to ridicule Christianity, as the following quotations from that book, commenting upon religious problems, which enjoys the largest circulation in Germany today, indicate. The author of this book, Alfred Rosenberg, is a trusted and admired counselor of the government.

"Today, however, a *new* faith is awakening: the myth of the blood, the faith that with the blood the divine essence of man himself is also to be defended, the faith, combined with clearest knowledge, that Nordic blood sets forth that mystery which has replaced and conquered the old sacrament" (Rosenberg: *The Myth of the Twentieth Century*, page 114).

"When Luther laid his hand upon both the New and Old Testaments in Worms he completed an action which was both held to be symbolical and revered as holy by his followers. The faithfulness and the worth of Protestants was from that time on measured by the letter of these books. Again the standard for the life of our souls lay outside the German nature. . . . Luther's meeting with Zwingli shows how many of the old fetters he still had to carry. . . . Only very late did Luther free himself of the 'Jews and their lies' and declare that we have nothing more to do with Moses. In the meantime, however, 'the Bible' had become a book of the

Dates to Remember

April 4th, 8 p.m., Westminster Seminary, Address by the Rev. K. Schilder, Th.D.

April 3, 7, 10, 14, 17, 21 and 24 at 8 p.m., and April 5, 12 and 19 at 4 p.m., Westminster Seminary, Lectures by the Rev. John Macleod, D.D.

May 9th, 2 p.m., Westminster Seminary, Tenth Annual Commencement Exercises.

May 10th, 11 a.m., Westminster Seminary, Sixth General Assembly of The Orthodox Presbyterian Church.

people and Old Testament 'prophecy' had become religion. Thereby the Judaizing and the petrification of our life had been driven a step forward, and it is no wonder that from that day on blond German children have had to sing every Sunday, 'Thee, Thee, Jehovah will I praise; for where is such a God as Thou. . . .' (ibid., page 129).

Like Germany, Italy is a totalitarian state. Here the anti-religious development has been to some extent delayed and modified by the tremendous power of the Roman Catholic Church. However, the imposition of the un-Christian racial restrictions which characterize Germany has now been begun in Italy. The downward course has commenced. Anyone who has had experience with the procedure of the Italian government with reference to the admission of Protestant missionaries to its newly-conquered Ethiopia will know that freedom of religion does not obtain under the present Italian government.

Probably less is heard in America of the totalitarian character of the Japanese state than is the case with the other countries which we have mentioned. The element of the single personal dictator of the public type which is familiar to us in the European states is absent from Japan. Yet Japan is none the less a totalitarian state, and it has recently begun in Korea the application of principles and regulations which are in vigorous conflict with the principle of religious freedom. It has been made mandatory for the students of educational institutions in Korea to make obeisance at

the imperial shrines. Although there has been a vigorous attempt to defend the viewpoint which holds that these shrines are purely patriotic and have no religious significance, we believe that this attempt has failed. The dedication of the shrines to the spirit of a deity, or the celebration of ceremonies in honor of, and supposedly in the presence of, departed spirits necessarily lends a religious character to the observances. The insistence of the government, therefore, that even those who are convinced of the religious character of shrine worship must make obeisance at the shrines is a direct violation of religious freedom.

A report has reached this country within the last few weeks concerning the recent holding of a Bible institute in Korea for a period of weeks. The students attending the sessions came from their homes for the purpose of studying the Bible. When classes commenced, the missionaries conducting the institute were informed by the civil authorities that it would be necessary for the students to go to the local shrine and to make obeisance, at the beginning and in the middle of every month. The missionaries thereupon decided that, since it was impossible to require such an action from students who were studying the Bible with its commands forbidding such worship, they would close the institute. That decision having been taken, the civil authorities modified their position and declared that they would permit the school to go on to the end of the period for which it had been called, without requiring the students to worship at the shrine. This promise was literally kept, but as soon as the closing exercises were completed, the police informed the students that they would all have to go immediately to the shrine to worship. Several of them refused to do so, knowing that they would be doing wrong in participating in such worship. Finally under threats and beatings all but one yielded and went to the shrine. This one brave fellow, in spite of a horrible beating and incarceration in a cold cell, stood out valiantly for his Lord.

It is persecution of this sort which faithful Christians are undergoing throughout the world today in the totalitarian states. Can a Christian support such a principle of government?

—P. W.

The Korean Church and Westminster Seminary

By the REV. YUNE SUN PARK

Korean Graduate Student at Westminster Seminary

UNDER this theme I do not intend to present the historical relationship between the Korean Presbyterian Church and Westminster Theological Seminary. Nor do I intend to describe, on the one hand, every feature of the aforesaid church, and on the other, every department of the above-mentioned seminary. My intention in taking my pen is, in a word, to describe only *some* of the features of the Korean Church, and in that connection, to mention the needs to be met by the instrumentality of the Westminster Seminary movement.

The Devotion of the Korean Church

The Korean Church is marked by great devotion to God. There are apparently two reasons, humanly speaking, for this love for the things of Christ. First, the church is not an old one, and hence has not descended into that state of cold indifference so common today in older churches. It perhaps might be said at this point that the Korean Church has many of the characteristics of the primitive Christian church. Secondly, the Korean Church was founded by missionaries who are devoted to the Lord and who love the Bible. I myself was converted and trained through the influence of such missionaries from America. In this connection, I would like to mention Dr. and Mrs. S. L. Roberts, two missionaries whom I respect with my whole heart. They are so consecrated to Christ that I used to feel like praying whenever I saw them. Dr. Roberts prayed quite often with me while I was in Korea. When I first met Mrs. Roberts at her home, she immediately entered my name in her pocket prayer list which she continually carried with her. It is missionaries of this type that are frequently found in Korea.

With this in view we can easily understand what kind of ministers the Korean Church needs. She needs devoted, prayerful ministers. And the question arises, Is Westminster Theological Seminary a prayerful one where Korean students can be devel-

oped in that direction? The answer is emphatically "yes." Institutions noted for their scholarship are often labeled as being devoid of a prayerful atmosphere. But it is not so with Westminster Seminary which has taken its stand upon the Word of God.

The Bible-loving Korean Church and Westminster Exegesis

The Korean Church is, on the whole, a Bible-loving church. The church owes this to the missionaries who emphasized Bible-reading so much. A Scottish missionary first translated the Bible into the Korean language in 1873. Since then, Bible reading has been a general characteristic of Korean Christians, and especially of newly converted Christians. For instance, my mother, now 65 years old, who was converted to the Christian faith a few years ago in a rather miraculous manner, spends 18 hours every day in reading her Bible. Such devoted reading of the Holy Scripture is by no means unusual among Korean Christians.

There is an urgent need to lead these diligent Christians into a proper understanding of the Scripture, even as it was necessary for Philip to lead the Ethiopian eunuch. In Acts 8:30 we read, "And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?" Reading the Bible is very good but it is not enough. We must also correctly understand what we read. The Korean Church must now proceed to a higher plane—the plane of right understanding of the Scriptures. This advance can be made through Calvinism and through nothing else. It will be Calvinism, as it always has been in the past, that will really impart Bible truth as a system to human souls. And, if for no other reason, we would love Westminster Seminary for its stand in this respect: its faithfulness to Calvinism.

Westminster Seminary's exegesis of the Bible is thoroughly Calvinistic. Its method of treating exegetical problems is so penetrating that its students clearly see the very soul, as

it were, of each passage of Scripture that they study. And I, a lover of the Holy Bible, consider it a great privilege to be able to study at Westminster Seminary because of its scholarly, Calvinistic exegesis.

The Oriental Thought-background and Westminster Apologetics

It is well known that Orientals have for a long time been under the influence of Buddhism and Confucianism. It is not so well known that these systems of thought are, at best, agnostic. Confucianism cannot know God, for it was Confucius himself, when asked about the nature of God and the spirits, who said, "We don't know about men. How do we know the way to serve the gods and spirits?" (Collection of Discourses, "Lun Yu.") And when asked about death, Confucius said, "We know not life. How can we know death?" From these two statements, we may fairly judge that Confucianism is an atheistic system of thought. Therefore, upon reflection, every person should realize that the ethics of Confucianism, however refined and delicate, are nevertheless agnostic. This, of course, means that Confucianism is a system which is essentially opposed to God.

Buddhism, moreover, is an atheistic philosophy. Gotama Buddha himself rejected the existence of God. He said, "I do not see any one in the heavenly worlds, nor in that of Mara (the mighty prince of evil), nor among the inhabitants of the Brahma-worlds, nor among gods or men, whom it would be proper for me to honor" (Texts from the Vinaya; Parajika Vol. XIII). In short, Buddhism is a method of self-culture for the purpose of arriving at the so-called state of Nirvana. Its ethics are an expression of this self-striving of helpless man. So this system of ethics, which has the self-repressive element as its main characteristic, is actually thoroughly selfish. Its principle of self-renunciation does not entail simple self-sacrifice, but rather a pessimistic, self-centered striving for salvation. This, of course, is dia-

metrically opposed to Christian ethics, the moving spirit of which is the desire to please God.

Thus far we have seen that these two types of thinking, Confucianism and Buddhism, are essentially and diametrically opposed to Christianity. We may ask, then, just what is the attitude of oriental Christians toward these systems. Quite often we find that they are tempted to consider these systems of thought as partially justifiable. For example, a certain important Christian convention issued this statement this year: "There are many non-Christian religions that claim the allegiance of large multitudes. We recognize that in them are to be found values of deep religious experiences and great moral achievements. Yet we are bold enough to call men out from them to the feet of Christ because we believe that in Him alone is the full salvation which man needs. . . ." Now the conclusion of this statement sounds good, but let us examine it carefully. In the statement previous to the conclusion there is a partial recognition of the wrong sense of values contained in non-Christian religions. Hence the term, "full salvation," in the conclusion does not mean that Christianity and its salvation are unique and absolute, but that they are simply relatively best among all religions. Christianity, then, is simply the best truth among many truths. This is, of course, a wholly false view of Christianity, for the Bible presents Christianity as the one absolute and unique religion, judging all others under the sun without exception as false. And so we see that in the mission field Christians are often tempted to be inclusive in their view of other religions, and to fail to regard Christianity as an absolutely unique religion.

In this connection, I would call every Christian's attention to the Christian Apologetics of Dr. Cornelius Van Til, Professor of Apologetics in Westminster Seminary. His thorough-going philosophical defense of Christian theism reveals that the systems of all human beings, even those of Kant and Plato, have no ground upon which they can rest. We may justly say that he is the one who has exploded the cannon ball on the playground of the modernist theologians. This great theologian is the one who teaches us how we may truly

defend the Word of God against non-Christian attacks. His system of thought is not mere human speculation, but the system of defense presented by the Bible itself, and a means of honoring God.

May the Lord use this method to defend His truth in Korea.

Student Life at Westminster By ARTHUR W. KUSCHKE, Jr.

EACH spring at this time the Students' Association elects new officers for periods of one year. These officers are members of the middle class, who will be seniors during most of their terms of office. The men chosen at the election on March 9th were as follows: for president, George Willis of Philadelphia; for vice-president, John Hills of Trenton, New Jersey; for secretary, John Gerstner of Philadelphia; and for treasurer, Paul Bohn of Muskegon, Michigan. These officers, having been inaugurated on March 13th, now represent the student body.

On the day following elections there was held the annual "stunt night," an affair which provides an evening of relaxation and fellowship between faculty and students. Mr. E. J. Young "stunted" for the faculty. The junior class presented music and readings; the middlers staged a radio program, while the seniors put on an imitation faculty meeting. Many who were present declared this the funniest and most enjoyable stunt night they could recall.

Where to Send Your Contributions

ALL contributions for the home and foreign mission work of The Orthodox Presbyterian Church should be sent to: The Rev. Robert S. Marsden, general secretary, 506 Schaff Building, 1505 Race Street, Philadelphia, Pennsylvania. The committees depend upon the support of every member for this great and all-important enterprise.

"The Presbyterian Hour," which is heard each Monday at 8:15 A.M. on station WIBG, Glenside, Penna., 970 on your dial, was begun through the efforts of several students. This broadcast is, we feel, a splendid means for declaring the gospel. Hence we hope that the friends of the seminary will show interest in the broadcast and tell others about it.

Much time during the rest of the term, with the exception of vacation at the end of March, will be taken up with a number of lectures to be given at the seminary. Professor Woolley's inaugural address as Professor of Church History will be followed by Dr. Schilder's lecture on the dialectical theology on April 4th, and then the series of ten lectures by Principal Macleod on Scottish theology will begin. A busy time is in prospect until Commencement.

David S. Clark

THE Rev. David S. Clark, D.D., well-known and well-loved Presbyterian pastor of Philadelphia, died at his home on February 28th. He was 79 years old.

Dr. Clark, a member of the Board of Trustees of Westminster Theological Seminary and father of Dr. Gordon H. Clark of Wheaton, Illinois, was the organizer and for 40 years, until his death, the pastor of Bethel Presbyterian Church of Philadelphia. Born in Prospect, Pennsylvania, the son of a minister, Dr. Clark was graduated from Mt. Union College, Alliance, Ohio, in 1884. During the succeeding five years he studied at Princeton Theological Seminary and the theological seminary of Edinburgh University, Scotland.

He was ordained to the ministry in 1889 and for five years served as pastor of the Wissinoming Presbyterian Church. In 1908 he received an honorary degree at Mt. Union College and two years later served as moderator of the presbytery.

Dr. Clark was one of the constituting members of the Board of Trustees of Westminster Seminary and throughout the years culminating in the fateful general assembly of 1936 was a staunch ally of the forces of militant conservatism.

Funeral services were held on March 2nd at Bethel Church.

The Young People's Page

A Series of Studies Designed for Use in Young People's Societies

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

APRIL 16th

My Future: What Is My Calling?

VOCATIONAL guidance is a prominent idea these days. But many advisers are seeking to direct young people merely by this world's wisdom with no thought of divine guidance. We would not disparage the studies of psychologists and other research workers in the field of vocational guidance, but as Christians we must not neglect the all-important guidance of God.

God guides us by His Word and Holy Spirit. We do not trust impressions received passively and apart from the Word, as the Buchmanites do. We use the Word in the light of the Holy Spirit, and we actively observe the precepts of the Word in connection with the circumstances of our lives. These circumstances are not just accidental. They are providences. To find our calling, therefore, we study by the Spirit's illumination God's Word and God's providences.

Our own talents and abilities, together with doors of opportunity open or shut before us, are providences indicating what calling we should follow. Lack of money, the loss of a member of the family, or a matter of health, may open or shut doors for us. We should earnestly pray for Christian common sense and good judgment in interpreting God's providences.

God may be calling you to special service for Him as He called Moses (Ex. 3:1-22), Isaiah (6:8), Jeremiah (1:1-10), Ezekiel (2:3-10), Peter and Andrew (Mark 1:17), Matthew (Mark 2:13, 14), and Paul (Acts 9:6). God may want you for a minister or missionary. Or He may want you in business, school, or keeping house. All service is sacred if done for His glory.

One way for young people to find God's will for their lives is to prepare diligently in school so as to get a good foundation for further training and service. God will have a place for well-trained minds and hands. See what He did with Paul's mental gifts and training. God knows the end

from the beginning. He will guide the meek (Psalm 25:9).

"Lord speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thine erring children, lost and lone.

"Use me, O Lord, use even me,
Just as Thou wilt, and when, and
where,
Until Thy blessed face I see,
Thy rest enjoy, Thy glory share."

APRIL 23rd

Courtship and Marriage

In contrast to the many cheap jokes often made about courtship and marriage, Holy Scripture treats these subjects with the deepest reverence. Marriage is ordained of God (Gen. 1:27, 28). It was blessed by our Lord's presence and first miracle at the wedding in Cana of Galilee (John 2:1-10). Christ speaks of Himself as the Bridegroom (Mark 2:19). Paul in Eph. 5 and John in Rev. 21, following on Old Testament imagery, refer to Christ as the Bridegroom and His Church as the Bride. Furthermore, the bringing of the redeemed to enjoy the happiness of heaven is called the marriage supper of the Lamb (Rev. 19:7-10).

Marriage is a life union (Gen. 2:24; Matt. 19:1-10). Divorce is recognized in Scripture only on the grounds of unfaithfulness (Matt. 5:32) and, as some believe, willful and irremediable desertion (I Cor. 7:15). The Bible does not recognize the many, often trivial and ridiculous, causes for divorce recognized by the civil courts.

According to God's Word the purpose of marriage is twofold: (1) to provide companionship and help the one for the other; (2) to provide for children and a home (Gen. 1:28; 2:18). The Bible teaches that children are a gift of God, and the special object of our Saviour's regard.

Holy Scripture sets a high standard of personal purity, and calls sexual irregularities by very ugly names (Ex. 20:14; Mark 7:21, 22). It says that the unrepentant adulterer or fornicator cannot go to heaven (I Cor. 6:9; Rev. 22:15).

Young people should earnestly seek to do God's will. They should pray to Him that He will give a suitable life partner and a happy home, or, if not, that He will give them grace to live an honorable life unmarried.

Christians should seek only Christians for close friends, and then there is a better chance for real Christian marriages. "Be not unequally yoked together with unbelievers" (II Cor. 6:14). Partners chosen from the worldly whirl of irreligion, joy-riding, petting, dancing, shows, night clubs, and drinking circles, only drag their mates down and make it hard, practically impossible, for them to act as Christians.

Love and marriage are sacred. Off-color talk, risqué stories and scandal-mongering are uncultured and sinful. Love and marriage in the sunlight of God's love and law are happiness indeed (Prov. 18:22), and a foretaste of eternal light and joy.

Studies in Ephesians

By the REV. ROBERT L. ATWELL

(EDITOR'S NOTE: *In this new series of young people's studies it is of particular importance that the Scripture references be carefully investigated. The lessons can be of but little value apart from study of the Word.*)

APRIL 30th

Introduction and Salutation

ABOUT the year 62 A.D., Paul, in chains in Rome, wrote this epistle to the Ephesian churches. His purpose is to show the meaning of the Christian Church as he traces its origin and growth. He sets forth to the Christian dweller under the shadow of the great temple of Diana the unity and beauty of that immeasurably more glorious spiritual temple of which Christ Himself is the chief corner stone. Redeemed sinners are the materials out of which it is built. You may well memorize the following outline by Dr. Henry C. Foster:

- I DOCTRINAL: Chapters 1, 2 and 3.
1. The Church's Origin: 1: 3-23
 2. The Church's Construction: Ch. 2
 3. The Church's Mission: Ch. 3

II PRACTICAL: Chapters 4, 5 and 6.

1. The Church's Unity: 4:1-16
2. The Church's Morals: 4:17-6:9
3. The Church's Warfare: 6:10-20

Paul introduces himself as "an Apostle of Jesus Christ." He delights in this title and in one other which is, literally, "bond slave" (Rom. 1:1). For Paul this first title includes the latter, and he holds it "by the will of God" (cf. Rom. 1:1 and Gal. 1:10-12). He addresses "the saints," which means holy persons and for Paul included every Christian, for all such have this for their goal (Rom. 1:7; Eph. 1:4; 2:10; 4:24; Gen. 17:1; Matt. 5:48. See also the Shorter Catechism, Q. 35), and "the faithful," that is, those who hold the faith, who believe, "in Christ Jesus" from whom they derive all their spiritual strength, and in whom their person and all that they perform are accepted. In verse 2 "grace" is the free and undeserved favor and love of God, together with all those graces of the Spirit which proceed from it. "Peace" includes all other blessings, spiritual and temporal, and is the fruit of grace. Specifically it refers to the restoring of a right relation between the holy God and the pardoned sinner. These can come only from God our Father and the Lord Jesus Christ who here, as everywhere, are exactly *equal* (Shorter Catechism, Q. 6).

MAY 7th

Spiritual Blessings: Eph. 1:3-14

After the salutation Paul launches immediately into the doctrinal basis of the epistle (chapters 1-3) and in the third verse sounds its keynote as he gives praise to God, the Father of our Lord Jesus Christ. Such praise is due because of six great blessings which are hereinafter enumerated. Note that spiritual blessings are the best blessings (Ps. 106:15; Col. 3:2).

The first blessing is *election* (v. 4). When, why (v. 5, 9, 11; Shorter Catechism, Q. 7), in whom and to what end did God choose his "saints"? This is the secret spring from which the other blessings flow.

The second is *adoption* (vs. 5, 6; See Catechism, Q. 34). What kind of people has God adopted (Eph. 2:1; Rom. 8:7; 3:23; Jer. 17:9; Isa. 64:6)? How was this possible? "By

Bible Readings

Week of April 9th

SUNDAY	Exodus 3:1-22
MONDAY	Jeremiah 1:1-10
TUESDAY	Ezekiel 2:1-10
WEDNESDAY	Mark 2:1-20
THURSDAY	Mark 4:1-21
FRIDAY	Acts 9:1-25
SATURDAY	Acts 26:1-32

Week of April 16th

SUNDAY	Genesis 1:1-28
MONDAY	John 2:1-12
TUESDAY	Revelation 21:1-8
WEDNESDAY	Matthew 19:1-10
THURSDAY	Mark 7:1-23
FRIDAY	I Corinthians 5:6-13
SATURDAY	Revelation 22:1-21

Week of April 23rd

SUNDAY	Acts 22:1-16
MONDAY	I Timothy 3
TUESDAY	Romans 1:1-8
WEDNESDAY	Galatians 1:10-19
THURSDAY	I Peter 1:1-12
FRIDAY	I Peter 1:13-25
SATURDAY	Psalms 1

Week of April 30th

SUNDAY	Psalms 106:1-15
MONDAY	Romans 9:1-16
TUESDAY	Romans 8:14-27
WEDNESDAY	Romans 3:21-31
THURSDAY	Psalms 119:1-18
FRIDAY	Genesis 12:1-3
SATURDAY	John 16:7-15

Week of May 7th

SUNDAY	Deuteronomy 6:1-7
MONDAY	Psalms 78:1-8
TUESDAY	Genesis 18:23-33
WEDNESDAY	James 5:7-20
THURSDAY	Exodus 32:7-14
FRIDAY	Psalms 92
SATURDAY	Luke 18:1-14

Jesus Christ"! What does this teach as to the universal Fatherhood of God (cf. John 14:6; Acts 4:12)?

The third is *redemption* (v. 7). Through what means (cf. 2:13)? In that stream all spiritual blessings flow down to us. For what do we receive forgiveness (see Catechism, Q. 14)? Our redemption is according to what?

The fourth is *divine revelation* (vs. 8, 9; see also II Tim. 3:15, 16; II Peter 1:19-21; Catechism, Q. 2, 3, 24). The all-wise God who has planned all things has made known to us the mystery of His will insofar as that pertains to our salvation and our daily walk. Why has He given us this?

The fifth blessing is an *inheritance* (vs. 10, 11, 12). According to Rom. 8:17 this is the result of adoption. What does it include? Upon what is it dependent? Is it certain?

The sixth is that we are *sealed* to God (vs. 13, 14). This is the climax

of that series of blessings which were introduced by and flow from election. What has this whole passage, and especially this blessing, to do with assurance? Redemption, complete in principle, is not yet so in experience. Nevertheless the possession—we are the possession—will be redeemed from all suffering and sin, from Satan and from death (Rev. 21:4), for God's down-payment ("earnest") is made!

To whom is the praise? Note the conclusion to each of the three sentences of this passage. What else gives unity to this entire passage (vs. 1-14)? In whom have we all blessings? How many times is He mentioned and in what connection?

MAY 14th

Prayer for Power: Eph. 1:15-23

His hope for these Christians infallibly grounded in God's unchanging *decree* (vs. 1-14), Paul now turns to *prayer*. Note that for faith these two are in perfect harmony.

Prayer includes thanks (Catechism, Q. 98). How much basis has Paul for that (v. 15; cf. Rom. 1:8)? Why does Paul pray with confidence (vs. 2, 3, 17; 3:14; Ezek. 36:37; Ps. 65:2; John 14:14, 15)? For what does he pray? Is it based on promises, such as those in John 7:17 and 16:13? Is it enough that we should have warm affections (Rom. 10:2)? Can you find out what is meant by the "Primacy of the Intellect"? (See Dr. Machen's *What Is Faith?* or *The Calvin Forum* for Dec., 1938.)

Paul prays that they may grow in knowledge of what three things (vs. 18, 19)? 1) *Hope* of whose calling? Why is it certain (Rom. 5:5)? 2) To what is that hope directed? Whose *inheritance*? Does that make it certain? 3) Is there sufficient *power* to bestow that inheritance, to make a dead man live, the blind eyes see? Whose power? What proof have we of that power (v. 20)?

As Paul comes to a mention of Christ the prayer changes to a hymn of praise. This has been called a digression but it is not, for the Lord Jesus and His exaltation as King of the Church is the main theme throughout.

Where is Christ now (v. 20)? What power is greater than His (v. 21)? In which world is the believer secure? Why (v. 21)? What has this passage to do with the present Kingship of

Christ (cf. Heb. 2:8-10)? Christ is King and He disposes all things in His providential kingdom in subserviency to the design of His grace concerning His *Church* (v. 22; cf. Rom. 8:28). What is the Church (v. 23; cf. I Tim. 3:15; I Cor. 3:16; Rev. 21:2, 9; Acts 20:28)?

Note that the Church (also each Christian) is united to Christ in the simple and literal sense in which the body is united to the head. Hence it is not only wise, just and expedient that she obey Him and Him alone, but it is also the condition of her very existence.

Excuses That Don't Excuse

"I CANNOT LEAVE MY FIELD OF SERVICE"

AMONG the many spurious reasons which are given for remaining in the Presbyterian Church in the U.S.A., none is more attractive than that which is offered by many sincere Christians in that church: "I cannot leave my field of service." The reasoning of these good folk is something like this: The Lord has trained me to a particular work, the work of preaching and teaching the gospel. He has opened up a field in which I can exercise the talents and use the training which He has given me. In my present field I am reaching a great many people for the Lord and the Lord is now honoring my preaching and teaching in bringing souls to salvation. If I were to leave this field I might have a very limited ministry. I might have to preach to just a few people instead of to multitudes, or I might have to teach a very small class instead of my large Bible class. This would leave all the people I am now reaching unshepherded, and I must not be unfaithful to the job which the Lord has given me, but must do it well and reach as many as possible for Him.

What is the matter with this kind of reasoning? What can we reply to those who thus defend their position? The answer to these questions is quite simple. The reasoning is based upon two very great fallacies: that sacrifice and service may sometimes take the place of obedience and that we must sometimes do evil that good may come.

There is little doubt that those who offer this excuse are really engaged in Christian service. There is, fortunately, a very clear Biblical analogy to this kind of service, which makes it clear that sometimes service itself can become sinful. You will remember that when King Saul had been commanded by the Lord to destroy utterly

the Amalekites, he rather spared some of them, and the best of the cattle, with the plea that they had been spared to be sacrificed to the Lord. David's reply is known to all, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15:22). The offering of sacrifices had been commanded by the Lord, but such sacrifices were not a substitute for obedience to other commands of the Lord. Most of those who offer this excuse for staying in an apostate church are willing to admit that, apart from their service, they would feel that they must leave that church. If they are not willing to make this admission, then, of course, their position is proved to be insincere, for the argument of these folk, outlined above, presupposes that, if it were not for their present positions of service, they would leave the church. They would leave the church, presumably, in obedience to the commandments of Scripture, commandments which are either explicit or implied to disassociate oneself from that which is evil. But, against the Biblical injunction, they prefer to serve and sacrifice, rather than to obey. They think that by substituting service for obedience they are honoring the Lord.

The second fallacy of their reasoning is, if possible, even worse: that evil may be done in order that good may come. Those who reason that they cannot leave their field of service, even when they admit that membership in the Presbyterian Church in the U.S.A. is wrong, contend that the end justifies the means. They justify their remaining in that church on the ground of the good that they are now accomplishing.

The temptation to do evil that good may come is one of the most subtle temptations that a Christian must resist. It is subtle, because God often uses evil deeds to effect His own

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glory. That, however, does not make the deeds themselves good. When Joseph was sold into Egypt by his brethren it undoubtedly was an evil deed which they did, yet while they intended it for evil, God used it for good (Gen. 50:20). When Judas betrayed Christ to those who should crucify Him it was one of the most evil deeds to which depraved mankind has ever sunk, yet God used this evil of Judas and the others who were responsible for Christ's death for His own glory in the salvation of souls.

Those who offer this excuse for remaining within the Presbyterian Church in the U.S.A. are often having an effective ministry. They witness the salvation of those to whom they preach or who sit under them in their Bible classes. To be sure, those who do profess Christ under their ministry are fed into an apostate church to cooperate with the enemies of the Lord, whom they have been taught to love. But the important point is that, presumably, good is being accomplished, but it is accomplished *through the instrumentality of evil*. What an offense this is to the Lord! How contrary this is to the Word of God to which these people give lip service! What lack of faith it displays in the Lord's ability to bless even under what are, from human points of view, less fortunate circumstances!

What attitude should a Christian take, when he has an opportunity to do what he considers to be a little bit of evil in order that a great deal of good may come? A Christian must first of all obey, and when he has obeyed he will be little interested in what the immediate consequences of his obedience may be. He will realize that he cannot see the end from the

beginning and, while the immediate results of righteous acts may appear to be evil or the immediate results of evil acts may appear to be good, he knows that in God's own time He will condemn and bring to naught that which is evil and will reward and bless that which is good. When we apply this truth to the present discussion we see the result. To be unequally yoked together with those who, by their words and by their deeds, have proven them-

selves the enemies of the Lord whom we love, is manifestly evil. To separate from them may appear to limit one's usefulness in the service of the Lord. But if separation is right, then a Christian will willingly withdraw himself from sinful fellowships, and leave the consequences of his righteous action with the Lord. He can do that with the knowledge that when he obeys the revealed will of God, God will ultimately open up fields of serv-

ice. He can know that when he obeys, while his service may appear to men to be insignificant, wherever the Lord uses him, even though it be in a small place, will be the place of true blessing. He will withdraw himself from the Presbyterian Church in the U.S.A. and from all other sinful fellowships, and will trust the Lord to use his life for His own honor and glory in His own way.

—ROBERT S. MARSDEN

News From the Presbyteries

New York and New England

THE Rev. John H. Skilton, pastor of the Second Parish Church of Portland, Maine, plans to sail on April 1st for several months of study in Europe, before assuming his new duties in the Department of New Testament at Westminster Seminary next fall. He expects to study for three months at the University of Basle. He then plans to spend some time in France and Great Britain and to return to the United States about the first of September.

Mr. Martin J. Bohn was ordained to the ministry by the presbytery at an adjourned meeting in the Second Parish Church of Portland on Friday, March 3rd. The Rev. Dr. Daniel Van Houte of Pownal, Maine, presided, propounded the constitutional question and gave the charge to the minister. The sermon was preached by the Rev. Lawrence R. Eyres of Deerfield, N. H. Mr. Bohn began a pastorate in Steuben, Maine, on Sunday, February 5th. Until that time he was located in Stowe and Lovell under appointment by the Committee for the Propagation of the Reformed Faith in New England.

Covenant Church, Rochester, New York: The Rev. Peter Pascoe, who until recently had been conducting a mission work in Carlisle, Pennsylvania, has accepted the call of the Covenant Church of Rochester. His first service was held there on March 12th in the midst of a very severe storm. In spite of the weather 31 persons attended the morning service. The church is anticipating rich blessing under Mr. Pascoe's ministry.

Calvin Church, New Haven, Connecticut: The Rev. Marvin L. Derby,

pastor of Calvin Church, conducts three weekly catechism classes for children in various neighborhoods of Hamden, Conn. One of these now has an average attendance of 20 children. The young people of the church meet every two weeks to study the Westminster Confession and to enjoy a time of social fellowship.

Franklin Square, Long Island: This new group received fresh inspiration from a visit of the Rev. Robert S. Marsden on March 12th. In spite of a blizzard that left snow and ice over the roads, there were 28 persons at the morning service—the largest attendance thus far.

Philadelphia

NEW COVENANT Church, Philadelphia: From March 7th to 12th the Rev. David Freeman preached a series of five addresses on the present Jewish situation and its relation to the church. Mr. and Mrs. Freeman's work among the Jews is proving of immense value during these days of persecution. The New Covenant Church has recently moved to 5140 Walnut Street in order to establish a work among the Jews of that neighborhood.

Livingstone Memorial Church, Philadelphia: This mission church, the only work established by The Orthodox Presbyterian Church among the negroes, is much in need of hymnals. If other churches of the denomination have any discarded hymnals the Livingstone Church would greatly appreciate hearing from them. Letters should be addressed to Mr. David Watson, Westminster Seminary, Chestnut Hill, Philadelphia.

Bethany Church, Nottingham:

Three elders were ordained on February 12th. The annual congregational report showed a ten per cent. increase in receipts over 1937. A Westminster Seminary Rally will be held on March 30th.

Covenant Church, Pittsburgh: The Rev. George W. Marston recently conducted a series of evangelistic meetings which resulted in about 10 persons who accepted Christ as Saviour and about 20 who indicated their decision to reconsecrate themselves to the Lord. Time alone will reveal the genuineness of these decisions, but the pastor, the Rev. Calvin K. Cummings, is following up the evangelistic messages with thorough instruction in the Word of God.

Calvary Church, Willow Grove: This church recently celebrated Westminster Seminary Day. In the morning the Rev. Edwin H. Rian was the guest preacher, and in the evening the service was in charge of six seminary students. . . . The spring communion service will be held on April 16th, when new members will also be received. Each new family that comes into the church is presented by the session with a year's subscription to THE PRESBYTERIAN GUARDIAN. . . . Calvary Church will again cooperate with Faith Church, Roslyn, in an Easter Sunrise service to be held at Roslyn.

Gethsemane Church, Philadelphia: Final arrangements are being made for an Easter Sunrise Service in Connell Park, 65th Street and Elmwood Avenue. The Rev. Robert Strong will preach, and the Rev. Charles G. Schaufele and the Rev. James W. Price will take part. It is hoped that between 1500 and 2000 will be at-

tracted to the service. A public address system and special music will be used. . . . The session has decided to change the name of the church to "Gethsemane Orthodox Presbyterian Church."

Faith Church, Harrisville: The Rev. James E. Moore, pastor of the Mt. Washington Presbyterian Church (Southern) of Baltimore, is to be the speaker at a Westminster Seminary Rally on Tuesday evening, April 25th. Mr. Moore will also speak at the prayer meeting and to special societies and groups of the church on the three following evenings. . . . Fifteen young people are enrolled in two communicant classes in preparation for the spring communion service to be held on April 30th.

Kirkwood Church, Kirkwood: The men of the congregation, under the direction of Mr. C. M. Barr, Sr., are busy finishing the basement of the church in preparation for the dedication service to be held on Sunday afternoon, May 14th. A cordial invitation is extended to other members of The Orthodox Presbyterian Church to attend this service.

Eastlake Church, Wilmington, Delaware: A "School of Stewardship" was held on four Wednesday evenings beginning February 22nd. Following a brief devotional service those attending were divided into adult and young people's groups for discussion of the topic, after which an outside speaker brought a message on the same topic. The subjects were "Stewardship of the Body, Time, Talents, and Money." The messages were brought by Miss Nina Glover, the Rev. Edward J. Young, Mr. William Welmars and the Rev. Arthur O. Olson. . . . A week of preaching services was held from March 20th to 24th, with the Rev. Richard W. Gray of Orange, New Jersey, as guest preacher.

Redeemer Church, Philadelphia: The spring communion service will be held on April 2nd, and a Westminster Seminary Rally on April 6th. A Church Missionary Day will be held on April 22nd, with special speakers morning and evening. . . . The session recently voted to change the name of the church to "The Redeemer Orthodox Presbyterian Church."

The Dakotas

AT LEITH, North Dakota, the work of the young people's society is progressing and the mem-

bers are showing great interest. A "spell down" on Bible questions will be held once each month, with one of the sides giving a party to the other side. One question box each month and one missionary meeting, in which THE PRESBYTERIAN GUARDIAN is read to acquaint the society with the work and plans of the denomination, help to keep up the interest and enthusiasm of the members.

Calvary Church, Volga, South Dakota: On March 31st an "every member canvass" will be held. A group of canvassers, going by twos, will visit every home in the congregation, not to "raise money for the church" but to collect the tithes and offerings for the preaching of the gospel. This is an innovation for the church, and it is expected that it will prove beneficial.

The first full year of "The Presbyterian Hour" over Station WNAX, Yankton, South Dakota, has been completed. New listeners are writing to the Rev. Jack Zandstra who conducts the program each week, and the work has been blessed of God. The prayers of all members of The Orthodox Presbyterian Church are asked that this radio hour may continue to proclaim the gospel in this needy field.

Aurora, Nebraska: The Catechism class for children of grade school age, which meets at the pastor's home each Saturday, recently gave a demonstration of its progress before the regular Sunday morning congregation. Each student was asked three questions on the catechism in order that the congregation might see the work that has been accomplished. . . . The "Crusaders for Christ" meet each Tuesday for a period of study and fellowship, and once each month a party is held in the home of one of the members. This group of young people has proven a tremendous help to the pastor, the Rev. Calvin A. Busch.

The Northwest

WESTMINSTER Church, Bend, Oregon: A new class for young people above high school age has been added to the Bible School, and is proving a wise addition. . . . A series of communicant's classes for the instruction of boys and girls of junior age was begun by the pastor, the Rev. Glenn R. Coie, on February 25th. . . . Mr. Coie is preaching a series of Sunday evening sermons on the general theme of prophecy.

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California

A MEETING of the presbytery was held on the evening of March 14th. At his own request the pastoral relation between the Rev. Donald K. Blackie and the Beverly Church of Los Angeles was dissolved. Mr. Blackie has accepted a call to serve the First Congregational Church of Escondido, but will remain a member of The Orthodox Presbyterian Church. Mr. Paul Hittson was taken under care of presbytery. Mr. Hittson, a graduate of Westminster Seminary in 1936, has been asked by the Beverly Church to be in charge of the services during the vacancy of the pulpit. The Rev. William Harllee Bordeaux will serve as moderator of the session until a minister has been called.

Santa Ana: Following an apparently hopeless situation in the Santa Ana field in January, the work has suddenly taken on new life. The Sunday school is growing rapidly, and two large mid-week Bible classes are increasing numerically and spiritually. The entire work is in charge of the Rev. E. Lynne Wade and all meetings are held in his home at 918 North Flower Street, which is already crowded for space each Sunday. The first regular worship service will be held on Easter Sunday. When a church has been organized it is expected that it will be called "The Berean Presbyterian Church." Several needs must be immediately faced: The means with which to secure additional folding chairs, new hymn books, Sunday school materials and supplies, and an advertising fund. There is also great need for Sunday school teachers. Mr. Wade would appreciate hearing from any who could be of help in these matters.

New Jersey

COVENANT Church, Vineland: Plans are under way for a spring conference of young people to be held here on April 14th and 15th. Last year about 100 young people attended a similar conference and it is hoped that

many more will plan to be present this year.

Covenant Church, Orange: On Friday, March 10th, a Bible Conference was held at which the Rev. George W. Marston of Kirkwood, Pennsylvania, was the speaker. Meetings were conducted during the afternoon and evening, and the church was filled for both services. Several persons accepted Christ as their Saviour, and many expressed the blessing and enjoyment they received.

Calvary Church, Bridgeton: Due to ill health the pastor, the Rev. Clifford S. Smith, has been granted a leave of absence by the congregation. Mr. Smith expects to spend some time at the home of his parents in Long Beach, California, and hopes there to recuperate sufficiently to be able to resume his pastoral duties. During his absence Mr. Arthur W. Kuschke, Jr., will serve as student supply. Mr. Kuschke is a member of the senior class at Westminster Seminary.

Grace Church, White Horse Avenue, Trenton: Encouraging signs of growth are apparent in statistics from this church under the leadership of the Rev. Leslie A. Dunn. Fifty-seven are on the Sunday school roll; a boy's club has been organized with 17 members meeting once each week; 11 young men meet weekly for Bible study and recreation; about 40 children attend a regular Wednesday afternoon meeting to see Bible pictures and take a portion of Scripture home with them; and about 25 persons have attended the church for the first time during the past month.

Large delegations from Orange and Westfield attended a Bible Conference at Emmanuel Church, Morristown, on Sunday, February 26th. The speaker at both services was the Rev. Professor R. B. Kuiper of Westminster Seminary. Special music was a feature in both the afternoon and evening services, and the average attendance was 100.

The presbytery met on March 21st in Emmanuel Church, West Collingswood. At the morning session, which was given over entirely to devotional and inspirational study, a paper entitled "The Promises to Abraham in Genesis 12" was read and discussed by the members present. This was the first in a series of such meetings for the purpose of fellowship and theological discussion. After lunch, presbytery convened to transact business.

Ohio

ON JANUARY 30th and 31st the presbytery convened in Newport, Kentucky. Devotional services were held on Monday evening in the Trinity Chapel, at which time there

were addresses on the Christian life and the relation of the Christian to the church. At the business session on Tuesday the Rev. Carl Ahlfeldt was elected moderator and the Rev. Everett C. DeVelde stated clerk.

WESTMINSTER THEOLOGICAL SEMINARY MAKES PLANS FOR FITTING CELEBRATION OF TENTH ANNIVERSARY

Rallies and Special Lectures to Feature Historic Occasion

DURING the next few weeks there will be a number of rallies held in the interest of Westminster Seminary in churches across the country. The purpose of these rallies is to awaken new enthusiasm among church members in the work of the seminary. Most of the churches are affiliated

and Edward L. Kellogg, Calvary Church, Middletown, Penna.; Charles G. Schaufele, Redeemer Church, Philadelphia, Penna.; Robert Strong, Calvary Church, Willow Grove, Penna.; and W. Benson Male, Second Congregational Church, Denver, Colo. Pastors in the New England area are uniting in a rally to be held at the Second Parish Church of Portland, Maine.



Principal John Macleod

with The Orthodox Presbyterian Church. The following is a partial list of pastors and churches coöperating in this work:

Edward B. Cooper, Faith Church, Pittsgrove, N. J.; Donald Graham, Grace Church, Westfield, N. J.; Leland Jorgensen, Grace Church, Milwaukee, Wis.; Peter DeRuijter, Bethany Church, Nottingham, Penna.; George W. Marston, Kirkwood Church, Kirkwood, Penna.; Franklin S. Dyrness, Faith Church, Quarryville, Penna.; Everett C. De Velde, Trinity Church, Cincinnati, Ohio; Harlan E. Fischer, First Baptist Church, Hempstead, L. I., N. Y.; Charles L. Shook, Calvary Church, Volga, S. D.; Calvin A. Busch, Aurora Church, Aurora, Neb.; Robert L. Atwell, Faith Church, Harrisville, Penna.; James W. Price, Mediator Church, Philadelphia, Penna.; Clifford S. Smith, Calvary Church, Bridgeton, N. J.; Robert S. Marsden

On Thursday evening, March 23rd, the Rev. Paul Woolley, Th.M., delivered his inaugural address as Professor of Church History at Westminster Seminary. The subject of the address was: "Observations Concerning the Privilege of Teaching Church History at Westminster Theological Seminary." Professor Woolley received his A.B. degree at Princeton University in 1923, and studied at Princeton Theological Seminary from 1923 to 1925. The following year was spent at Westminster College, Cambridge, England. In 1926 he studied at the University of Berlin, and in 1928 received his Th.B. and Th.M. degrees at Princeton Theological Seminary. He has been serving in the Department of Church History at Westminster Seminary since its founding in 1929, and was installed as professor on April 14, 1938.

The Rev. K. Schilder, Th.D., Professor of Systematic Theology at the Theological School, Kampen, The Netherlands, will deliver a lecture at the seminary on "The Dialectical Theology," on Tuesday evening, April 4th, at 8 o'clock.

Westminster Seminary's Tenth Anniversary Lectures will be delivered by the Rev. John Macleod, D.D., Principal of the Free Church College, Edinburgh, Scotland. Ten lectures will be given during the month of April on "Scottish Theology Since the Reformation as Seen in the Light of Ecclesiastical History." The dates are as follows:

Mondays at 8 o'clock—April 3, 10, 17 and 24.

Wednesdays at 4 o'clock—April 5, 12 and 19.

Fridays at 8 o'clock—April 7, 14 and 21.

Dr. Macleod was graduated from the University of Aberdeen with first-class honors in classics in 1891. In 1906 he was appointed to the chair of New Testament Exegesis in the Free Church College, Edinburgh. In 1907 he received the degree of Doctor of Divinity at the University of Aberdeen, and in 1927 became Principal of the Free Church College at Edinburgh. In 1930 he was inducted into his present office as Professor of Divinity (Apologetics and Pastoral Theology). Many of his writings have appeared in *The Evangelical Quarterly*, for which he serves as a consulting editor.

Dr. Macleod will also deliver the address at the commencement and tenth anniversary exercises of Westminster Seminary, which will be held on Tuesday, May 9th, at 2 P.M. His subject will be: "The Place of Revelation in the Reformed Theology." All the friends of the seminary are urged to make every effort to be present at this historic occasion. For their convenience a bus, running direct to the seminary gate, will leave Germantown and Willow Grove Avenues at 1.50 P.M.

The Meaning of History

(Concluded from Page 62)

Then, when the fullness of time was come, Christ was born in Bethlehem. The world stage was set, and in a wonderful way preparation was made for the spread of the gospel. Christ died, rose again and ascended into Heaven. For His people the penalty had been paid. But even here revelation did not cease. During the following 60 years God gave the divinely inspired interpretation of the work of Christ to chosen men. After the event it was much more easily understood, and now, in all its fullness, the doctrine of salvation was set forth.

"Unto All Nations"

At this point we notice one great change. Hitherto the Jews were the people to whom had been committed the oracles of God. The body of the elect had largely been limited to them,

Redemption was of the Jews. The nations surrounding the Jews had their greatest historical significance in the fact that they were used by God to keep the Jews true to Him or to punish them for disobedience.

With the Day of Pentecost this was changed. By faith in the *historic* Christ men of all nations were now to be saved. Before it had been by faith in the Christ of prophecy. Now the gospel was to go to all nations—before, it had been to the Jews alone. A church confined to the Jews, was no longer the center of history. The church, in its wider, universal scope, now occupied the front of the stage. In an ever-increasing sense, history becomes the story of the calling out of God's people from every race, tribe, kindred and tongue. The instrument to be used in accomplishing this purpose is the completed revelation of God used by the Holy Spirit.

Has profane or secular history no meaning for the Christian? Is it unimportant that, to save His people, God is guiding, directing and leading the nations of the world? Should not history have all the greater meaning when we realize that history is centered in the church? At the center of history stands the Cross of Calvary and all that flows from it.

The End of History

Yet there is one more factor to history. We have seen its beginning. We have seen its progress. What then is its end? Ultimately, the end is what gives meaning to history.

The number of God's people is definite. Therefore, when they are all finally called out, what will happen to history? Since its aim has been accomplished, for what purpose will history exist?

When the Church is completed, then God shall openly acknowledge His children: the members of the body of Christ. To accomplish this purpose Christ Himself will return to receive them. Those who are dead shall be raised in newness of life, and those who are alive shall be changed into His likeness (I Thess. 4:15-17; Phil. 3:12). They shall be perfected both in soul and body at that time, and shall thus receive the full redemption purchased by Christ (Rom. 8:18-23). "And so shall they ever be with the Lord."

But to those who have rejected Christ, to those who have lived in

iniquity, shall come the righteous judgment of God. They shall be judged for their sins, and because of their sins they shall be driven from before the face of God into utter darkness. God never caused any man to sin. Sinners are themselves responsible, and so must bear the righteous punishment inflicted by God upon them for breaking His laws.

But what is the end of the Church which is the center of history? We are told that there shall be a new Heaven and a new Earth wherein dwelleth righteousness (II Pet. 3:13). There shall the Church, the Bride of the Lamb, spend eternity. The New Jerusalem, which John describes in the final vision of the Apocalypse, is thus the termination of history. There, before the throne of our God and Saviour, will we, the redeemed, give praise to the One who loved us and gave Himself for us.

Can we say that history has no meaning? Should not history be full of meaning to everyone who is a Christian? History is the process of accomplishing the purpose of God to redeem those who were chosen in Christ before the foundation of the world. History and redemption are indissolubly joined together. Therefore, for God's people there should be

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a wealth of meaning in every event of history; for each is one step forward to their final redemption.

SPEAKERS ANNOUNCED FOR QUARRYVILLE CONFERENCE

THE Third Annual Quarryville Bible Conference will be held this year from June 24th through July 2nd. As in previous years, the conference will be held on the spacious grounds of Faith Presbyterian Church of Quarryville, Pennsylvania. Speakers this year will include the following Christian leaders: Isaac Page, R. B. Kuiper, Homer Hammontree, Everett C. DeVelde, Cary N. Weisiger, Robert Strong and T. J. Bach.

Many churches of The Orthodox Presbyterian Church have in former years sent delegations of young people to the Quarryville conferences. It is expected that an even larger num-

ber will attend this year. The registration fee of \$2, which will be deducted from the total cost, should be sent as soon as possible to Mr. D. C. Boyd, Treasurer, Quarryville Bible Conference, Quarryville, Penna.

CALVIN INSTITUTE ENDS SUCCESSFUL FIRST YEAR

THE Calvin Institute of the Bible, a Reformed training school for laymen, will hold the closing exercises of its first year on the evening of April 11th in downtown Philadelphia. Announcements of time and place will be published in Philadelphia newspapers.

Although the enrollment for the second semester of the current school year was slightly lower than that of the first, enthusiasm still runs high and plans are being made for an even more attractive season of study next

year. At that time the second year course will be offered, including courses in Church History, Christian Pedagogy, Missions, Introduction to the Books of the Bible, Bible History, Psalms, and Romans.

The Calvin Institute needs about \$30 to complete payment of all its expenses during the first year. Contributions may be sent in care of the Rev. Edward J. Young, 120 Krewson Terrace, Willow Grove, Pennsylvania.

AUBURN SEMINARY PLANS AFFILIATION WITH UNION

DIRECTORS of Union Theological Seminary, historic Mecca of Modernism, have opened their arms to a proposal for affiliation made by Auburn Theological Seminary, unofficial birthplace of the Auburn Affirmation and cherished modernist institution of the Presbyterian Church in the U.S.A. It was reported that plans were to carry on the work of Auburn at Union Seminary in New York City without changing Union's present set-up. Auburn will move much of its library to Union Seminary and add a few of its professors to Union's faculty, but will continue its relationship to the Presbyterian Church in the U.S.A. and will not lose its legal and corporate identity. Control of its funds will remain with its own board of directors.

CINCINNATI CHURCH TO CONSTRUCT NEW BUILDING

TRINITY Presbyterian Church of Cincinnati, Ohio, plans to erect a new church edifice, costing not more than \$25,000, during the next year. The new building will be located at 1525-27 Madison Road, a strategic point on one of Cincinnati's boulevards. The property, 150 feet on the thoroughfare and 102 feet deep, was recently purchased and plans for the new structure are being rapidly completed. More than three-fourths of the property purchase price had been accumulated by the congregation before the site was obtained.

Since the founding of Trinity Church in 1936 the congregation has been meeting in the Hotel Alms, the Y.W.C.A. and Eastern Hills Y.M.C.A.

Ten Thousand Elders

DURING the first two months of the existence of The Elders' Fund we have been able to send The Presbyterian Guardian to 235 elders of the Presbyterian Church in the U.S.A. That leaves exactly 9,765 more whom we wish to reach during the next ten months. In spite of the gigantic proportions of this task, it really can be accomplished if every present subscriber sends in a contribution, no matter how small. Elders in most of the churches of Philadelphia Presbytery have already been reached, and the magazine is now being sent also to elders in the Presbytery of Philadelphia North.

A few days ago a letter was sent to every present subscriber (except the elders) urging an immediate support of The Elders' Fund. If you have not already done so, why not send in your contribution today?

THE PRESBYTERIAN GUARDIAN

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