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The Promised Child

By the REV. ALEXANDER K. DAVISON

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"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

THE princely prophet Isaiah stood midway between Moses and Christ. His ministry denotes the halfway mark between the formal promulgation of the law through Moses and the fulfilment of that law by Christ. He is the central link in that long chain stretching through the centuries from Moses to Christ, the supreme Prophet.

Isaiah lived in stirring and exciting times. Judah's material progress had been great, but equally great had been her spiritual decline. Tiglath-pileser, the powerful Assyrian monarch, had invaded the west. The kings of northern Israel and Syria were conspiring against the potentate, and they desired the assistance of Ahaz, king of Judah. Ahaz refused and was immediately threatened by the kings of Syria and Israel. In this awkward plight he was advised by Isaiah to trust only in the Lord for safety. He turned, however, to the Assyrian monarch for help. For this he paid very dearly. Not only were the kings of Israel and Syria subdued, but Ahaz himself was brought into vassalage to Tiglath-pileser.

And now the prophet, whose advice of help and salvation had been rejected by Ahaz and the people, commits this message to his own disciples, bound up and sealed for future use. As he looks down through the broadening centuries he sees, coming to save His people, the great Redeemer-Emancipator. Unto us a Child is

born, unto us a Son is given.

This text speaks clearly and frankly of the *birth* of the promised Child. Unto us a Child is *born*. In the early Christian church there were Gnostics who held the belief that Christ had assumed full-grown humanity. This verse attests clearly that the Messiah was to be born as a child. We look back over more than 19 centuries to the great historical event of Bethlehem and sing the echo to Isaiah's prophetic note: Jesus the Saviour *is* born. Amid the desolations of national woe the prophet could sing, "Unto us a child is born."

But for whose sake was this Child to be born into the world? The text answers, "Unto *us* a child is born." My friends, you and I will miss utterly the whole significance of this Christmas season if we fail to grasp this truth. A Child is born; true, but He is born into our human family. He assumes human nature; the Word becomes flesh and dwells among men; He is made of a woman, made under the law that He might redeem us from the curse of the law. Unto us a Child is born.

The text speaks, in the second place, of the *gift* of the promised Child. Unto us a Son is *given*. The Child of promise is not the fruit of human procreation. He is in a peculiar sense the gift of God to men. The nearest approximation to heaven that we have on earth is the lovely babe nestling in the mother's arms. We call it God's gift to mortal men to cheer and brighten their lives. But the Child of the text is not just another such gift. This Child is *the gift* of God. The Son of the text

is the Son in John 3:16. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." The gift of the text is the gift of which the apostle speaks when he cries out in II Corinthians 9:15, "Thanks be unto God for his unspeakable gift."

But this gift of the Son is not an undesignated one, for we read, "Unto us a Son is given." He was given, not to the fallen angels, but unto us men of a fallen race, and for our eternal salvation. Unto us a Son is given.

In the third place, the text speaks of the rule of the promised Child. "The government shall be upon His shoulder." He is the sole Lord of the individual conscience. To Him and to Him alone each of us owes an unqualified and unremitting allegiance. The government of our whole being must be upon His shoulder. He is the King and Head of His Church. The church courts have their governments, but what authority they possess has been vested in them by Christ on whose shoulder rests the government of His Church. He is the Ruler of the nations. The kings of this world exercise dominion over their peoples, but it is at the pleasure of the Lord Jesus Christ, who holds the government of the universe in His hands. He is Lord over all. The government is upon His shoulder.

In our text the prophet also gives us an amazing characterization of the promised Child. His name shall be called "Wonderful." The wonderful is that which excites our admiration, our amazement, our awe. How literally true was the fulfilment of this prophecy! Wonderful was our Lord Jesus Christ: wonderful in His person, for He was God and man; wonderful in His birth, for He was born of a virgin; wonderful in His life, for He was sinless, pure and undefiled; wonderful in His words, for never man spake like this man; wonderful in His works, for He performed many mighty deeds; wonderful in His death, for He died for our sins; wonderful in His resurrection, for He rose victorious and triumphant over death; wonderful in His majestic glory, as He sits at the Father's right hand; and wonderful shall He be in His return, when He comes in the clouds of

heaven with power and great glory. Truly we can agree with the prophet. His name is Wonderful.

This promised Child is also "Counsellor." From the beginning He was in the counsels of God. His infinite wisdom directed the creation of arch-angels and angels, of planets and worlds, of sun and moon, of land and sea, of mountains and rivers, of beasts and men, yea, in a word, of all things that are or ever shall be. He is the great Counsellor of the universe, and yet He condescends to give counsel and wisdom to the erring sons of men.

The promised Child is to be "God, the mighty One." The angels herald His arrival on earth, the shepherds and the wise men from afar worship Him, and we must worship no one but God. Again and again Jesus claimed for Himself, and the disciples and apostles claimed for Him, that He was very and eternal God. He stills the waves, gives life to the dead, heals the sick, speaks with the authority possessed alone by God, and says to His disciples ere He leaves them, "All power is given unto me in heaven and in earth."

Again, the promised Child is designated as "The everlasting Father," or the Father of Eternity. This is an intensely strong way of expressing the absolute eternity of Christ. He is without beginning of days; He is without end of life. To Him there is no past, no future, for He dwells in one eternal now. He is not merely eternal but

also the Father of Eternity. Not only is eternity a characteristic of this promised Child, but He is that one from whom eternity derives its very import and meaning.

He is also styled "The Prince of Peace." The angels of the nativity heralded the fulfilment of the prophecy when they proclaimed their joyous message of peace on earth to men of good will. As the Prince of Peace Christ has brought about peace between God and man, and He has made that peace, the apostle tells us, by the blood of His cross. As the Prince of Peace He bestows a subjective peace upon the heart of the pardoned sinner. The transgressor rests from the alarms of a sin-stricken and guilty heart. He hears the Prince of Peace say, "My peace I give unto you; not as the world giveth, give I unto you."

Still further, as the Prince of Peace the principles of His Kingdom are designed to bring and establish peace upon the earth. We have today wars and rumors of wars, greed and international suspicion, armament races and secret diplomacies. Why? Because the Prince of Peace has not been enthroned in the hearts of men. There can be no peace on earth so long as men's hearts are at war with God. We do not disparage the efforts of men to bring about international peace and security, but we must face the fact that the sword will not be beaten into the ploughshare nor the spear into a pruning-hook until men have laid down the arms of their rebellion against God and embraced to their hearts the Lord Jesus Christ, the Saviour of the World, the Prince of Peace.

We rejoice that another Christmas-tide is near. Merchants rejoice because it means increased earnings; the student rejoices because it means a vacation from school or college; the worldling rejoices because it provides opportunity for satisfying his worldly appetites. But we, as God's people, rejoice because it reminds us, as does no other season of the year, that for us men and for our salvation a Child was born, a Son was given, that, now as always, the government is upon His shoulder, that His name ever was, now is, and ever shall be Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

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Presbyterians and Evangelism

By the REV. EDWARD J. YOUNG

Assistant Professor of Old Testament at Westminster Theological Seminary

ONE who visits the modern city of Athens cannot but be deeply impressed by the remains of those great buildings which adorn the Acropolis. Mute witnesses though they be, they nevertheless testify to the glory of a day and religion which are now gone forever. Near the Acropolis is the hill, now known as Araopagus, or Mar's Hill, which is thought by some to be the place where Paul delivered the glorious address recorded in the 17th chapter of Acts. At the time that Paul was in Athens, the polytheism of the city was flourishing. Today, however, it has vanished, and the religion which Paul proclaimed has spread to the four corners of the earth. This fact is ample evidence of the truth that the religion preached by the great apostle was of a missionary character.

Evangelism Imperative

Not only was Paul's religion missionary in character, but Paul himself was a great evangelist. Was it not he who, inspired by the Holy Spirit, wrote, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10: 14b-15a). Despite this fact, however, and although our Lord said, "Ye shall be witnesses unto me," there are Christians who do not recognize the importance of evangelism. Presbyterians in particular have been censured as being little concerned about the salvation of the world.

Possibly one reason why there are some who seem to have little interest in evangelistic work is to be found in the associations which the word "evangelist" sometimes conjures up before the mind. The word is all too frequently used to designate a pulpit jumping-jack or "rabble rouser" of arrogant and dictatorial manner, who puts a premium upon ignorance, condemns as sinful or "Satanic" the good things of God's earth, browbeats people down the sawdust trail, and whose message, poorly prepared, is all too often accompanied by songs, the music of which seems better suited to the dance floor than to the house of God.

The impression is quite widespread that this type of thing is "evangelism." Is it any wonder that some Christians, particularly those of culture and refinement, often dislike even the word itself?

It is the purpose of this article to plead for genuine, that is, Biblical, evangelism. By the word we mean simply the preaching of the gospel to the lost, unencumbered by the shackles of an Arminian methodology. The world before us is dead in trespasses and sins. Truly its need is great. We Christians have the very Truth of God. How may the lost be reached with this Word of Truth? The answer is: By means of true evangelism and not by the counterfeit which today very often parades under that name.

In discussing the matter we shall first mention and briefly comment upon certain errors which should be avoided if one would be truly evangelistic. Secondly, we shall seek to consider those factors which are indispensable to true Biblical evangelism.

Errors to Be Avoided

One serious error held by good Christian people today is the belief that evangelism is the only work of the church. So serious is this error that many of the other errors connected with some present-day methods of evangelism spring from it. Those who think that evangelism is the only work of the church are not interested in doctrinal and textual preaching nor in the catechetical instruction of the covenant youth. Likewise, they have little time for Christian schools. The late Dr. J. Gresham Machen saw the seriousness of neglecting the work of edification when he wrote in his pamphlet, "The Importance of Christian Scholarship": "In the modern church, this important work of edification has been sadly neglected; it has been neglected even by some of those who believe that the Bible is the Word of God. Too often doctrinal preaching has been pushed from the primary place, in which it rightly belongs, to a secondary place; exhortation has taken the place of systematic instruc-

tion; and the people have not been built up. . . . A return to solid instruction in the pulpit, at the desk of the Sunday School teacher, and particularly in the home, is one of the crying needs of the hour." And again, "One thing that impresses me about preaching today is the neglect of true edification even by evangelical preachers. What the preacher says is often good, and by it genuine Christian emotion is aroused. But a man could sit under the preaching for a year or ten years and at the end of the time he would be just about where he was at the beginning. Such a lamentably small part of Scripture truth is used; the congregation is never made acquainted with the wonderful variety of what the Bible contains." Once more, "There is one work at least which I think we may hold, in all humility, to be sure to stand the test of judgment fire; it is the humble impartation, Sunday by Sunday, or day by day, of a solid knowledge, not of what you say or what any man has said, but of what God has told us in His Word." Certainly it is a serious error to hold that evangelism is the only work of the church.

Based upon this error is the attitude which despises or ridicules any serious study of the Scriptures. Let us listen again to Dr. Machen, "There was a time, twenty-five or thirty years ago, when the evangelists regarded the work of Christian apologists as either impious or a waste of time. Here are souls to be saved, they said, and professors in theological seminaries insist on confusing their students' minds with a lot of German names, instead of preaching the simple gospel of Christ. But today a different temper often prevails. Evangelists, if they be real evangelists, real proclaimers of the unpopular message that the Bible contains, are coming more and more to see that they cannot do without those despised theological professors after all. It is useless to proclaim a gospel that people cannot hold to be true; no emotional appeal can do anything against the truth."

Another serious error which appears in connection with some evan-

gelistic effort is the belief that men can save themselves. This is nothing more nor less than Pelagianism (the view that man can perform what God requires of him). There are some so-called evangelists who tell people that they have the power to accept Christ or to reject Him as they choose. This, of course, is not evangelism; it is a mockery of man's lost condition. Many, however, who would not dare tell a man that he has the power to believe, do, nevertheless, by their words and actions, leave just this impression. To be more specific, is it not true that some evangelists, no doubt unintentionally, do imply that salvation depends in the last analysis upon whether a person raises his hand or not? This fact may simply be due to carelessness in speech or emphasis upon the part of the speaker. Certainly it behooves the one who would point the way of salvation to lost sinners never to do or say anything which would cause people to think that salvation was not wholly of grace. If a surgeon should be cautious in performing an operation on a man's body, how much more cautious should he be who would proclaim the gospel to a man's soul.

This serious error, namely the doctrine (whether consciously or unconsciously maintained) that man can save his own soul, is responsible for the fact that evangelistic preaching is too often merely another name for exhortation. And since exhortation does affect the emotions, men whose emotions have thus been temporarily aroused sometimes make profession of faith, when in reality the heart has not been changed. But this is not true conversion. Something more than the persuasive powers of the preacher playing upon the emotions is needed. True evangelism is far more than mere emotionalism or frenzied exhortation.

Biblical Evangelism

The true evangelist will seek to avoid the errors which have been mentioned, but he will also seek to do justice to those factors which are indispensable to true Biblical evangelism. For example, he will not belittle the importance of the building up of the saints nor will he condemn those who are engaged in such work.

Likewise, he will adopt the proper attitude toward truth and doctrine. Life is based upon truth, and not truth upon life. And just as truth is

necessary for the Christian man, so it is necessary for the unconverted man if he is to heed the message of salvation. A man will not accept a gospel which he believes to be false. Dr. Machen said, "The New Testament gives not one bit of comfort to those who separate faith from knowledge, to those who hold the absurd view that a man can trust a person about whom he knows nothing. What many men despise today as 'doctrine' the New Testament calls the gospel; and the New Testament treats it as the message upon which salvation depends." How the character of much "evangelistic" preaching would change, if these facts were recognized by the preacher.

We have defined evangelism as "preaching the gospel to the lost." What, however, is this gospel to be preached? As Presbyterians, we believe that it is nothing more nor less than the whole Word of God. This Word "is not manifold, but one." And since it is one, it must contain a system of doctrine, as, in fact, it actually does. It is this body of doctrine, commonly called Calvinism, which must be preached if there is to be consistent Scriptural evangelism. Men who have been overpowered and gripped in their inmost being by these high truths are those who have been the great evangelists of the church. A mere recital of names will confirm this statement: Paul, Athanasius, Augustine, Martin Luther, John Calvin, Cyril Lucar, Whitefield, Spurgeon.

There are certain results which follow the practice of consistent Scriptural evangelism. For one thing, since it is God, rather than the messenger, who saves the sinner, the true evangelist will strive to proclaim the Word of God accurately. Realizing that it is His Word which God blesses, the evangelist will not limit his sermon preparation to the piecing together of a few anecdotes taken from a book of illustrations and then call the result a sermon. Rather, upon the basis of diligent and prayerful exegetical work, he will seek to set forth the Word of God.

Again, such an evangelist will be a man of true prayer. The one who believes that his weepy stories and emotional exhortation can save the soul sometimes gives the impression by his pulpit prayers that the hurried recital of a few stock phrases is all that is needed. But he who believes the

blessed doctrines of sovereign grace must often lift up his soul in prayer, for he well knows that only God can save the sinner.

Furthermore, the evangelist who proclaims the whole counsel of God and who believes all the Bible will be kept from despair. He knows that the salvation of the lost depends upon almighty God and not upon himself. Therefore, when there seem to be no results, he will examine himself to see whether he has been faithful in the proclamation of the truth. He will know that he has done his duty if he has preached, not his own thoughts, but the Word of God. The results lie in God's hands; the duty of the evangelist is to preach, not to "save souls."

Lastly, such an evangelist will not disparage nor neglect the instruction of converts. He will not merely count the "raised hands" and then feel that there is nothing more to do. Rather, he will do all in his power to encourage Christian schools, catechetical classes, doctrinal preaching and the reading of sound literature.

Our Opportunity

We Presbyterians have sometimes been accused of not being evangelistic. But is it not likely that this accusation is all too often based upon a misunderstanding of the nature of true evangelism? In the last analysis, only the Calvinist can be consistently evangelistic. The Modernist, with all the wealth and influence of a "National Preaching Mission," is certainly not evangelistic. Nor is the Romanist, who would interpose a non-Scriptural priesthood between the sinner and God. Nor is the Arminian, with his misplaced confidence in human ability. But only he who believes that salvation is by grace and by grace alone, and that to God alone belongs the glory, can really proclaim "good news" to the sinner who faces condemnation and hell. Oh, that God would raise up a multitude of evangelists of this type! "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth" (Isaiah 52:7).

The words of Spurgeon are to the point, "I have my own private opinion that there is no such thing as preaching Christ and Him crucified, unless we preach what nowadays is

called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel and nothing else. I do not believe we can preach the gospel, if we do not preach justification by faith without works; nor unless we preach the sovereignty of God in His dis-

position of grace; nor unless we exalt the electing, unchangeable, eternal, immutable, conquering love of Jehovah; nor do I think we can preach the gospel unless we base it upon the special and particular redemption of His elect and chosen people, which

Christ wrought out upon the Cross; nor can I comprehend a 'gospel' which lets saints fall away after they are called, and suffers the children of God to be burned in the fires of damnation after having once believed in Jesus. Such a 'gospel' I abhor."

"Threatened—and Let Go!"

By the REV. BRUCE F. HUNT

Orthodox Presbyterian Missionary to Manchoukuo

"And they, when they had further threatened them, let them go" (Acts 4:21).

SHORTLY after I returned from the Korean General Assembly, a law was promulgated for the control of religious bodies and workers, to take effect in three months. When I first read it in the newspapers, it seemed mild in comparison with the one I had heard was being enforced in Japan. My witness was threatened by my lack of discernment and my inability to see the danger for our work which lurked within its clauses. The Manchurian churches, pushed by the Manchurian Christian Council, rushed to conform to the law and spent many hours of last fall filling out the five copies of the seven blanks (35 blanks in all). While not at first considering the law so extreme, I desired that we should not have to submit to the annoyances that seemed certain to be involved in it, and determined to wait for more specific instructions from the authorities before complying. In the meantime I busied myself with my fall itineration and the work of our local church. As time went on, I began to hear serious objections to the law, first from a Japanese pastor and later from others, and before the actual date of enforcement I had been led to see the real dangers involved in conformity to it. A small group of us were led to take a definite stand against it. We respectfully submitted the grounds of our inability to conform to the head of the Department of Social Welfare of the Manchurian Government, from which department the law originated. Threatened, this time with compromise, and "let go"!

Since we had not conformed, a very real threat loomed up. According to

the law, refusal to conform could be followed by the closing of a work, hindrance to preaching, fining of those in charge or actual imprisonment. And we faced all four of these. Not only that, but the first threat was that the Korean Church (both the local congregation and the presbytery) might not see things as we did in these matters and we would find ourselves separated on a matter of principle from those with whom we had been working.

I went to the leaders of our local churches and placed the case before them. In every instance they either actively supported or refrained from opposing my stand, and refused to apply for permits. In the case of our Harbin church, the officers, all of whose terms of office expired at the end of the year, asked that their names be not presented for reelection, fearing the consequences of our stand to themselves as the responsible persons of the congregation. This was weak support, and yet it was not opposition, for I had pointed out to them that it was their privilege, if they believed me to be wrong, to appeal to the presbytery and ask that the pastoral relation be dissolved. I was "let go" from being "let go"!

In February, I made a motion in Moukden Presbytery, of which I am a "missionary member," asking that presbytery petition the government against the injustice of the law and, to my surprise—so little was my faith, for almost all the pastors and churches had conformed—the motion was carried. A committee of three was appointed to draw up and present the petition. Those three were able to get similar committees appointed by the three other presbyteries in Manchuria, and a united protest of the four presbyteries was recently pre-

sented. The law is called a "temporary ordinance," and we have heard that the government gave both this and the earlier protest of the missionaries a sympathetic hearing. Threatened, with an unsympathetic hearing in presbytery, and "let go"!

Recently the issue has been stirred up anew in the local congregation by one of the former deacons who is now a government employee and fears the consequences of our action. The matter came up while we were away on our vacation, and we had to return a few days earlier than planned in order to answer a call from the congregation for a congregational meeting. A small faction was ready to proceed according to a majority vote of all who attend church, without recognizing my place as pastor and moderator and disregarding the fact that only those who are communicant members have a right to vote on such matters. Saner counsel prevailed, however, and the congregation has voted to appeal the question for a decision of presbytery. Humanly speaking, we cannot expect much from presbytery for, while it has protested the law, almost all its churches and pastors have conformed, but with God all things are possible. We were threatened with rejection by our Korean brethren, and "let go"!

If presbytery gives a decision against our position, there is a little group of those who are convinced of the right of our stand and who, we believe, will join cause with us in the face of presbytery opposition. Within this group are laymen and evangelists, and outside of the presbytery there are even pastors, that see as we do. We feel that, even if we are called on to separate from some of our Korean brethren—and we hope we may not—stronger ties have been

formed with others. Truly threatened, and "let go"!

There still remains the actual threat of closing the work, hindering preaching, fining or actual imprisonment for refusal to conform. The law went into effect on December 24, 1938, but the time allowed for making applications was lengthened a month or so. Various circumstances have conspired, we believe under the hand of God, to delay the collecting of all of this material from the many cults, sects, religions and denominations, so that the calamity which seemed imminent on December 24, 1938, has not fallen. Nearly eight months have now passed, during which we have been able to carry on without the slightest hindrance to our work, in spite of non-conformity. In fact, during that time, the Lord sent us a man, uncompromising in his testimony, under whose three-months' ministry the attendance at our church has grown, sometimes crowding our small hall to

capacity. As many as 115 adults have gathered for a regular Lord's Day service and the average, even since his going, has been over 90. All of the country churches are prospering.

(EDITOR'S NOTE: Since the foregoing article was written, word has been received that, because of his refusal to compromise on the principles involved in the governmental regulation, Mr. Hunt has been "deprived of all powers and territory" by order of Moukden Presbytery of the Korean Presbyterian Church. He has asked that his name be erased from the roll of presbytery.

(Following that drastic action, Mr. Hunt announced that any who wished to do so might join him in worship in his own home. On the first Sunday, 14 persons met with him. Thereafter, three groups met in three homes in the city, and attendance has increased gratifyingly. Again threatened with the termination of his ministry, and again "let go"!)

Modernism Today

In the Presbyterian Church in the U.S.A.

By the REV. ROBERT B. BROWN

Westminster Departmental Graded Series

FOUR questions of primary importance are supposedly answered in this quarter's lesson material of the Westminster Departmental Graded series, published by the Board of Christian Education of the Presbyterian Church in the U.S.A. These questions are: (1) Why should I come to Christ? (2) What is the Christian life? (3) How should a Christian lead others to Christ? (4) What is the seriousness of rejecting Christ? When we compare this material with the teaching of the Bible on these subjects, we see how far short it comes!

Why Should I Come to Christ?

Under the title, "Wise Men Come to Christ," in the lesson the seniors will be studying on December 17th, we find an attempt to answer this question. The following wise men who have come to Christ are mentioned: Nicodemus, Saul of Tarsus, Shakespeare, and Abraham Lincoln. One

would suppose that in the treatment of the way in which Nicodemus and Saul of Tarsus came to Christ there would be a splendid opportunity to allude, at least, to the faith in Christ which springs from a regenerate heart—but we search in vain for any such teaching. In treating the life of Shakespeare, quotations are made from "Henry IV" and from the Elizabethan dramatist's last will and testament which might conceivably suggest the orthodox conception of the faith of a Christian. These are quoted without comment, however, and therefore the teaching value is doubtful. The proof presented that Abraham Lincoln was a Christian is not conclusive—there is no statement made which shows that he trusted in the merits of Jesus Christ alone. Yet it is on the basis of this inadequate presentation of wise men who came to Christ that the pupil is urged to "begin to share Christ" with others. The answer to the question, "Why should I come to Christ?" seems to be that one should come to Christ because many wise men of the past have done so.

What Is the Christian Life?

Under the caption, "Life That Is Life," in the senior lesson for December 24th, we find the Christian life described as "A Courageous Strength," "An Overflowing Joy," and "An Outgoing Love" based upon "A Saving Friendship." The "Courageous Strength" is defined as more than a self-induced bravado, for it is solidly grounded "on a closeness of fellowship with God through Christ." The "Overflowing Joy" is not a joy "dependent upon current good fortune or happiness, but a joy that shines even through pain." The "Outgoing Love" is not a self-love, but is one that "concentrates on the welfare of others, a love that spends itself prodigally in serving others." All of these qualities of the Christian life are said to be based on "A Saving Friendship" which is that Christ came to lay down His life for His friends—that is, the atonement.

Although we might hasten to protest that the summing up of the Christian life under these headings certainly does not do justice to its fullness, yet must we not agree that Christian life is made possible through the atonement? Perhaps, but let us examine closely the author's definition of the atonement:

The good news is that Jesus gave his life for us. Sin causes suffering. The world is made that way. It is made that way because God its Creator is holy and righteous. He cannot forgive sin with a wave of the hand as if it made little difference. Sin is so opposed to all that is holy and righteous that it must lead to suffering. So Christ had to die. That is the meaning of the cross. This is what is called the atonement. The cross is the center of the "good news." Through Christ who laid down his life for us we have forgiveness and peace and hope.

After reading that paragraph, would you be likely to exclaim, "This teaches me that Christ died in my place as a sacrifice to satisfy divine justice and to reconcile me to God"? Is it not more likely that you would say, "This teaches me that Christ died on the cross in order to let men know how much the holy God hated sin, and that men might thus be warned to live good lives. In that sense only, Christ died for me"? If there be any vestigial relationship between the paragraph quoted above and the gospel message of the revealed Word of God, it is so obscured by pious verbiage and modernist double-talk as to be totally undiscernible.

How Should a Christian Lead Others to Christ?

Another lesson for December in the same senior quarterly mentions three ways which have been used in trying to lead others to Christ. These three ways are set over against the "proper" method.

The first of the three improper methods is said to be the use of the "fear motive"—"scaring" men into a profession of faith. The second is "separation from the world and its evils"—which is deplored as a means of soul-winning and its opposite advocated. The third improper method is said to be that of "accosting strangers in a tactless and unnatural way, and then talking to them about matters of the soul." We give a measure of assent to the idea that these three methods are capable of great abuse, though we recognize also a danger in the wholesale condemnation that is accorded them by the writer of the lessons. But it is our studied and wholehearted opinion that any of these three improper methods is more likely to produce results than is the one method proposed as the "proper" method of soul-winning.

The "proper" method is supposedly found in the suggestion that "the new life in Christ and his message of peace are best brought to others over the highways of personal example and friendship." To "win another person to Christ you should first try to become his friend." The young person is advised to "share his troubles as well as his fun." We are told that the most effective method is to win men to Christ by personal example.

While we would not minimize the importance of the Christian life, it is difficult for us to see just how sharing our troubles as well as our fun will point a sinner to the cross of Christ or how, in that sharing, he will discover the grand particularities of the gospel message. We might just as well say that the revelation of God in nature is sufficient, apart from the revelation in Scripture, to lead the heathen into a full knowledge of revealed truth.

What Is the Seriousness of Rejecting Christ?

In the intermediate-senior quarterly there is a lesson which will be studied on December 10th on "The Seriousness of Rejecting Jesus."

The obvious response which comes

to the mind of every orthodox Christian is that one who does not believe in the Lord Jesus Christ is condemned to everlasting punishment, is under the wrath of God. Such an answer is not to be found in this lesson. It is true that we read: "Individuals and cities that reject Jesus come to ruin. Neglected opportunity to accept Christ and his way of life always carries with it ruinous judgment." But the

whole spirit of the lesson seems to point to this judgment as a *falling short in this life of the highest type of living*. That is, one who does not become a follower of Christ fails to enter into the more abundant life and therefore does not really live. The contrast between the comments on the lesson made by the editor and the Scripture passage (Matt. 11:16-30) is tremendous.

Facing Financial Facts Frankly

An Appeal by the REV. ROBERT S. MARSDEN
General Secretary of the Missions Committees of
The Orthodox Presbyterian Church

FEW would deny that the missionary agencies of The Orthodox Presbyterian Church rank at the top among the important enterprises in which the church must interest itself in these formative years. It is in accordance with clear Biblical teaching that only as church extension, foreign missions and home missions are a passion in a church will that church enjoy the blessing of God. If our church is to be anything other than an unimportant religious body, and if it is to exercise the influence on the religious life of the people of the world to which its purity of doctrine entitles it, it must continue to expand through its missions at home and abroad. That the church realizes this truth is obvious from the response that has been given to the work of The Committee on Foreign Missions and The Committee on Home Missions and Church Extension. There are few individuals and churches in our denomination that have not given sacrificially to these missionary enterprises. It is the conviction of those who direct this missionary work, as well as of those who serve under the committees, that the enterprise is worthwhile, that it *must* be done, and that no sacrifice is too great in order that it may be done. Those who best know the missionary situation in our church are agreed that the work must not be curtailed during these formative years. Despite a severe financial strain on our little denomination, the missionary program must be carried on, and even expanded, as the Lord gives opportunities for such expansion.

The question arises, "How can this

large work be financed?" Indeed, it is a large work that our church is doing. A denomination of 103 ministers and only 64 churches—none of them large and not all of them self-sustaining—is supporting, either in whole or in part through its missions agencies, about 28 of these ministers and their families. When you consider that the average church in our denomination has only about 70 communicant members, you will readily see what this means: All figures are not available, but there is good reason to believe that the average member of our church gives at least twice as much to the support of the local church work as the average member in other Presbyterian communions, and at the same time gives *five times* as much to benevolences. This is accomplished only because our people, and especially the pastors of self-supporting churches, who themselves receive far from adequate salaries, are sacrificing nobly to carry on the work of the whole church.

Evidence of Sacrifice

Not only are our people and our self-supporting ministers making sacrifices, but our missionaries are also sacrificing even more. The foreign missionaries have left their homes and their loved ones, including in some cases aged parents, to encounter the dangers of a heathen land where they must raise their families without the benefits of modern conveniences and protection. They have done this in obedience to the Lord's injunction, and have not allowed love of parents or love of native lands to interfere with their service for the Lord. The

home missionaries have gone out to labor in obscure fields, despite the fact that the training and background of most of them would fit them for large influential churches of the great denominations if they were but willing to sacrifice their Christian convictions. The mere pittance which the committee has been able to pay them are almost shameful. The average home missionary receives from the committee about \$55 a month, in addition to what he may receive from his field. The total income that the average missionary receives from his church and the committee combined is about \$100 a month. For most, this amount must cover every need: food, clothing, medical and dental expense, car expense and rent. Many of our missionaries must travel as far as 25,000 miles a year in their cars in order to minister properly to their churches. With few exceptions these missionaries, as well as our other ministers, give a tithe of their total income directly to the work of the Lord. Some of the missionary families consisting of husband, wife and one child are living in the city on a total allowance of \$75 a month. When we consider that the minimum salary permitted in many of the presbyteries of the Presbyterian Church in the U.S.A. is \$1800 a year, with free use of a manse, the contrast is heightened. It is to be hoped that our church will never compel congregations to pay a minimum salary, for such compulsion is not Presbyterian. But it is also to be hoped that our church will never get to the place where it considers adequate such salaries as are now paid to ministers of self-supporting churches and to our missionaries. Salaries are given to ministers in order that they "may be free from worldly care and avocations," but at such a low scale no one can give his whole time and thought to the work of the ministry, however willing he may be to make every necessary sacrifice for the cause of Christ.

Unfortunately, during recent months even these salaries have not always been met in full. Since June there has been an average deficit of almost 25 per cent. in the home missionary salaries, and a smaller average deficit in the foreign missionary salaries. This means that, beside contributing all their time and energies to our church, beside skimping and scraping to make ends meet, these

home missionary families have been compelled to contribute an average of about \$75 of their salaries during these five months. To be sure, the committee hopes to pay these deficits at some future time, but meanwhile bills for the most urgent necessities of the missionaries go unpaid.

Sources of Encouragement

Up to this point the picture of the finances of the missions committees seems gloomy indeed. Were it not for the fact that the missionary finances are in a much better condition than they were a year ago, we could not but be discouraged. A year ago, in the period from April 1st (when the fiscal year begins) to October 31st, the home missionaries received four and three-quarters months' salary during the seven months, while this year they have received about five and a half months' salary for the same period. Last year, during these seven months, we received a total of about \$7,540 for home missions, while this year we have received about \$9,000, an increase of about 19 per cent. Last year our receipts for foreign missions for this period were about \$5,400, while this year we received about \$6,150 during the same period, an increase of about 14 per cent. Not only have the total sums increased, but also they have come from a considerably larger number of sources. Last year the Home Missions Committee received, in these seven months, 514 separate gifts; this year it received 611 separate gifts, a gain of about 19 per cent. Last year the Foreign Missions Committee received, in these same seven months, 323 separate gifts, while this year it has received a total of 501 separate gifts in the seven months ending October 31st. This is a truly remarkable gain of about 55 per cent. This year, for both committees, much less of the total received came from any one individual, but it has been made up by smaller gifts from more people—an excellent sign indeed.

These figures are encouraging, but even with our encouragement we must not forget that the missionaries are still in great need. Let us unitedly resolve that this need will be met during the coming months. The missionary enterprise is the necessary work of any church which regards the Bible as its rule of faith and practice; it is the necessary work of the

whole church. Let us not expect the missionaries to make all the sacrifices.

If each one who reads this will prayerfully ask himself whether he is bearing his just share of this financial burden, and then determine that immediately he will begin to bear it, the needs will be met. If everyone will honestly ask himself whether he is really sacrificing what may be considered necessities in order that the task may be carried on, unitedly we can aid the work of these servants of God in making them truly "free from worldly care and avocations." Make your contributions through your local church, or send them directly to the Committees on Home and Foreign Missions, 506 Schaff Building, Philadelphia.

Cena Plekenpol

ON NOVEMBER 7th Miss Cena Plekenpol, a member of the Calvary Presbyterian Church of Cedar Grove, Wisconsin, died at the age of 74. The unusual character of her Christian witness in the face of tremendous physical handicaps makes her loss to the Cedar Grove congregation and to the whole denomination a great one.

Burned, partially blinded and paralyzed in two accidents in her youth, she was told, when only 15 years old, that she would never again be well this side of the grave. Her answer then and throughout her life was always, "God's will be done." Friends who came to sympathize with her left instead with a deep blessing; her pastor, the Rev. John J. DeWaard, found in her a constant source of inspiration and encouragement.

Although unable to support herself because of her invalidism, and therefore relying on the generosity of friends, she always kept two pocket-books—one for the Lord's money, the other for her own. A tithe of all she received went into the first, and from it she gave to the church, its mission agencies and Westminster Seminary. And every morning she prayed for the ministers and missionaries of the church, for the seminary, and for THE PRESBYTERIAN GUARDIAN.

In the death of Cena Plekenpol The Orthodox Presbyterian Church has lost a beloved and faithful member, but the influence of her life and witness will survive for many years to come.

The Presbyterian Guardian

EDITORIAL

A New Kind of Radio Gag

THE freedom of the press has long been a cherished tradition of Americans, but the freedom of the air is a new and strange slogan that apparently means little to those in control of radio broadcasting. A few weeks ago the National Association of Broadcasters decided to refuse to sell radio time to any "spokesmen of controversial public issues." This decision was greeted with cheers by liberal religionists who spend their lives sidestepping controversy and who are hopeful that the new rule will eliminate that annoying and "divisive" kind of preaching which we know as conservative and Biblical Christianity, and to which their vaunted "tolerance" seldom extends. True, some of the cheers of the liberals arose from the realization that Father Coughlin would be permanently silenced by the new ruling. The decision means, also, that we need never again unwittingly find ourselves listening to "Judge" Rutherford, demagogue of Jehovah's Witnesses, or to spokesmen of the many strange cults that in the past have effectively used the air waves for propagandizing.

We might view the elimination of these purveyors of panaceas with considerable pleasure did we not realize the price that is being paid. That price is the sacrifice of the freedom of the air, which is inseparably connected with our cherished freedom of speech. The argument offered by the broadcasters that "free time" will adequately take care of "controversial issues" is a mere subterfuge. Free time, first of all, is radio time that has no commercial value, either because of the insignificance of the station or because the audience at that particular hour is too small to be of any practical use. Secondly, free time is only offered to persons of whom the station approves and, in most cases, whose

scripts have been submitted for consideration in advance. A large, popular appeal is one of the major requirements for so-called "sustaining" programs. Free time was unavailable for the late Dr. J. Gresham Machen, even in the uncensored years of 1934-37. Under the new ruling, with most of the larger stations under the protective wing of the modernist-dominated Federal Council of the Churches of Christ in America, Dr. Machen could not even buy radio time. A body-blow has been dealt to the entire cause of religious liberty.

It is not surprising, therefore, to find that Dr. Samuel McCrea Cavert, general secretary of the Federal Council, in a recent broadcast over Station WJZ, gave unqualified endorsement to the newly-adopted code. In referring to that portion of the ruling which declares that radio "may not be used to convey attacks upon

another's race or religion" but "should promote spiritual harmony and understanding," Dr. Cavert asserted oracularly that "the principle thus enunciated will be heartily endorsed by all religious groups whose aim it is to bring religious inspiration to the people."

Deploring the "virtual elimination of religion from the public schools" because of the "inability to discover a method by which religion could be inculcated in the schools without its being a divisive influence," Dr. Cavert rejoiced that "it is a distinct achievement of radio that it has been able to provide for a religious interpretation of life in a way that is spiritually unifying rather than divisive. The new code effectively safeguards this achievement and therefore deserves the gratitude of all who are concerned for the highest welfare of America." The air, Dr. Cavert seems to feel, has now been made safe for Modernism.

In addition to the new code's effect upon the broadcasting of the gospel, there is another factor that gives us grave concern.

Mr. Edgar Bill, the chairman of the Code Compliance Committee, flatly declares as one of the code's aims the barring of all debate on the question of American neutrality. In a much-publicized statement Mr. Bill declared that "while all Americans desire to stay out of war and to preserve neutrality, the methods of achieving and maintaining the same are matters automatically falling within the sphere of 'public controversial issues' and as such should be presented on free time and not sold." What unlimited power for propaganda has thus been placed in the hands of the radio czars! With what consummate ease could Washingtonian bureaucracies unleash for their own ends the propagandizing power of radio, secure in the knowledge that no answering voice could be raised in protest! And, should the administration wish it, how quickly could the cry of public sentiment against involvement in Europe's conflict be turned into a battle-song!

Behind the high-sounding aims of radio's first effective gag law there is a sinister undertone of threat—a present threat to our freedom of speech and a potential future threat to the very peace of our nation.

—T. R. B.

A Christmas Book

CHRISTMAS, a miscellany edited by Randolph E. Haugan. Augsburg Publishing House, Minneapolis, Minnesota. \$1.

FOR nine years editions of this unique contribution to the proper celebration of Christmas have warmed the hearts of children and grown-ups at the holiday season. Christmas articles, stories, verse and pictures pack the pages of a gorgeously printed and admirably edited volume. In Christian households at Christmas time, this book will undoubtedly delight the whole family, and turn their attention from the worldly and commercial aspects of most modern Christmases to the wonder of the manger bed. The art work of this amazing publishing venture is in itself worth the price of the book, and the stories for children are beautifully conceived and written.

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The Christian's Freedom from Sin

By WILLIAM E. WELMERS

Graduate Student at Westminster Theological Seminary

THE tender compassion of John's First Epistle is equalled only by the terrible thunder of much we read in that same letter. John is the disciple of love writing to his "little children"; yet nothing could be farther from the truth than to say that he tones down the sharp contrasts and the fearful authority which Modernists dislike in Paul's writings. With impressive simplicity and unequivocal positiveness, John says, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Again, "If we say that we have not sinned, we make him a liar, and his word is not in us." The antithesis between darkness and light, sin and righteousness, the world and the Christian, is nowhere more sharply drawn than it is in this tender epistle. "He that hath the Son hath the life: and he that hath not the Son of God hath not the life."

The Christian is vitally interested in such a contrast. That is what makes this brief epistle so intensely practical. John writes to give his little children an assured confidence, the fullness of joy. Again and again in the closing verses of the last chapter, John repeats the comforting phrase, "We know." "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and the evil one toucheth him not." And then, as if to bring this thought close to the heart of every reader, he adds, "We know that we are of God, and the whole world lieth in the evil one." We are of God; and that must surely mean that we do not sin, for whosoever is begotten of God sinneth not. The regenerate man is free from sin: "whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." John assures the Christian that he is God's own child, and that therefore he is no longer a sinner.

"We know." Many people say that they hope they are Christians, or that they try to be Christians; John simply says, "We know." The assurance of faith is normal and natural to the Christian. Just as sooner or later we

become aware of our physical existence in this life, the Christian also normally realizes that he lives in Christ. Whole-souled trust in Christ for salvation from the sin we have committed against God is the first act of the regenerated soul. If we trust in Him alone, and not in ourselves or any other mediator, then, according to John, we are truly *of God*. The Christian may be discouraged because of himself, but God is faithful. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Through His Word and Spirit, God assures us of our eternal sonship in Jesus Christ. Let him who doubts seek of the Lord, who is gracious and merciful, and He will give rest and calm and confidence. "We know that we are of God."

But, you say, if being of God means that I am no longer a sinner, that I cannot sin, then certainly I am not regenerated, for I sin daily. What does John mean—nay, what does God mean?—when he says that we are free from sin because of the new birth? Are we to believe that the Christian can actually attain to sinless perfection in this life?

As a matter of fact, John seems to go even farther than that. Whatever he means by being free from sin, certainly he does not confine that blessing to only a few "sanctified" or "separated" Christians. Whosoever is begotten of God sinneth not. *Every* Christian is free from sin. There are not two classes of Christians, victorious Christians and just ordinary Christians, spiritual and carnal. *Every* Christian is being sanctified, is separated, victorious, and spiritual. Then what is this blessing that we all have by virtue of our regeneration?

We are all familiar with the comforting doctrine that the Christian will ultimately be victorious over all sin, and will be glorified for eternity in sinless and spotless holiness. We cannot sin in such a way that we shall eternally perish. "Sin shall have no more dominion over you." The ocean's waves always bear driftwood to the shore, though that wood may be tossed

about and blown hither and thither until we despair of its ever being beached. So God's Spirit bears us on—howbeit not as senseless driftwood—until we finally reach perfect calm on the "other shore," in spite of our vicissitudes and torments on the way.

Even this blessed truth, however, is not the sum total of what John means when he says we are free from sin. He also means that that nature in us which is born of God, the regenerate nature, is absolutely perfect and cannot do any sin in any form. The new man which is created according to the image of Jesus Christ is a product of God's perfect handiwork, and it is stainlessly pure. Each regenerate person has two natures, the old man and the new man. The one sins, the other does not. "It is no longer I that do it, but sin that dwelleth in me." Far more pure than the pseudo-perfection of the so-called "separated" Christian, far more spotless than the semi-holiness of the self-styled "spiritual" saint, is the real and God-given sinlessness of every Christian's regenerate nature. Let us not be discouraged that we are not yet ready to claim that we have been victorious over all sin: every Christian is born of God, and he that is born of God doth not commit sin. The new man within us never does anything against God's command; never violates His law; is never selfish, never lustful, never touched with any spiritual infirmity. We know that we are of God!

In awful contrast to that exalting thought, John thunders that "the whole world lieth in the evil one." What conceit, some would say, that the Christian thus vaunts his own goodness and holiness over against the sinfulness of the world. That, they would hold, is the dreaded "holier than thou" attitude which is so unpopular among all men.

Yes, we are holier than the world. We are better than those who know not the Lord. Let us never try to conceal that. We have a sinless principle within us, and that new nature will someday conquer all sin in our hearts. But the world is bound in sin, chained by him who is the prince of the king-

dom of darkness. Words cannot make that contrast too complete. The human mind can never comprehend the infinite distance between the bondage of sin and the freedom of God's Son. Even the Christian who once was the slave of the most awful iniquity can never exaggerate the utter difference between that servitude and the glory of God's kingdom and righteousness.

Is that to make us conceited? Let us only look back at what God's Word says: "We know that we are *of God*." It is no credit to ourselves that we are free from the world and from sin. It is only of God's grace, that we might show forth the praises of Him who translated us out of darkness into His marvelous light. When we see the terrible heinousness of the sin in which the world helplessly lies, and then look at our own white robes of righteousness—yes, we have whereof to glory. But let us solemnly consider what another apostle tells us: "He that glorieth, let him glory *in the Lord*." We too were once in that bondage of sin; we too once lay without hope and without God in the world, in the clutches of Satan. It is not conceit, but the profoundest humility, to realize that we are free from sin, are perfect in principle and assured of final victory, simply because God has showed mercy to us. "Not unto us, O Lord, not unto us, but unto thy name give praise."

Shall we not, however, at best be over-confident, smug, and too easily satisfied, if we know that we cannot lose the battle with sin? That is not the attitude of Scripture. If we are saved by grace, how shall we be so ungrateful as to deny the Lord that bought us at so great a price? John anticipates no such self-confident complacency. He still warns against sin. No stronger case for our blessed state could be built up than he builds up in these last verses. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and the evil one toucheth him not. We know that we are of God, and the whole world lieth in the evil one. And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son, Jesus Christ. This is the true God and eternal life." Surely now the Christian will be assured of his salvation, confident of his eternal security,

thankful to God for His manifestation of grace. Certainly this is the fullness of joy, the assurance of which was the very purpose of the writing of this epistle. We rest in God, confident that He will keep us untouched and unharmed.

But we have not read all. The next and last sentence is perhaps, in point of time, the last which the Holy Spirit ever inspired. The aged disciple of love, the tender spiritual father, has written all this that our joy may be made full. And then he adds these surprising words: "Little children, guard yourselves from *idols*!" Idols, mind you! No matter how confident we are—and we should be con-

fidant—we must nevertheless guard ourselves from the most awful of sins, that of putting other gods before Him who has redeemed us! Our freedom from sin, our regeneration and transformation from the bondage of sin, are in order that we may glorify God and have none else before Him, that we may be holy, perfect as He is perfect.

Christian, thou dost live in God! Then *live* indeed! "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." "He that hath begun a good work in you is able to complete it unto the end."

Missionary Heroes of the Past

A Mission Study by the REV. ROBERT S. MARSDEN

XI. Charlemagne

THE most casual student of history will be greatly shocked to see listed among the "Missionary Heroes of the Past" Charlemagne, the founder of the Holy Roman Empire. Other men, more accurately described as "Missionary Heroes of the Past," might well have been used to characterize this period, but no understanding of the missionary development of Europe would be possible without a consideration of the mighty rôle which Charlemagne played in the spread of Christianity. It need hardly be said that Charlemagne was not a "missionary hero," and Charlemagne's methods indeed may well be used as an illustration of how the missionary enterprise should *not* be carried on, but the ultimate results of his Christianizing efforts cannot be ignored.

It is to the conversion of the Saxons in parts of Germany that we shall refer, in this study, in gauging the influence of Charlemagne. The Saxons in parts of Germany were among the fiercest of pagans, inhabiting a wooded section about Brunswick and Westphalia. Their brethren had been peaceably converted in Britain many years before. It was in the latter part of the eighth century that Charlemagne set out to conquer these Saxons of Germany. Charlemagne had the ambition to unite all the peoples of Europe in one great empire and one communion with Rome. His

conception of a medieval totalitarian state differed little from that of modern dictators, for to achieve national unity he sought to bring even the thoughts of individuals into subservience to the State. He sought to conquer and to convert at the edge of the sword, and he was successful in his enterprise.

The philosophy behind his bloody mission was that he was an instrument in the hands of God to bring all the world into the fold of Christ or, rather, into the fold of the Romish Church. With him the chief end of man was to convert sinners, and to accomplish that end he was ready to use any necessary means. The record of broken treaties and shocking cruelties in the name of the church fills one with horror. It is rather well to remind ourselves that there are many earnest Christians in our day who share with Charlemagne this philosophy of Christianity—that a Christian's chief end is to bring sinners unto Christ and that the method used is of little consequence. To be sure, of course, no Christians in our day would go to the length that Charlemagne went in making converts, for at the basis of Charlemagne's actions was an utterly false conception of what conversion is. He believed that people became Christians by submitting to water baptism, and regarded baptism of converts as effecting their salvation. But he held, in common with many modern Chris-

tians, the notion that the means were justified by the good accomplished. It is hardly necessary to remind ourselves that "the chief end of man is to glorify God, and to enjoy Him forever." Evil methods of accomplishing good results are themselves sinful and God's wrath must be visited against sin even when committed in a "good" cause.

Charlemagne, of course, was a creature of his age. On one occasion, for instance, when he gave 4500 Saxon captives the choice of submitting to baptism or being massacred, and then proceeded to massacre them in one day, he felt that he was doing God's will in destroying His enemies. With him, all wars were holy wars and he and God were allies. He was superstitious, as was practically everyone of his time. A very early biography, presumably by Turpin, Archbishop of Rheims, a contemporary, records on one occasion ". . . and the night before the battle, Charles made fervent intercession to God to show him which of his people would die in the battle on the morrow. And there was revealed to him a red sign in the shape of a cross of crucifixion on the shoulders of the people who were to fall. And when Charles saw that sign on those people he locked them up in his chapel to avoid death for them in the battle."

It took Charlemagne 33 years of almost constant warfare to subdue the warlike Saxons. They hated Christianity as represented by Rome, and they hated the tithe that was imposed upon them for the support of the church, but one by one the chieftains were either destroyed or brought to baptism.

It is well that we are able to record that Charlemagne's conquests were followed by those of many sincere missionaries. They deplored his bloody method and some of the boldest of them told Charlemagne his errors. One letter among a number written to Charlemagne by a Saxon, Alcuin, is worth quoting, for it shows an understanding of Christianity which none of Charlemagne's conquests could reveal. He wrote to Charlemagne, reproving him for his missionary methods: "Faith must be accepted voluntarily, and cannot be enforced. A man must be drawn to it, he cannot be compelled to accept it; you may drive men to baptism, but you cannot make them take a single

step toward religion. Therefore it is that those who would evangelize the heathen should address them prudently and temperately, for the Lord knows the hearts of His chosen ones and opens them to understand His Word."

It was under missionaries such as this that the Saxons became among

the most genuinely devoted of all peoples converted to Christianity. Seeds of their independent spirit lived through centuries of Roman domination, and we must remind ourselves that seven centuries later it was a Saxon monk, Martin Luther, who was in the vanguard of the Protestant Reformation.

The Young People's Page

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

By EDWARD J. YOUNG and JOHN P. CLELLAND

Messianic Prophecies

DECEMBER 17th

The Servant of the Lord

OUR study of messianic prophecy has revealed the fact that the Old Testament pictures the coming Redeemer as executing the offices both of prophet and of king. It also pictures Him as executing the office of a priest. This is clearly taught, for example, in the book of Isaiah.

In this book there are four great passages which treat of the Servant of the Lord. It is the present writer's conviction that this Servant is the Messiah. Of these four passages the one which speaks clearly of the Servant as fulfilling priestly functions is Isaiah 52:13 to 53:12. This passage tells us of the great struggle in which the serpent's head is to be bruised.

Due to the limits of our space we can consider only verse 5 of chapter 53. Preceding verses pictured the Messiah as a "man of sorrows and acquainted with grief" (v. 3). This was due to the fact that He was "laden with our griefs and bore our sorrows" (v. 4). In verse 5 we are clearly told that He suffered in our place.

Let us seek to paraphrase the thought of this verse: Because of our transgression of God's law, He, Jehovah's Servant, was put to death. Our iniquities caused Him to be beaten with many stripes. We were in desperate need of peace with God. Our transgressions and iniquities and our fall in Adam had incurred God's disfavor and wrath. In order that there be peace with God and His wrath averted, there must be chastisement. Peace with God could be procured by chastisement and by that alone. As a matter of fact, there was chastise-

ment, and it did procure our peace with God. This chastisement was not placed upon us, however, but upon Him. Because this is so, we have peace with God. Could there be a clearer statement of the doctrine of substitutionary atonement?

QUESTIONS: 1. How did the Messiah secure our salvation? 2. How did the Messiah bruise the serpent's head?

DECEMBER 24th

The Fullness of Time

One of the greatest calamities that befell God's people was the Babylonian captivity. In this captivity they lost their temple and land. But they did not lose God. Although they were far from the promised land, God did not forget His people or His promises. He sent to them His prophets, such as Ezekiel and Daniel, who reminded them of His faithfulness and power.

Perhaps among the exiles there were those who wondered when God would fulfill His promise and redeem His people. To such a question the prophet Daniel offers a clear answer (Daniel 9:24). His prophecy of the 70 weeks points to the time when right relationship between God and man should be restored.

Let us paraphrase Daniel's thought: There are to be 70 weeks until the Messiah appears. A week is generally thought to be a period of seven years. Seventy such periods would be 490 years. This determined period would begin with a command to restore and to rebuild Jerusalem (possibly a command of Cyrus, 536 B.C., or of Artaxerxes, 457 B.C.).

There will be 70 weeks until the transgression is finished, until an end is made of sins and until reconciliation for iniquity is made. Three dif-

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BEGINNING with the issue of January 10th *The Presbyterian Guardian* will become a semi-monthly magazine, published on the 10th and 25th of each month. The publishers believe that, in taking this forward step, they will be supported by the prayers and gifts of the members and friends of The Orthodox Presbyterian Church, and that this new policy of the *Guardian* will prove a rich blessing to the entire movement.



Beginning with the first issue of January and continuing in one issue of every month throughout the entire year, the *Guardian* will publish a series of sermons by the late Dr. J. Gresham Machen. Eleven of these twelve masterful addresses were preached by Dr. Machen over the radio during the Westminster Seminary Hour in the fall of 1936, just prior to his death. None of the radio sermons has ever before been published. In them Dr. Machen deals with such great themes as: What Is Christian Doctrine?, Christ as Prophet, Priest and King, Christ Our

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ferent words are used to denote sin, namely, transgression, sins, iniquity. In other words, the breach between man and God which sin had caused is now to be healed. This is to be done by the appearance of the Messiah and by His being cut off by death.

We are also told that there will be 70 weeks until everlasting righteousness is brought in. This righteousness, or state of rightness with God, is of everlasting duration. Likewise, vision and prophecy are to be sealed up, and we know in fact that with the appearance of the great Prophet, Jesus Christ, the Old Testament institution of prophecy did come to an end. Lastly, the Most Holy will be anointed. These words, we believe, speak of Him to come who is truly most holy, and who is truly the Messiah, the Anointed of the Lord. "He comes to make His blessings flow far as the curse is found."

DECEMBER 31st

The Sun of Righteousness

The last of the prophecies of the Messiah is found in Malachi 4:2. It was probably uttered after the building and dedication of the second temple, and at a time when wickedness was prevalent in the land. The prophecy is for the benefit of those who fear God's name. For them one shall appear who shall be the source and fountain of righteousness. He shall be called the Sun of Righteousness.

In contrast to the wickedness then present the one to come will bring righteousness. We are inclined to think that the word means more than righteousness considered as a quality or attribute. It would seem to include also a state of rightness with God, or of peace with God.

As the morning sun rises and spreads its winged beams far in all directions, so will this Sun arise, and in His wings there will be healing. In the Old Testament sin is sometimes conceived of as a malady, and salvation therefrom as healing. The presence of the Sun of Righteousness means, therefore, salvation for those that fear God's name. This is, in reality, just another way of saying that when the Sun of Righteousness arises, the serpent's head will be bruised, and God will be reconciled to His people.

In this little series of studies we have been discussing Messianic prophecies. The question now arises, Have

these prophecies been fulfilled? Have these promises been kept? Has the serpent's head been bruised? Have the bars fallen from heaven's wide portal? The answer to all these questions is a glorious affirmative. God has shown Himself faithful in the sending of the Messiah. This Messiah is Jesus. When we call Him Christ, we are simply calling Him Messiah. He bruised the serpent's head, He is the Lion of the tribe of Judah, the Sceptre out of Israel, the King who reigns in righteousness, the Son of the Virgin, the one who bore chastisement that we might have peace, who finished the transgression, made an end of sins, made reconciliation for iniquity and brought in everlasting righteousness. He is the Sun of Righteousness, and in His wings there is healing. Reader, believest thou this?

—EDWARD J. YOUNG

Why We Are Presbyterians

(In this series we shall compare our faith with the teachings of other churches, that we may see the errors of other creeds and the Scriptural truth, as we believe, of our creed.)

JANUARY 7th

Why Not Roman Catholics?

PRESBYTERIANS find their authority in the Bible. It is their rule of faith and life, telling them what to believe and how to live. Roman Catholics find their authority in the church, and they are bound to believe and obey what the church commands.

We believe in the right of private judgment, that each man must interpret the Bible for himself under the guidance of the Holy Spirit. Romanists believe that the common people cannot understand the Scriptures and the church must interpret them for them.

We believe that God deals directly with each individual, giving His grace and the guidance of the Spirit. They believe that all grace comes through the church, so that apart from the sacraments of the Roman Catholic Church there is no grace.

We believe that all Christians are priests having direct access to God through Christ. They believe that the priests are a special class who mediate between the people and God.

We believe that we are saved by grace alone, through faith. Works done either before or after salvation

do not constitute merit with God. They believe that we are saved by faith in Christ *plus* our good works. The good deeds of saints win divine approval and aid in salvation.

We believe that the Lord's Supper is a memorial of the finished work of Christ; that Christ is spiritually present and that we feed on Him by faith. They believe that the Mass is a new sacrifice of Christ for our sins; that the elements are changed into the body and blood of Christ and are to be adored as such.

We believe that Christ is the only mediator between God and man. They believe that we may pray to the Virgin and the saints who will intercede for us.

Seek Scriptural warrant in each case for our position.

January 14th

Why Not Modernists?

Presbyterians believe that the Bible is the infallible Word of God, that God so inspired the writers as to keep them from error. Therefore, the Bible is true and binding for all time. Modernists believe that there are mistakes in the Bible, that the writers were good men but children of their age and subject to error. Therefore, some of the teachings of the Bible cannot be accepted today.

We believe that God is the sovereign creator and preserver of the universe. They believe that God is not sovereign, but is limited by both the world and man; that He did not create the world but is, in some way, to be thought of as part of the world; that He, with man, is striving for the ultimate triumph of righteousness.

We believe that Christ is the Second Person of the Trinity who became man, being born of the Virgin Mary; He lived a perfect life; He was raised the third day from the dead and is now in heaven. They believe that Christ is only a great and good man, the son of Mary and Joseph. He taught us how to live and we should follow His example. His spirit triumphed over death but His body is still in the grave.

We believe that man is dead in sin and under the wrath of God. They believe that man is inherently good and the child of God.

We believe that the salvation of the individual is primary. They believe that the improvement of society is primary.

We believe that on the cross Christ offered Himself a sacrifice to satisfy divine justice and reconcile us to God. They believe that on the cross Christ merely showed how much He loved us.

We believe that God worked miracles as recorded in the Bible. They believe that miracles are contrary to natural law and therefore reject them.

Is there any halfway position between the two points of view here set forth?

Seek Scriptural warrant in each case for our position.

—JOHN P. CLELLAND

Westminster Student Life

By WILLIAM A. MUIR

Class of '41

TYPICAL of the most important feature of student life at Westminster—the study and proclamation of the Word of God—are the activities of Yune Sun Park, graduate student from Pyeng Yang Theological Seminary, Korea. Mr. Park's activities consist of the exposition of the Word of God through the medium of the pulpit, through the translation of Reformed works and the writing of critical and devotional commentaries on the Scriptures for the edification of Korean students and pastors.

Since October, 1938, Mr. Park has preached every other Sunday, has carried a graduate seminary course, and has written commentaries on the books of I and II Thessalonians, Colossians and Joel. In addition, he has translated Dr. Van Til's syllabus of Apologetics into Korean for the benefit of Korean pastors and students. This work was undertaken with the conviction that Dr. Van Til's system "presents the true view of Christian Theism in such a way that it gives one a more firm basis for historical orthodoxy." Mr. Park has testified that "Dr. Van Til's book not only imparted to me an intellectual knowledge of the truth, but enslaved my whole soul to the Absolute God." It is his desire to place this system at the disposal of every Korean Christian as an adequate defense of the Christian faith.

Orthodox before he came to Westminster, Mr. Park found himself strengthened in his orthodoxy by the positive note in Westminster Seminary teaching. Because of it he has

come to believe that the Reformed Faith is the only tenable and true system of Christian belief. With that conviction, he is proceeding in his vital work of proclaiming the Word

of God from the pulpit, through his translation work, and through his commentaries, thus typifying the most important phase of the student life at Westminster Seminary.

Orthodox Presbyterian Church News

Presbytery of Wisconsin

ON MONDAY, November 6th, the presbytery met at Oostburg for the purpose of examining Mr. William Gray, recent Westminster Seminary graduate, for ordination. Mr. Gray was ordained as an evangelist in the evening service held in Bethel Church. Ministers taking part in the service were: John J. DeWaard, Oscar Holkeboer, David Freeman, Henry W. Coray and Leland C. Jorgensen; Mr. Melvin Nonhof also participated in the service. Mr. Gray has accepted the call to the pastorate of the Congregational church of Roscommon, Michigan.

The churches of Cedar Grove, Oostburg and Milwaukee have recently been blessed by the special ministry of the Rev. Henry W. Coray and the Rev. David Freeman, who addressed meetings in all three churches. Throughout the week of November 5th a special missionary conference was held in Cedar Grove and Oostburg, and Mr. Coray and Mr. Freeman also had opportunities to speak over the radio and in the public schools.

First Church, Waterloo, Iowa: On November 12th the guest preacher was the Rev. David Freeman, who spoke to the congregation on the present Jewish situation. Mr. Freeman also addressed a public meeting at the Y. M. C. A. in Waterloo, which was attended by a number of Jews. These showed a special interest by coming to Mr. Freeman after the meeting and encouraging him to continue his work among their people. Two other meetings were addressed by Mr. Freeman, one a group of women affiliated with different churches and meeting weekly for Bible study, and

the other a Youth Bible Conference sponsored by Christian Reformed Churches in the vicinity of Wellsburg, Iowa.

Old Stockbridge Church, Gresham: The children have returned from the cherry orchards and potato fields for their regular instruction in the week-day church school. During the summer, vacation Bible school classes were conducted by the Rev. and Mrs. John Davies, but not all of the children could be reached. In less than a month's time Mr. and Mrs. Davies travelled over 1200 miles conducting Bible schools in the forest with the Menominee Indian children. The children have now returned to the Roman Catholic boarding schools in the villages, but two young people, who for two years have been faithful in their attendance at Catechism class, have been received into the communion of the church. Services on Wednesday nights have been started at another Stockbridge Indian community. Prayer meeting is held on Tuesday evenings, and on Friday nights the young people meet for Catechism study. On Thursday afternoons Mrs. Davies con-

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ducts the Women's Prayer Circle. The gospel meetings among the pagan Menominee Indians are conducted in the cabins in the forest or in dwellings in the village of Neopit.

Presbytery of New Jersey

FAITH Church, *Pittsgrove*: At both services on Sunday, October 22nd, the congregation enjoyed the ministry of the Rev. Professor R. B. Kuiper. At the morning service, attended by about 70 persons, Professor Kuiper baptized the pastor's infant daughter, Susan Lida Cooper. . . . The church fellowship supper, held October 26th, was attended by nearly 60 people and addressed by the Rev. and Mrs. Roy Brill of the Africa Inland Mission.

Calvary Church, Bridgeton: Week-day Bible clubs for the children have been organized for three age-groups: 7-12 years, 13-17 years, and 18 years and over. The girls and boys meet separately, and the teaching material varies for the different groups. The youngest are studying "Doctrinal Studies in the Old Testament," by Goulooze; and other groups are using a combination of studies in Christian Evidences and Eschatology. Wholesome games follow the study periods. A club for young married couples has also been organized, meeting once a month and attracting some who do not attend the church services. The purpose of all these organizations is to reach more young people and to point them to a saving faith in the Lord Jesus. A Catechism class, meeting every Sunday afternoon, is also giving the youth of the church a solid foundation for the years to come.

Grace Church, Trenton: At a recent congregational meeting a Committee on Incorporation was appointed and the Building Fund Committee instructed to investigate further the possibilities of the purchase of the church property and the securing of a loan. . . . The first anniversary will be held from December 8th to 10th, with the Rev. Henry W. Coray addressing a week-end of meetings. . . . A girl's club, under the direction of Mrs. Leslie A. Dunn and with the assistance of the Misses Helen and Jane Watters, meets each week for Bible study and handwork. About 25 girls are attending regularly.

Calvary Church, Ringoes: The young people of this church are kept busy with services at regular intervals in the Flemington Jail and in the

Mercer County Work Farm. Also, they conduct an afternoon radio broadcast at 4.45 on the first Saturday of each month, over Station WTNJ, Trenton. The church also sponsors a regular Tuesday morning broadcast over the same station, at 8.45, known as the Calvary Church Hour. The pastor, the Rev. Bruce Wideman, preaches at that broadcast.

Covenant Church, Orange: The church celebrated its third anniversary on October 29th, with one of the most encouraging days in its brief history. The auditorium was filled at both services to hear the Rev. Henry W. Coray, who was the guest preacher. Six new members were added to the church, which has doubled its membership in its three years of existence. Preceding the anniversary Sunday, a well-attended missionary conference was addressed by Mr. Coray. In addition, he spoke at a Youth Conference banquet at the Y. M. C. A. of Orange and was enthusiastically received by a capacity crowd of 210 persons. He also addressed the Christian Businessmen's Luncheon in New York City.

Presbytery of California

BEVERLY Church, *East Los Angeles*: On Sunday, November 19th, the Alpha Gamma Omega Christian Fraternity, of the University of California at Los Angeles, conducted the evening service. Ten of the 20 members of this organization expect to enter the ministry and two of them plan to study at Westminster Seminary next year. Several of the pastors of The Orthodox Presbyterian Church, including the Rev. Dwight L. Poundstone of the Beverly Church, are alumni of this Christian fraternity.

Covenant Church, Berkeley: The congregation is hoping soon to find a church home that will be more adequate than its present meeting place. . . . The young people of the church, together with those of the Old Westminster Church of which the Rev. Robert L. Atwell is pastor, planned an over-night camping trip for November 18th.

Old Westminster Church, San Francisco: Attendance at Sunday school and morning worship services has doubled during the first month of the pastorate of the Rev. Robert L. Atwell, and an evening service with about 35 attending has been inaugurated. An interest has been shown in receiving and studying the doctrines

of the Reformed Faith.

Westminster Church, Bend, Oregon: On Tuesday, October 24th, the church celebrated its third birthday. After dinner, a devotional service was conducted by the pastor, the Rev. Glenn R. Coie, followed by an evening of fellowship. There were 135 persons in attendance. . . . The first 15 minutes of each mid-week service is now being devoted to the study of the Shorter Catechism.

Dr. Donald K. Blackie, a member of this presbytery and pastor of the First Congregational Church of Escondido (where years ago the late Dr. Frank H. Stevenson accepted Christ as his Saviour), reports that, on November 5th, six covenant children received the sacrament of baptism, seven others were baptized on confession of faith, and 21 more were received as members. . . . Dr. W. Harlee Bordeaux has accepted a call to the pastorate of the Calvary Church of El Segundo. He will be installed on December 8th.

Presbytery of Philadelphia

CALVARY Church, *Willow Grove*: During the first two months in the new church building, average attendance at the morning services has been 225, which is a notable increase over former attendance. A special offering for home missions was received at the Thanksgiving Day service to climax the observance of November as missionary month.

Knox Church, Washington, D. C.: The Rev. Henry D. Phillips is happy to report that two new members united with the church at the communion service held on November 5th.

Gethsemane Church, Philadelphia: The members are remodelling and redecorating the newly-acquired property, giving freely of their labor and materials. Presbyterian hymnals have recently been purchased.

Kirkwood Church, Kirkwood: The congregation rejoices in the granting of a charter by the Commonwealth. The insertion of the word "Orthodox" in the name apparently removed the objection that was recently made by persons purporting to represent the Presbyterian Church in the U.S.A. . . . The Berean Missionary Society demonstrated its activity and interest in the missionaries of the denomination by its October offering of \$30 to the missions committees. . . . During the latter part of November special

evangelistic services were conducted by the Rev. Marcellus Kik of Montreal, Canada.

Redeemer Church, Philadelphia: Dr. Robert Strong of Willow Grove conducted a special meeting in observance of the Day of Prayer. A special offering for the building fund was received. A recent guest preacher was the Rev. Alonzo D. Hitchcock of Peru, a missionary under the Independent Board. Mrs. Hitchcock, who with her son David is a member of the Redeemer Church, will speak to the missionary society at 1202 Allengrove Street on December 20th. The Machen League recently heard Mr. John Kim, a student at Westminster Seminary, speak on the subject, "Christianity in the Far East." . . . The Rev. Charles G. Schaufele, pastor of the church, reports that the Sunday school attendance is double that of last year.

Covenant Church, Pittsburgh: Special meetings conducted by the Rev. David Freeman have resulted in blessing for the church. The Sunday school continues to grow and it is expected that several adults will soon unite with the church.

Eastlake Church, Wilmington: A semi-annual fellowship supper was recently held with about 175 in attendance. At the morning worship services the pastor, the Rev. John P. Clelland, is now preaching a series of sermons on the Epistle to the Romans. A special service was held on Thanksgiving morning at 7 o'clock.

At a meeting of presbytery held on Monday, November 20th, at the Calvary Church of Willow Grove, Mr. Edward Heerema, spiritual advisor of the Christian Sanatorium at Goffle Hill, near Paterson, New Jersey, was ordained as an evangelist. Prayer was offered by the Rev. Cary N. Weisiger, the constitutional questions were propounded by the moderator, the Rev. Henry W. Coray, and the charge to Mr. Heerema was delivered by the Rev. Professor R. B. Kuiper.

Arrangements were also made for the installation on November 28th of the Rev. Kelly G. Tucker as pastor of the Valley Forge Church, Norristown, Pennsylvania.

Presbytery of New York and New England

AT THE meeting of the presbytery held on October 19th and 20th at Westminster Seminary, the Rev.

Bruce Coie was received by letter of transfer from the Presbytery of New Jersey, and the group to which Mr. Coie has been ministering at Franklin Square, Long Island, was received as a particular congregation of The Orthodox Presbyterian Church. This congregation of 20 charter members has chosen Mr. Russell Hoskins, Mr. Robert Wallace and Mr. John Hughes to serve as ruling elders. Mr. Coie also reported that the Sunday school had approximately doubled its enrollment during the autumn months, due to a recent influx of new families in the community and to the completion of a house-to-house canvass. Mr. Everett Bean, now a student at Westminster Seminary and a member of the Calvin Church of New Haven, Connecticut, was received under care of the presbytery.

Second Parish Church, Portland, Maine: The suit brought by members of the Presbyterian Church in the U.S.A. in an attempt to recover the property of this church was expected to be heard before the U. S. District Court in Portland on the 27th of November. . . . Members of the church are canvassing the area which they serve in an effort to secure new pupils for the Sunday school. A pamphlet has been prepared especially for this work and those active in the Sunday school have coöperated to make the canvass a success. Attendance at the Sunday school has been increasing during the past few months.

Calvary Church, Schenectady: One new member was received on Sunday, November 12th, and a number of visitors from the new neighborhood in which the church is located are attending the services. The pastor, the Rev. Raymond M. Meiners, recently exchanged pulpits with the Rev. Henry D. Phillips of Knox Church, Washington, D. C. . . . A special Day of Prayer was held on November 22nd, and the service of Thanksgiving on the following morning. . . . It is expected that a women's missionary society will be started soon. A Bible class for women in the community has already been organized by Mrs. Meiners.

Calvary Church, Worcester: Mr. Meiners and the Schenectady congregation are continuing to coöperate with the work in Worcester during the prolonged illness of the pastor, the Rev. John C. Rankin. Worcester is about 1200 feet higher than Schenec-

tady and, during the winter, presents some difficulties in transportation for Mr. Meiners and his helpers. "God is beginning to stir hearts in Worcester," said Mr. Meiners, "and we praise Him for this effect of the gospel. Young people particularly are being drawn to the Lord through the lives of His children there. We are planning on spending a few days soon in doing pastoral work there among members of the congregation and others."

Presbytery of the Dakotas

AT A special meeting of the presbytery at Bancroft, South Dakota on November 14th, a call was presented to and accepted by the Rev. Walter J. Magee from the churches at Alexandria and Bridgewater, left

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vacant when the Rev. Jack Zandstra assumed the work at Harrisville, Pennsylvania. Mr. Magee's former church at Hamill, South Dakota, will be served by Mr. Melvin Nonhof, who was graduated last year from Westminster Seminary.

The department of the Board of National Missions of the Presbyterian Church in the U.S.A. which is in charge of matters of church erection showed a most generous spirit in dealing with the matter of the property of the church at Leith, North Dakota, whose pastor is the Rev. Samuel J. Allen. That department said, in effect, that it did not wish to impose any hardships on the present congregation but that it must collect the amount that was borrowed to build the church. This represented the sum of \$700, with interest at 6 per cent. from 1913 to the present. The authorities agreed to accept seven annual payments of \$100 each, and to forego the collection of interest if

the payments were made promptly.

The Children's Missionary Band provided the singing for the Orthodox Presbyterian Hour over radio station KGCD of Mandan, North Dakota on November 5th. There were 28 children who participated in this service.

PHILADELPHIA PRESBYTERIAL HOLDS SESSION IN DELAWARE

THE Philadelphia Women's Presbyterial of The Orthodox Presbyterian Church met in its third semi-annual session on November 3rd at the Eastlake Church of Wilmington, Delaware. More than 100 women attended from the various churches of Philadelphia Presbytery. Delegates were present for the first time from St. Andrew's Church, Baltimore, the

Calvary Church of Middletown, Pennsylvania, and the Atonement Presbyterian Church, Philadelphia.

During the morning business session, action was taken to give the balance in the treasury, amounting to \$70, to the Committees on Home and Foreign Missions of The Orthodox Presbyterian Church, to be distributed according to the need. Two new members were elected to the executive board, Mrs. William Ferguson of Kirkwood and Mrs. Edward J. Young of Willow Grove.

A round table discussion of books and mission study material was conducted by Mrs. Murray Forst Thompson of Calvary Church, Germantown. Mrs. Thompson warned the missionary societies against the false and unscriptural views presented by many books designed for mission study. She stated that there are few, if any, books of missionary methods and principles based upon the Reformed Faith. For biographical study Mrs. Thompson recommended "Robert Moffat of Kuruman," by Deane.

"Suggested Programs for Missionary Societies" was the topic of the discussion led by Mrs. Young. In support of her contention that programs should be informative and should convince of the missionary need, Mrs. Young outlined various series of topics and suggested valuable source material.

During the afternoon session, the Rev. Robert S. Marsden of the missions committees of the denomination answered the question, "Why Home Missions?", and told of recent activities among the missionaries, both in church extension and in ministry to the underprivileged.

Mr. Robert E. Nicholas, recently-appointed field secretary of The League of Evangelical Students, briefly outlined the origin, platform, and work of that organization.

Both the spiritual tone and social atmosphere of the meetings were in keeping with the messages. Devotions at the morning session were led by Mrs. J. Irvin Griffith of Kirkwood. In the afternoon Mrs. C. A. Richardson of Willow Grove read and commented on the 15th chapter of John. It was agreed that the able direction of Mrs. R. B. Kuiper, president of the presbyterial, and the hearty cooperation of the member societies combined to make an interesting and beneficial meeting.



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UNION NOT EXPECTED SOON BY EPISCOPAL COMMISSION

ORGANIC union of the Presbyterian Church in the U.S.A. and the Protestant Episcopal Church will "inevitably take many years," according to a statement issued in New York by the Episcopal Church's Commission on Approaches to Unity, following its recent meeting in St. Louis with the corresponding body of the Presbyterian Church in the U.S.A.

"The Commission," said the statement, "is not trying to press the Church into action. It is unanimous in believing that no such goal as organic union with the Presbyterians can be achieved in a short period of time."

The statement, in referring to the widespread discussion of the proposed concordat submitted to both churches for study, declares that "the discussion which has taken place has been of real service and will continue to be. But this belief in the value of the discussion on the concordat does not carry with it the advocacy of the proposed concordat as a whole nor of any particular provision in it by every member of the Commission. Indeed, some oppose it entirely.

"While the proposed concordat has received the largest measure of attention," the statement added, "the Commission would regret it if this discussion should obscure the importance of other features. All those proposals which deepen understanding, promote fellowship, and are educational in character, are vitally important, as is the consideration of other practical plans, such as that of dual membership."

Under the dual membership plan, which was offered as a substitute for the proposed concordat at a recent meeting of the Protestant Episcopal Province of New York and New Jersey, Presbyterians would "acquire full membership in the Episcopal Church in the usual way of confirmation," and the clergy "by subsequent ordination to the diaconate and the priesthood." In the same way "full membership in the Presbyterian Church would be offered Episcopalians by the usual profession of faith and for the clergy by the usual steps of the licentiate and ordination as elders."

ESSAY CONTEST TO BE HELD BY MACHEN LEAGUE

WHEN I am a Presbyterian" is the subject of an essay contest sponsored by the Machen League of Philadelphia Presbytery.

The purpose of the contest is to encourage young people to think more seriously about the reasons for their faith, so that they may become more intelligent Christians. All members of the Machen League are eligible to submit essays. The contest will close on April 15th, and the results will be announced at the May rally. First prize will be a week at the Quarryville Bible Conference, with all expenses paid; second prize, the winner's choice of any of the books by Dr. J. Gresham Machen; and the third, a year's subscription to THE PRESBYTERIAN GUARDIAN.

About 200 people were present at the fall rally of the League, held at the Kirkwood Orthodox Presbyterian Church on Saturday, October 21st. The Rev. Cary N. Weisiger was the speaker at the afternoon meeting, and the Rev. John Skilton addressed the evening session. Emphasis was placed on missionary endeavor at both serv-

ices. A Bible Quiz was conducted by the Rev. Charles G. Schaufefe.

The winter rally of the Machen League will be held at the Calvary Orthodox Presbyterian Church of Willow Grove on Saturday, January 20th.



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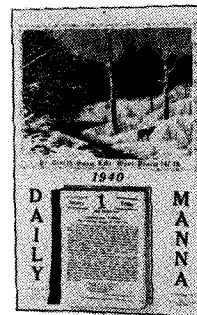
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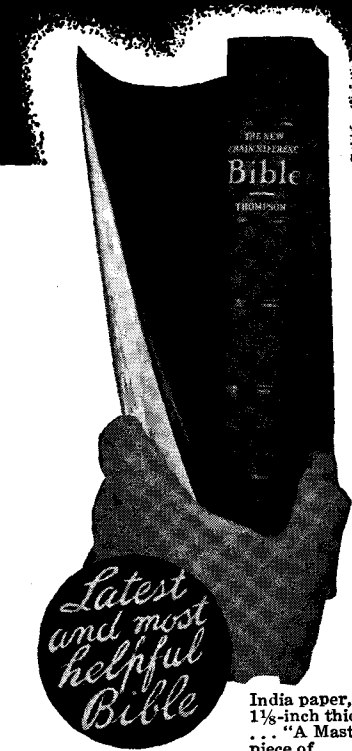
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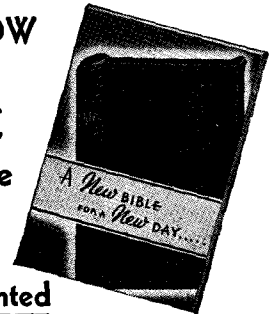
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