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## The Bible Doctrine of the Separated Life

A Study of Basic Principles

By the REV. JOHANNES G. VOS

**T**HE question of the separated life is a very important one, not only because it is a practical question which must be faced by every thoughtful Christian, but also because of the doctrinal ramifications that it has. Insistence upon the obligation to live what is called "the separated life" is very prevalent in some circles of earnest Christians today. The details of the separation demanded vary greatly; practices which are tolerated by some groups are denounced by others as inconsistent with Christian duty and fellowship, and *vice versa*. In general, "the separated life," as the term is commonly used, may be understood to be a life which is separated not only from what can be proved by Scripture to be sinful, but also from various other practices which may be indifferent in themselves; and this separation is regarded as binding on the conscience of the Christian, and is sometimes made a term or condition of ecclesiastical or even of Christian fellowship.

This problem is far more important than is at first apparent. It is far more important than the mere question whether Christians ought to participate in or to abstain from certain particular kinds of conduct. Other problems of the greatest importance are involved. If we give a wrong answer to the question, "What is the Bible doctrine of the separated life?" we are certain to fall into serious errors in other doctrines. Using the term "separated life" in the Biblical, not the popular, sense, we may say that the separated life is an ethical

implication of the covenant of grace and is related to the doctrine of sanctification as the latter deals with the nature and place of good works in the Christian life. The other doctrines which are involved in the question of the separated life are: (1) Christian liberty in the use of things indifferent; (2) liberty of conscience from the commandments of men; (3) the sufficiency of Scripture as the standard of faith and conduct; (4) the nature and limits of the authority of the Christian church. The purpose of the present paper is to set forth the teaching of Scripture concerning the separated life, and then to show how erroneous teaching about the separated life affects the four doctrines enumerated above.

### I. Separation from Sin

Separation from sin is required of the Christian by the covenant of grace. The conditions of the covenant of grace are repentance and faith. The repentance which contemplates continuance in sin is not true repentance but a mere feigned or hypocritical repentance. When a particular course of conduct is demonstrated to be sinful, that is, contrary to the moral law of God, then separation from such conduct is required of the Christian by God himself. The moral law of God binds all of Adam's posterity to personal, entire, exact and perpetual obedience (*Westminster Confession of Faith*, XIX, 1). That God requires separation from sin is the

consistent teaching of all Scripture. Romans 6:1-2 may be cited as an example:

*What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein?*

That the Christian may continue in sin in order that grace may abound is Antinomianism, which is one of the most harmful of all heresies. We may confidently assert that Scripture requires the separated life, in the sense of separation from sinful conduct, of every Christian—indeed, of every human being.

## II. Separation from Occasions of Temptation to Sin

The Christian is required to separate not merely from sin itself but also from known occasions of temptation to sin. It is not a sin to be tempted; the Lord Jesus Christ was tempted by the devil, yet He was wholly without sin. It is, however, a sin deliberately to place ourselves in the path of temptation to sin. In the Lord's Prayer we use the petition, "Lead us not into temptation." Concerning this the *Larger Catechism*, No. 195, states:

"... that we, even after the pardon of our sins, by reason of our corruption, weakness, and want of watchfulness, are not only subject to be tempted, and forward to expose ourselves unto temptations; but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them."

Christians are here said to be forward to expose themselves unto temptations, and doubtless this forwardness is itself sinful, inasmuch as it proceeds from our corruption of nature. Christians, therefore, instead of being forward in exposing themselves to temptations to sin, ought to separate themselves from such temptations and those things which are known to be occasions thereto. This is substantially taught in the words of Christ in Matthew 5:29-30,

*And if thy right eye causeth thee to stumble, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.*

*And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.*

Of course these words are not to be understood literally; the Lord does not intend us to attempt to avoid sin by actually mutilating our bodies. The real meaning is that the Christian is bound to cut off occasions of temptation to sin. A hand or an eye is not sinful in itself; they are here used metaphorically for occasions of temptation, which may be quite harmless in themselves, but which for various reasons cause the Christian to stumble. The Lord's command is to cut them off, even though they may be harmless in themselves.

It will be noted that the command is conditional: "If thy right eye causeth thee to stumble," etc. Therefore no universal rule can be made in this matter, for what is an overwhelming temptation to one person may be no temptation at all to another person. For a Chinese just converted from heathenism to keep a small brass image of the Buddha in his house, would be to tolerate a serious occa-

sion of temptation to sin. For him the only safe course, even the only right course, is to get rid of the abomination as soon as possible. For a retired missionary living in America to have an image of the Buddha in his home as a curio cannot possibly be an occasion of temptation to him or to anyone else; to dispose of such an object in order to avoid temptation would be absurd. The image itself is "nothing in the world" (I Cor. 8:4); it is simply "a piece of brass" (II Kings 18:4); but to the man just saved from paganism it is a symbol of all the abominations of idolatry and a constant invitation to return to the old ways.

We should always remember that the real reason temptation is so dangerous is *because of the corruption of man's sinful heart, not because of the inherent nature of any material thing*. This truth is elementary, but it is constantly being overlooked or misunderstood, not only by earnest Christians but even by popular religious teachers of the present day. Since the real menace of temptation comes from the corruption of the human heart, not from the material things which surround us or the situations in life with which we are confronted, we see how false the doctrine is which would formulate hard and fast rules about separation from occasions of temptation to sin. Since, in the very nature of the case, that which tempts one man does not affect another, such formulations ought not to be made, and if made, they ought to be rejected by all Christian people who value their freedom of conscience. Beyond question it is a duty to separate from occasions of temptation to sin; but just what constitutes an occasion of temptation to sin, no man can authoritatively say for another so as to bind the other's conscience; much less can any man or church formulate universal regulations binding upon all men in such matters as these.

## III. Separation from the World

In addition to the obligation to separate from sin and from occasions of temptation to sin, there is a sense in which Scripture requires of the Christian separation from the world. In the original languages of Scripture, various terms are used which are trans-

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# Arminianism in the Pilgrimage of a Soul

By the REV. JOHN MURRAY

Professor of Systematic Theology at Westminster Theological Seminary

TO SOME it might seem unnecessary and even wickedly controversial to thrust upon readers any discussion of Arminianism. This might appear to be the case for two reasons. First of all, why should we revive ancient controversies and thereby provoke animosities that have long since died the death of old age? Arminianism takes its name from James Arminius who died in 1609. Who in this age, with its multitudinous problems of a very practical kind, has time or use for the fine points of a theological debate that is now three centuries old? Secondly, why should we even run the risk of making division among brethren over such issues? Arminians believe the Bible. They accept fundamental verities like the Trinity, the Deity of Christ, the Incarnation of the Eternal Son, the Virgin Birth, the Bodily Resurrection of Christ, Justification by Faith, the Resurrection of the Body, Heaven and Hell. Why should we, when confronted with common enemies like Modernism, Christian Science, and Mormonism, not to mention a host of other pagan philosophies and religions, engage in bickering controversy with those who are agreed on the great fundamentals?

These two plausible reasons for the avoidance of such discussion are obviously self-contradictory. The second presupposes the falsity of the first. Nevertheless, they are arguments that sometimes lie side by side.

Although it is true that Arminianism derives its name from a man who died in 1609, we are not to think that that which it represents is a dead issue. A very cursory survey of present-day conditions in the church will disclose that fact, for there are multitudes in the Protestant church who hold and avow the tenets given vogue by James Arminius. This is true whether they are aware of it or not, or whether they have ever heard of Arminius or not. So, while our interest in Arminius himself may be largely an historical one, we have to be interested in that which Arminianism represents. We *have* to be because

we are either living it or we are living next door to it. We cannot but be interested in the view we ourselves hold or the view held by our next-seat neighbour in the church. We cannot get away from it if we are to think and live in a way worthy of even mediocre Christian intelligence.

The second argument appears much more weighty. For, after all, however much it may appear to some that we like fighting, very few of us indeed like to dispute with those whom we are constrained to acknowledge as brethren for whom Christ died. Most of us, I think, recoil from it. And it is natural that that recoil should sometimes lead us to construct a rather plausible argument whereby we seek to justify our avoidance of it.

There is, however, just one thing that prevents our escape, and that is conviction. When we say conviction we mean something more precious than life. In this matter it is not bare conviction. That may be terribly right or terribly wrong. But it is conviction of truth and truth is always God's truth. It is not ours. Truly it is ours by conviction; but it is God's by source and authorship.

Well, what is this conviction of truth that concerns Arminianism? No doubt many readers have had some trouble with the doctrine of election. Perhaps you have endured the sorest travail of soul in connection with it. Perhaps, when you were aroused to some intelligent interest in this matter, there was one doctrine you found in Scripture that appeared to present an insuperable enigma, indeed an insuperable barrier to saving hope. Oh, you have said, if only I could tear out of the Bible that horrible doctrine of election, together with its companion doctrine of reprobation! Foreordination! That is what cuts athwart the path of my hope. For it cuts away every inducement to any effort on my part. If I am elected, you have said, I shall be saved in any case. If I am not elected, I am foredoomed to perdition, whatever I may try to do in the matter. I have no way of knowing in what class I am. And so bewildering

perplexity, if not despair, was the result.

But some evangelist came along and appeared to be the ambassador of peace to you in this slough of despond. He told you that God did not in the exercise of His sovereign good pleasure from all eternity elect some to salvation and foreordain others to death. No, not at all. Truly, he said, election is in the Bible, but you have misunderstood it. The election you find in the Bible is just the election of those who will believe. God foresaw from eternity who would believe in Christ and who would not. And so He elected those whom He foresaw would believe and, of course, did not elect those whom He foresaw would reject. There is no such thing, said he, as unconditional election. After all, it is entirely left to you whether you will accept or reject the gospel.

A wave of new hope invaded your soul. You began to take courage. God has left me, you said, with my responsibility. The exercise of that responsibility is my part, it is my contribution. If I do my part, God will do His. God gives to all men a chance of salvation, and it is simply up to me to take advantage of that chance. "Now is the accepted time; now is the day of salvation."

It must not be said that the breeze of hope that crossed the brow of your despondent soul had no justification at all. There was some truth in this experience of yours. But it was truth distorted by the most dangerous error. And God was merciful to your soul. He did not allow that momentary peace to continue. The breeze of refreshment passed and the fever of despondency again settled upon your soul.

For you began to read your Bible and you read in Ephesians 1: 4-6, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his

grace, wherein he hath made us accepted in the beloved." You read this, you read through the chapter, you read the second chapter too, and you read other portions of Scripture to the same effect. You said to yourself, This sounds very like the doctrine I was taught in the Shorter Catechism, "God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer" (Q. 20).

So again you found yourself in the grip of the old enigma, and you could not accept the solution of your good-intentioned evangelist. It did not accord with your understanding of the truth of Scripture. God was merciful to your soul. He had led you to put truth above even the relief you so much sought and needed.

But another evangelist came along. He appeared severe, even harsh. He preached total depravity. He preached unconditional election. His emphasis upon the absolute sovereignty of God was irresistible. He appeared to have little sympathy with the deep wound that was cutting into the vitals of your spirit. He drove the sword even more penetratively. But his message rang true to Scripture. It bore the hall-mark of truth. It commended itself to your conscience in the sight of God. It met with profound response in your soul.

That same evangelist, however, preached the gospel of sovereign grace, of full and free salvation. The overtures of the gospel, he said, were given in the full, free and unfettered call of the gospel to sinners. He represented Christ in all the glory of His Person and in all the perfection of His finished work. In Christ's name he invited you to Christ. He said that this free offer of salvation to you as a sinner dead in trespasses and sins came to you upon the very crest of the wave of the divine sovereignty, that it was the waves of the divine sovereignty that brought these sweet overtures of grace and love, and caused them to break upon the very threshold of your need and responsibility. He told you that it was not as one informed or convinced of your election by God that you were invited, exhorted, commanded and called to put your trust in Jesus' name, but as a sinner lost and condemned. He told you that your election was not the

warrant upon which you were to believe in Jesus, but rather that the warrant upon which you were to trust in Him was His all-sufficiency, all-suitability and perfection as Saviour, together with the invitations, demands and promises of the gospel. He quoted, "Him that cometh unto me, I will in no wise cast out," "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Your heart was drawn. The glory and love of Christ captivated your heart. The simplicity and beauty of the gospel placed an irresistible mysterious constraint upon your spirit. It was all so simple, it was all so harmonious. You entrusted yourself to the Saviour of sinners. You had peace with God through our Lord Jesus Christ. The peace of God that passeth all understanding possessed your heart and mind. "Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel" (Shorter Catechism Q. 31). God was merciful to your soul.

Well, do you know that yours was the pilgrimage of a soul through what is the very essence of the Arminian controversy? It was just the great issues that were at stake in centuries of theological debate that were being fought in the little world of your soul. For this is not, after all, a mere academic affair. It is not the playground of idle theological scholastics. It is a matter that concerns the integrity of truth and the purity of the gospel. It is a matter of life and death.

Now you have no dispute with sovereign and unconditional election. You see clearly that, if it were not for the sovereign electing grace of God, there would be salvation for none. You now rejoice with a joy that is unspeakable and full of glory in the electing love of God the Father, the redeeming love of God the Son and the regenerating love of God the Holy Ghost. Thanksgiving and rejoicing break into adoration and you say in the words of an ancient liturgy, "One is holy, the Father; one is holy, the Son; one is holy, the Holy Ghost." You yield the total assent and consent of your spirit to the sovereignty expressed in the words of our Lord, "I thank thee, O Father, Lord of heaven and earth,

because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight" (Matt. 11:25, 26).

## FEDERAL COUNCIL ATTEMPTS TO CLARIFY TAYLOR ISSUE

IN AN effort to clear up the "confusion" as to the attitude of the Federal Council of the Churches of Christ in America toward President Roosevelt's appointment of Myron C. Taylor as his personal representative at the Vatican, Dr. Samuel McCrea Cavert, general secretary of the Federal Council, made public a "careful review of the facts."

Citing the recent action of the Federal Council which "provisionally accepted" the assurances of the White House and of the Department of State that the appointment did "not constitute the inauguration of formal diplomatic relations with the Vatican," Dr. Cavert pointed out that subsequently a report from a "Vatican jurist" had declared that Mr. Taylor would be "just as much an ambassador to the Holy See as the representatives of other nations," and that "he might remain accredited to the Holy See even after Mr. Roosevelt ceased to be president."

In the light of this report, said Dr. Cavert, Dr. George A. Buttrick, Auburn Affirmationist president of the Federal Council, wrote a letter to President Roosevelt requesting a public statement to the effect that the Vatican report was in error and consequently not acceptable.

\* \* \* \*

*The United States Baptist*, a monthly magazine, made the prediction that the Public Relations Committees of both the Northern and Southern Baptist Conventions will be severely criticized at the next general meeting of their denominations for allegedly "fumbling the ball" on the "Roosevelt-Vatican deal."

According to the publication, Baptist critics will charge that the protests of the committees were "too mild" and that they should have "thrown the issue right into the teeth of the president."

The journal also predicted that the Northern Baptists will attack the Federal Council for its action on the Taylor appointment.

# "The Greatest Ornament After Mr. John Knox"

The First in a Series of Biographical Sketches on Outstanding Leaders in Scottish Church History

By the REV. G. N. M. COLLINS, B.D.

Pastor of Free St. Columba's Church, Edinburgh, Scotland

SCOTLAND is largely indebted for her national independence and spiritual liberty to two men who bore the same name. A Bruce led her army to victory at Bannockburn in 1314, and a Bruce led Alexander Henderson to Christ two centuries later! The part played by Robert the Bruce in liberating his country from an alien yoke is known wherever Scottish history is taught. The part played by Robert Bruce of Kinnaird in Scotland's struggle for religious freedom is not so well known. But it makes an interesting story.

Robert Bruce, one of Edinburgh's ministers in the end of the 16th century, was for a time a prime favorite with King James VI—so much so, indeed, that on one occasion he declared him "worthy of half his kingdom." But when Bruce refused to dance to the king's piping in the matter of church government, so completely did the despotic James forget his confessed indebtedness to his counsellor that he compelled him to live as a nomad for the rest of his life. But in banishing Bruce from his Edinburgh pastorate, James actually—though unintentionally—gave him a wider influence than ever, for his services now became available to his many like-minded brethren throughout the country, and they were not slow to make full use of their opportunity. Bruce became widely known as a preacher on such special occasions as the Scottish sacramental seasons then were, and multitudes gathered to his ministry. Among them, on one occasion, was Alexander Henderson.

The earlier years of Alexander Henderson's life may be hurried over. He was born in 1583, and trained in St. Andrew's University where, subsequent to his graduation in Arts in 1603, he taught philosophy for a period of about eight years. Now, because Henderson's ultimate aim was to enter the ministry of the Word, and because his motives in cherishing such a purpose were purely worldly, he quite naturally sought the patronage of the church party which was

then in power in Scotland, and so began his ministry as an upholder of Episcopacy. And because Episcopacy was not the chosen polity of the masses of the Scottish people, Alexander Henderson's appointment to the parish of Leuchars—even though it was backed by the influence of Archbishop Gladstones of St. Andrew's—was opposed by the parishioners whose souls had been delivered into his keeping. Accordingly, when, on the day appointed for his ordination, Henderson and his future ministerial colleagues arrived at the church, it was to find that the disaffected parishioners had nailed the church door securely against them. And so, in order to gain admission to the building and fulfill their purpose, the dauntless clerics had to sacrifice their dignity and break in by a window! So inauspiciously did the ministry of Alexander Henderson begin!

Two or three years after his appointment over his unwilling flock, Henderson, hearing that Robert Bruce was to preach in the neighborhood of Leuchars, decided to hear for himself the man whose fame had travelled so widely. But, as it would never do to let it be known that the minister of Leuchars—a king's party man—had sat at the feet of the doughty Presbyterian who had fallen under royal displeasure, he went in disguise, and chose for himself the most obscure corner of the church in which Bruce was to preach.

The service proceeded in the usual form, and when sermon time came, Robert Bruce, in the impressive way that was characteristic of him, read as his text the words of Jesus in John 10:1, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

*The door! . . . climbeth up some other way! . . . a thief! . . . a robber!* The words recalled to the mind of the disguised hearer the church door which had been nailed against him, and the window by which he had

broken in. This was no studied rebuke! This was no mere coincidence! This was the voice of God! Alexander Henderson returned to Leuchars a changed man.

Henderson's conversion to Christ led also to his conversion to Presbyterianism. A man of inquiring mind and studious habits, he took pains to acquaint himself with the case for a "divine right of presbytery" as against the "divine right of kings" which, as a prelatist, he had previously taken for granted. Irresistibly he was led to the conviction that, "notwithstanding all that is pretended from antiquity, a bishop having prime, sole power of ordination and jurisdiction will never be found in antiquity." With a zeal which betokened an awakened sense of vocation, he gave himself to the work of his pastoral office with the result that when, after a ministry of over a quarter of a century at Leuchars, the general assembly translated him to Edinburgh, his congregation were as unwilling to lose him as they had been in 1612 to receive him. But matters had come to a crisis in the Scottish Church, and it became increasingly evident that the man whom God had prepared to champion the cause of His oppressed people was Alexander Henderson of Leuchars. Samuel Rutherford, already a victim of prelatist oppression in Aberdeen, wrote to him in March, 1637—prior to his leaving Leuchars—in terms which reveal the extent to which his leadership in the church was already acknowledged. "As for your cause, my reverend and dearest brother," writes Rutherford, "ye are the talk of the north and south; and looked to, so as if ye were all crystal glass. Your notes and dust would soon be proclaimed and trumpets blown at your slips. But I know that ye have laid help on One that is mighty."

The attempted imposition of Laud's Service Book on the Scottish people had the opposite of the effect which the king and his advisers had desired. It banded them together in a united front against the tyranny which would

overlord their conscience and force them into spiritual serfdom. But it was not a rebellious rabble who subscribed the National Covenant in Edinburgh on February 28th, 1638; the terms of the covenant itself make that quite clear. It was a people who, while they were willing to render unto Caesar that which was Caesar's, were determined not to render unto him that which was God's. They had seen the seal of divine approval set upon the work of the Reformers in the spiritual awakenings which had taken place at Irvine, Stewarton, Shotts and elsewhere, and they feared to grieve away the Holy Spirit by submitting to an ecclesiastical system which bore all too many resemblances to the one from which the Reformation had delivered them.

The prominent part played by Henderson in the framing of the covenant and in the proceedings which followed is well known. He was chosen moderator of the famous Glasgow Assembly of 1638, which deposed the prelates, for he was reckoned by the Presbyterian party—to quote Baillie—"incomparably the ablest man of us all for all things." "We have now cast down the walls of Jericho," said Henderson, in regard to the enactments of that assembly; "let him that rebuildeth them beware of the curse of Hiel the Bethelite."

His removal to the charge of St. Giles in Edinburgh by the 1638 assembly loaded him with additional responsibilities. He was appointed rector of the university in 1640, and in the long conflict between church and state, acted as one of the covenanting commissioners in treating with King Charles I. In 1643, he went to London to represent his church in the Westminster Assembly of Divines, and took a leading part in the proceedings of that famous council whose Confession of Faith was so heartily accepted by the Scottish Church. In particular, it was Henderson who first drafted the Solemn League and Covenant.

May, 1646, found Alexander Henderson in close consultation with the king at Newcastle, whither Charles had summoned him with a view to conferring with him as to the conflicting forms of church government. This exchange of views was thereafter continued in a correspondence between them. But, although Charles professed considerable admiration for the sagacious and eminently fair-minded Scottish Church leader, he

### Tract Contest

**T**HE Committee on Christian Education of The Orthodox Presbyterian Church announces a Tract Contest. The terms, as outlined by the committee are:

(1) Tracts may be on any of the following suggested subjects: The commandments regarding idolatry and profanity, purity and truth (convicting of sin and pointing to the Saviour); Why? (life's purpose); Whither? (life's destiny); Eternity; Grace.

(2) Length should not exceed 500 words. All manuscripts must be received by the Committee on Christian Education, Westminster Seminary, Chestnut Hill, Philadelphia, Penna., not later than May 1, 1940.

(3) The three best tracts, if judged worthy, will be published in The Presbyterian Guardian and by the committee.

was too infatuated with the polity which brought the church under his own absolute control to be led into any measure of sympathy with Presbyterianism.

This exchange of views with the king was the last public service which Henderson rendered, for his death-sickness was already upon him when the conferences began. For him, death had no terrors. "Never school-boy more longed for the breaking-up," he said, "than I to have leave of this world."

The longed-for emancipation came in August, 1646. His mortal remains were interred in Greyfriars Churchyard, where, eight years previously, he had taken so prominent a part in raising the standard "FOR CHRIST'S CROWN AND COVENANT."

"He was," said Baillie, in a speech to the general assembly of the following year, "the greatest ornament after Mr. John Knox that ever the Church of Scotland did enjoy."

## FIRST MISSIONARY TWINS BORN TO THE BRUCE HUNTS

**T**HE Rev. and Mrs. Bruce F. Hunt, Orthodox Presbyterian missionaries to Manchoukuo, are rejoicing in the birth of twins on January 15th. David Blair weighed six pounds and eleven ounces, and his sister, Mary Allen, tipped the scales at exactly two pounds less. Both Mr. and Mrs. Hunt have survived the ordeal exceptionally well.

"Mary seemed frail at first," wrote Mr. Hunt, "but she is making more steady gain than David, though both are all right. Dr. Byram [Independent Board missionary] and his most efficient Korean nurse attended the delivery. Mrs. Byram is taking the twins as her personal responsibility, weighing them and seeing that they make the proper gains and looking into the reasons if they do not."

## SOUTHERN PRESBYTERIAN FUND FOR PENSIONS NOW COMPLETED

**C**OMPLETION of a \$3,000,000 fund to underwrite pensions for all ministers and missionaries of the Presbyterian Church in the United States (southern church) was announced by Dr. Henry H. Sweets, secretary of the Board of Pensions. He said the fund, effective April 1st, would benefit 2,500 ministers and 400 foreign missionaries.

Minimum pensions of \$50 a month will be paid at first. The plan stipulates that ministers shall contribute 2½ per cent. of their salaries, and their respective churches 7½ per cent. Missionaries' contributions will be the same as ministers', the boards of home and foreign missions contributing the 7½ per cent.

Church workers reaching the age of 65 will be eligible for retirement, although it will not be compulsory. Those forced to retire sooner on account of disability will receive proportionate compensation.

Dr. Sweets said it is planned eventually to absorb the work of ministerial relief into the fund, the relief fund now aiding widows and minor children of ministers and missionaries. Under the new plan, widows would receive \$300 a year minimum, with \$100 a year more for each minor child.

# The Presbyterian Guardian

## EDITORIAL

### The Separated Life

**W**E TAKE pleasure in offering to our readers the series of articles beginning in this issue by the Rev. Johannes G. Vos, on the important subject of the "separated life." First issued in pamphlet form about two years ago, these studies have been slightly revised by Mr. Vos, and are now published in the belief that they will fill a long-felt need.

"Truth is in order to goodness," says the Form of Government of The Orthodox Presbyterian Church; "and a great touchstone of truth, its tendency to promote holiness; according to our Saviour's rule, 'by their fruits ye shall know them.'" Without a basis of Scriptural truth, goodness cannot be found. There is a standard for the separated life that cannot be surpassed. It is from the lips of our Saviour, during the Sermon on the Mount: "Be ye therefore perfect, even as your Father which is in heaven is perfect." What a rebuke to self-satisfied Christians who are confident that they have, by more or less ascetic and mechanical means, achieved the ultimate in "separation"!

The road to true piety is intersected by a thousand by-paths which tempt the feet of him whose quest for goodness is not founded solely upon the precepts of Scripture. Throughout the history of the church there have been many men who, in a misdirected zeal to achieve godliness, have imposed upon themselves and upon others a chain of extra-Biblical commands and prohibitions which, to their minds, have seemed an obvious improvement upon the commands and prohibitions of the Word of God.

The Apostle Paul contended earnestly with just this sort of false piety in the Corinthian church; and to the church at Rome he wrote, "Who art thou that judgest another man's servant? to his own master he standeth

or falleth. . . . But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. . . . Let us not therefore judge one another any more. . . ." In our day the conviction is prevalent among many Christians, particularly in independentist and fundamentalist circles, that one may be said to be a "separated" Christian only if he abstains from participation in some eight or ten specific habits, amusements or so-called worldly pleasures.

We know of an independent church that has elevated this type of "separation" to the position of a requirement for church membership. Before a prospective member of that church may be admitted to membership, he must pledge rigid adherence to the code drawn up by the pastor and session. No one may be a member who smokes, drinks, attends motion pictures, dances, or who is divorced (whether on Scriptural grounds or not). We do not wish to be understood as necessarily implying approval of any of the practices prohibited by that church, but we do most heartily protest against the elevation of man-made standards to a place at least equal to, if not above, that of the Word of God. Yet, by such means, this church rejoices in the belief that every member is "separated." It is bothered not at all by the fact that, although it is supposedly a representative of the body of Christ, it excludes from membership many whom Christ would accept into membership in the church invisible.

We are inclined to doubt that every member of that church is separated, no matter how rigidly they all adhere to the pledge, for the Bible speaks of separation in a very different sense indeed. We believe that, were those members to subject themselves to the holy Law of God and to that Law alone, they would discover how far from being truly separated they really were.

The ends of piety are not served by man-made commandments and, upon the revealed precepts of the Creator, improvement cannot be made by the ingenuity or even the pious zeal of the creature. The Word of God, even in the sin-soaked 20th century, is still "the only infallible rule of faith and conduct," and our only source of knowledge as to "what duty God requires of man."

For all these reasons, we recom-

mend to your earnest consideration the studies by Mr. Vos. In them he seeks to discover, and we believe he finds, the true Biblical meaning of separation, and removes the accretions of error that present-day Arminian Fundamentalism has added to it. His studies are firmly grounded in the Word of God and in that Word alone. They come as a clarion call to true Christian piety in the midst of a world confused and misled by the Babel tongues of self-styled "separated" Christians. Truth—God's eternal truth—is alone in order to goodness. —T. R. B.

### RED CURB ON RELIGION IN POLAND VIGOROUSLY DENIED

**T**HE organ of the Militant Atheist Society, published in Moscow, has issued vigorous denial that religious persecution is conducted or contemplated in the White Russian or Western Ukrainian provinces of former Poland. No units of the atheist society will be organized in these provinces, no churches will be closed and no administrative action will be taken against religion or believers, said Emelyan Yaroslavsky, editor and president of the publication.

"Our action will be confined to lecture work and scientific instruction and a gradual process of education, such as brought the masses of the U.S.S.R. to realize the fallacy of belief in outworn superstition and of submission to the reactionary clergy," the article said. "Always our society has recommended this method of procedure in the U.S.S.R. and we do not doubt that it will succeed in the former Polish provinces also."

Mr. Yaroslavsky makes it clear that his article is intended as an answer to reports abroad and local anti-Soviet or pro-Polish propaganda in the former Polish provinces that the Soviet regime will bring the closing of churches and the persecution of believers. He says that on the contrary it means freedom for all to worship, which was not the case under the Polish regime, when the Russian Orthodox Church suffered many restrictions.

Whether or not the promises of Mr. Yaroslavsky may be trusted is a matter for speculation and concern.

## The Presbyterian Guardian and the Southern Church

**J**UST to the south of The Orthodox Presbyterian Church lies a great denomination known as the Presbyterian Church in the United States or, more commonly, the Southern Presbyterian Church. It has had a notable history and a proud heritage of fidelity to the Word of God and to our subordinate Presbyterian standards. Within its ranks are graduates of Westminster Theological Seminary and even a few who were once ministers of The Orthodox Presbyterian Church. The conservatives in the southern church are far more in number and strength than are the mere handful who still cling to the fonder wreck of the once-great Presbyterian Church in the U.S.A.

Not only are there a host of evangelical ministers and elders on the rolls of the southern church, but also there are many whose zeal for the purity of the Reformed Faith, that is, consistent Biblical Christianity, burns no less brightly than ours. These men are not given to compromise with unbelief, either in the pulpit or in the church courts. They look with dismay upon attempts to unite their denomination with the modernist-controlled Presbyterian Church in the U.S.A.

To such men we have a message. It is a message of cheer and encouragement and hope, of information and inspiration and blessing. Most of them know of the existence of The Orthodox Presbyterian Church and something of what that denomination stands for. Very few of them, however, are acquainted with THE PRESBYTERIAN GUARDIAN, or have access to its constant stream of informative articles regarding their northern neighbor or of articles written consistently from the Presbyterian and Reformed world-view.

We are convinced that the message of THE PRESBYTERIAN GUARDIAN would be joyfully welcomed by most of the hundreds of orthodox ministers and elders within the southern church. We believe that we can give them needed encouragement and even help in their valiant battle against the inroads of Modernism that threaten to undermine the evangelical foundation of the southern church.

Liberals within that denomination have repeatedly worked for the organic union of their church with the Presbyterian Church in the U.S.A. Conservatives have fought these overtures with a good measure of success. Recently, ruling elders from 16 synods of the southern church signed a pamphlet urging elders, as a body, to take action against the attempt to merge the two denominations. They cited the Auburn Affirmation and the prominence of its signers in high places as proof that the Presbyterian Church in the U.S.A. was riddled with Modernism. They pointed with profound disapproval to the ousting of Dr. Machen and the group that stood with him in 1936. "We do not care," they said, "to put ourselves under the discipline of those holding these views." They drew attention to the fact that the proposed union would give four-fifths of the representation in general assembly to men of the northern church. That assembly would be the final court of appeal. "It would give us," they predicted, "the treat-

ment which Dr. Machen received."

The elders who signed that pamphlet, and the hundreds who stand with them, would find much of aid for the battle, much also of interest and blessing, in the pages of THE PRESBYTERIAN GUARDIAN. They are our brothers in the family of God, and they are waging the same warfare that we must continue to wage against the battalions of unbelief.

During the coming year, we hope to be able to publish a number of articles of special interest and appeal to members of the southern church. We believe that all the regular features of the GUARDIAN will also be of great interest to them. The series of addresses by Dr. Machen, the articles pointing out the infidelity of the boards of the Presbyterian Church in the U.S.A., the wealth of Reformed literature, the editorials and news, are all matters of vital interest to conservatives of the southern church who, at present, are comparatively uninformed regarding our entire movement. We have already been urged by certain members of that church to try to reach the ministers and elders with the GUARDIAN. We are resolved not to turn a deaf ear to that call.

For all these reasons, we ask your immediate and wholehearted support of a new project — The Southern Church Fund. Your contributions to it will be used promptly to send THE PRESBYTERIAN GUARDIAN, first of all to the elders who signed the pamphlet mentioned above, and secondly to every minister and many elders of every conservative presbytery in the denomination.

Will you help us to reach as many as possible *now*, in order that they may have the benefit of THE PRESBYTERIAN GUARDIAN and its information before the time of the next general assembly, when the matter of union will be before the church? Will you not seriously and prayerfully consider what is your duty in this enterprise, and then send your gift at once, marked for the Southern Church Fund, to: THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia, Pennsylvania.

—T. R. B.

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### For Your Gift to the Southern Church Fund

To The Presbyterian Guardian,  
1505 Race Street,  
Philadelphia, Penna.

I desire to aid in sending the Guardian to conservatives in the southern church during the coming year. I understand that these subscriptions will be sent at the club rate of 80c each, and I enclose my gift of \$..... for this purpose.

(Donor).....

(Address).....

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## Mixed Marriages

### Devotional Studies in the Book of Malachi

By the REV. BURTON L. GODDARD

Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.

The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts (Mal. 2: 10-12).

#### A Covenant Transgression

**T**HE heart of the prophet's message is that the child of God shall not unite with an unbeliever in the bond of marriage. The one who disobeyed in this respect was guilty of flagrant transgression of the covenant that God had made with His people.

By its formal initiation in the days of Moses, the Lord had emphasized His insistence that Israel was to be a *peculiar* people, a *holy* seed. Yet He was but reiterating a righteous requirement known to the members of the line of promise from of old. What thoughts must have passed through the minds of the occupants of the ark as it rode upon the waters! The sons of Seth and Enos and Enoch had not been sufficiently zealous for the purity of the "seed-line." Now God, both as an object lesson and as a measure of practical necessity, was providing for a new start. Again, at the tower of Babel, the confusion of tongues was a scarce-veiled duplication of the same teaching, as well as a like expedient of restraint on intermarriage which had within it the germ of spiritual corruption.

The days of Abraham witnessed a similar lesson when righteous Lot, pleading with his Sodom-born sons-in-law to believe and act upon God's declaration of judgment, "seemed [unto them] as one that mocked." Lot's daughters were obedient to God's invitation of deliverance, but their pagan husbands perished in the city's destruction.

Little wonder that Abraham caused his servant to take a divine oath that under no consideration would he secure for Isaac a wife from among

the Canaanites! Indeed, one can understand, in the light of these incidents, why Isaac, in blessing his son, gave similar direction to Jacob, and why the parents of Samson were reluctant to grant him a Philistine wife.

Thus it was no new thing when God established the Mosaic covenant and said to His people, respecting the worshippers of other deities, "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son."

There was, therefore, no cloak for Israel's guilt when her sons were drawn into the plot of Balaam and were beguiled by yielding to their lust and taking in marriage the wives and daughters of the Moabites. There was no excuse for King Solomon when sin was laid to his charge for choosing idolatrous wives. There was no plea which would vindicate the contemporaries of Ezra, who charged the people with forsaking God's commandments in that they, the "holy seed," had "mingled themselves" with the heathen and "taken strange wives, to increase the *trespass* of Israel." Nehemiah echoed the condemnation with a rhetorical question, "Shall we then hearken unto you to do all this great evil, to *transgress against our God* in marrying strange wives?" Malachi, as our Scripture testifies, added his denunciation, declaring that they had *broken the covenant* whereby God had separated the Jews to Himself as an holy people.

There are no extenuating circumstances which will justify you who have been adopted into the family of God in disregarding His abundant precepts and lessons and forsaking His covenant by marrying an unbeliever. The same covenant which made you an heir of God also laid upon you the duty of keeping His commandments.

#### A Potential Snare

The reason for the divine prohibition is quite apparent. The censure of God's messenger did not concern difference in speech, customs, or blood-purity. It dealt with the fact that the *worshippers of strange gods*, united

to those of the household of faith, were potential destroyers of the true religion. Though a Moabitish maiden, Ruth, after renouncing the gods of her native land, could become great grandmother of Israel's Shepherd King and ancestress of the Saviour.

Why should God forbid mixed marriages? The Jew answered thus: "He that marrieth a heathen woman is as if he made himself son-in-law to an idol." God Himself had this to say to the Hebrew who contracted such a marriage for his child: "They will turn away thy son from following me, that they may serve other gods." Our prophet is moved only by the thought that the one taken in such a union is inseparably connected with strange gods. Today we might paraphrase in the following manner: "There is nothing more likely than that your unbelieving partner will either draw you away from your first love for Christ, or even wean you away from the house of God and all things that pertain thereunto."

It has happened again and again. There is no guarantee whatsoever that *you* will be exempt if you transgress the revealed will of God in this respect. Solomon was exceedingly wise, but was lured to a grievous downfall. Samson determined to remain loyal to God, but Delilah's wiles led him into sin.

How can you possibly think of disregarding what God so plainly prohibits? Paul's were not idle words when he said, "Be ye not unequally yoked together with unbelievers." These words forbid union between believer and unbeliever in things religious. Yet what religious fellowship should be more intimate than that of the family circle?

Let us look into the home which, though established by a mixed marriage, is unusually fortunate in that the believer still retains a warm faith toward God. There is no family altar. Christ does not unify the home. It is a lonely figure which seeks the sanctuary on the Sabbath and again for the midweek service of prayer. There are heart rendings of which only God is aware. Unless repentance and faith come as the years pass, there is only one awful hope for the future: the one so dearly loved in life will pass in death to eternal separation from his own and from God.

The usual picture is sadder by far, for the home is spiritually destitute. Often it is marked by dread tragedy.

Will you transgress God's covenant command? If you do, you risk the probability of being led away from Christian worship, service and fellowship, and of bringing upon yourself the most profound sorrow imaginable. But more than that, you bring upon your children and their children

a merited sentence of severance from the household of God. That is the meaning of the last verse of our Scripture. That judgment may or may not be meted out. You have no way of knowing. Will you take the risk, or will you abide by the revealed will of the all-wise God?

sideration, this able pope accorded him.

The Lesser Brothers spread throughout a large part of Italy, and a number of communities of them were formed. Once a year, at Pentecost, they held an assembly, near Assisi, to which all the brethren came. They were lodged in rude huts and fed with provisions supplied by friends from the surrounding country. These assemblies settled all the problems of the brotherhood and heard reports from the "Ministers and Servants" who were the heads of the several groups. Francis himself was the moderator, and his word was final on all subjects. He desired nothing but the loosest organization and rules, but as the order grew it became more evident that rules must be formulated if anything worthwhile were to be accomplished.

Francis had sent forth his followers, two by two, on missionary journeys into Germany and France, and their experiences with the church authorities led Francis to accept the patronage of an archbishop, who persuaded him to receive the patronage and protection of the Romish pope. This was the beginning of the end of his simple organization.

While Francis was on a mission to convert the Mohammedans in about 1219, a report came to him that those whom he had left in charge of the brethren had consented to the erection of a monastery and the formulation of rules. He returned in haste and, seeing that the simplicity of his order was destroyed, he resigned as head of it and became but an obedient follower of his successor in the order. In 1223, under the influence of the pope, rules were formulated for the order, making it comparable to existing monastic orders but retaining absolute poverty as one of its precepts. The new regime embodied the minimum of the simplicity which had been Francis' ideal, although his ideas were reflected in it with some faithfulness. The new rules retained his contempt for learning, one of the provisions being that "the clergy may have only such books as are necessary for their office, and the laymen who can read may be allowed to possess a Psalter. . . . He who does not know his letters should not trouble to learn them."

The last years of Francis—he died in 1226, at the age of 44, an old man worn out by his extreme asceticism—were none too happy, as he saw his

## Missionary Heroes of the Past

A Mission Study by the REV. ROBERT S. MARSDEN

General Secretary of the Missions Committees of  
The Orthodox Presbyterian Church

### XIV. Francis of Assisi

THERE are few "missionary heroes of the past" who more completely deserve this designation than Francis of Assisi, yet there are few whose life work is more difficult to appraise than his. There is far from unanimity among those who have been his biographers; at best he is considered as one of the greatest of all saints, at worst, as a psychopathic fool. He is, however, regarded as the father of modern missions by serious historians. He cannot adequately be judged by modern standards, and the background of medieval times is necessary to appreciate him fully. While those who hold him in small esteem contend that he had great piety but mistaken zeal, he must be regarded as one who lived close to Christ, and by his example and his simple preaching of the precepts of Christ he was the precursor of a great missionary movement.

Francis' youth was a dissolute one. He was the son of a well-to-do merchant of Assisi, and it was expected that he would take his place in his father's business. Dissatisfied with the business life and striving to understand God's will for him, it was after drunken revelling that the full conviction of his folly came to him, and with it he was filled with an insufferable disgust for his drunken companions. He had always been generous in giving to the poor, and even in his father's shop he made it a matter of principle never to turn away a beggar. On a trip to Rome, on a pilgrimage, he had an irresistible desire to experience the poverty of Christ. Emptying his full purse at the shrine at the tomb of the Apostle Peter, he insisted upon changing his rich clothing with a beggar who stood by, and

joined the beggars in seeking alms about the tomb. He next shocked the community, and especially his father, by consorting with lepers and ministering to them, ultimately withdrawing himself from his family after having given away literally everything he possessed. His father disinherited him, and he was free to live his life as a vagrant, begging for his necessities of life, and repairing tiny churches which had sunk into a state of decay.

It was from February 24, 1209, that he dated his real conversion. At Mass he heard the passage from the tenth chapter of Matthew, in which Jesus admonishes His disciples, as He sends them out two by two, to provide themselves with nothing for their journey. He, like the disciples of old, would set out as a preacher of righteousness, wholly dependent upon the charity of the time. The hermit had become a missionary and the penitent had become a prophet. He preached on the streets of Assisi and, after his former friends had ceased to mock him, he received a respectful hearing. His message was one of righteousness, and of judgment to come, but his preaching can hardly be called evangelical. As an antidote to the dead sacramentalism of the church of his day and to the dissolute lives which so frequently were the only result of this formalism, his preaching was well received.

Soon others began to join him in his renunciation of all personal property, and with two followers he formed the "Poor Brothers of Assisi" who later took the name "Lesser Brothers." The number of the Poor Brothers increased rapidly, and when there were eight, in 1210, he led them in appealing to Pope Innocent III for recognition, which, after careful con-

beloved brotherhood growing away from its first principles. Shortly after his death the report that he had received the "stigmata," that is, the marks of the nails of Christ's crucifixion in his hands and feet and of the sword in his side, gained great credence and is accepted as evidence of his "sainthood" by the Roman Catholic church.

The grossest ignorance of the Bible

and of the essence of salvation by grace through faith alone could not but harm the movement begun by Francis, yet the simplicity of his life in following literally the precepts of Christ, as he understood them, was refreshing, and forms an example to true missionaries in later generations who, for the sake of their love for Christ, have forsaken all to follow Him.

tain the general friendship. In some cases before this happens, and in most cases when it does happen, there arises the problem of how intimate personal relations should be.

The answer can best be given in relative rather than in absolute terms. Personal relationships in the physical field should not advance more rapidly than personal relationships in the spiritual field. As there grows up, in any particular case, the recognition of a genuine spiritual unity between two individuals so there should also be increasingly apparent, if the unity is to be lasting, a genuine harmony in physical balance and emotional temperament. Without such harmony in the two fields, spiritual and physical, tremendous difficulties loom ahead, and there should be extreme hesitation about allowing the relationship to proceed any further. But if there is such harmony, in due course the stage of mutual engagement will be reached, and, finally, that of marriage.

The Bible presents one very positive absolute in this connection: the rejection of fornication. In this day, it sometimes occurs to Christian young people to wonder why the Biblical rejection of fornication is so definite. Of course, we do not need always to know the reasons for Biblical precepts, but I think the reasons here are fairly clear.

If fornication were permitted, fallen human nature is such that the physical desire would arrive at this end so rapidly that it would reach it far in advance of any true union of spirits. The physical union would thus be divorced from that tremendously important element which makes it beautiful and sacred, namely, the harmony of soul. In the second place, the future attainment of this harmony would be seriously, in most cases fatally, jeopardized, because of the practically inevitable clash, under such forced development, between the masculine and feminine temperaments, and the resultant serious damage to the personality of at least one partner. In the third place, making allowance for, and granting full recognition to, the present development of contraceptive technique, such a relationship always involves the tremendous responsibility of the possible production of a new human life and the attendant parental responsibilities and duties.

It is a temptation to young people

## Today's Youth in Tomorrow's World

A Series of Studies for Young People

By the REV. PROFESSOR PAUL WOOLLEY

April 7th

### What Shall We Think About Sex?

#### Part I

THE sexual powers and functions of men and women are among the most marvellous and beautiful with which human beings are endowed. At the same time, the sexual urge is certainly one of the strongest emotional and physical drives of humanity. The proper use and direction of these powers and impulses is, therefore, one of the most important questions with which young people are faced.

In this brief discussion, I am assuming that my readers are unmarried men and women, and it is to their problems that I want to address myself. No attempt is made to treat the matter from the point of view of married persons.

There are certain obstacles in the path of a Christian treatment of this subject. People are often embarrassed by a mere discussion of the matter, since it has been believed at certain periods in history that the best way to suppress evils in connection with sex is to avoid any mention of the subject at all. Such an attitude was distinctly harmful. It prevented people from finding the truth and the right. Like all types of censorship imposed from without, it did more harm than good.

The solution of the problem of sex is simply the solution of the problem of the right attitude of an individual young person to young people of the opposite sex.

In the first place, if a man or a woman can secure the friendship of members of the opposite sex on a free, unembarrassed, natural basis, a

tremendous advance has already been made. The best avenue to this, of course, is the coeducational school. There boys and girls learn to be friends in an unembarrassed fashion. Failing that, young people's organizations, societies and groups are a great aid.

A result of this friendship is an increasing understanding of the point of view of the man about the woman and of the woman about the man. It is probably safe to say that today at least nine men out of ten and perhaps seven women out of the same number cannot place themselves in the mental shoes of the opposite sex with any degree of accuracy. But friendship will lower these ratios and in the case of some individuals almost wipe out the difficulty. Then a great part of the battle is won.

Another result of this friendship will be an increasing ability on the part of individuals to measure the true worth of persons of the opposite sex. To take a popular example, a man will be able to form his own judgment as to what constitutes valid feminine beauty. He will be able to assess the criteria of the popular magazines for what they are worth, instead of following them blindly.

April 14th

### What Shall We Think About Sex?

#### Part II

An ultimate result of this general friendship will be, in most cases, the gradual narrowing of the particular attention of each individual to one individual of the opposite sex, though he or she will also doubtless main-

to think that these difficulties are not as serious as they sound. I can only assure them that they are, and that they are very far from being suggested simply to justify an existing code. Experience has taught them to many, but there is an easier and wiser way of acquiring the same knowledge.

Returning to the subject of the engagement, may I suggest that, in the vast majority of cases, this ought to be the result of a gradual process such as I have described above, rather than a hastily reached decision. One cannot reach the unity between two persons, about which I have been speaking, in a day or two. Probably in most cases it will take at least twelve months, very frequently longer. But when the decision is reached, there ought not to be undue delay.

The results of a process such as I have described can be helpful in the extreme. When there is a development of this sort between two individuals of opposite sexes, joy and contentment are attained and true happiness is produced. A genuine type of coöperation and sacrifice can be developed which does not bring pain but rather delight.

A very substantial portion of the great creative work of the world in literature and art is done under the stimulus of a love of this sort, but it also advances more routine labors wherever they may be.

True happiness in this life is the resultant of a combination of factors. It will be exceedingly difficult to attain that happiness if the factors I have mentioned are neglected.

## The Bible Doctrine of the Separated Life

(Concluded from Page 82)

lated "world" in the English Bible, and these are used with various meanings. In the New Testament the words *aion* and *kosmos* are frequently used, the latter being much the more common. This latter term is used in the New Testament with at least two entirely distinct meanings, of which examples may be cited as follows:

### 1. THE WORLD OF MEN, REGARDED AS GOD'S PROPERTY

Matt. 13:38: *And the field is the world . . .*

Rom. 5:12: *Through one man sin entered into the world . . .*

I Cor. 7:31: *Those that use the world, as not using it to the full . . .*

### 2. THE SINFUL WORLD, REGARDED AS SATAN'S KINGDOM

I John 2:15: *If any man love the world, the love of the Father is not in him.*

John 14:30: *The prince of this world cometh, and he hath nothing in me.*

Eph. 2:2: *According to the course of this world, according to the prince of the powers of the air.*

That the Christian is not required to separate from human society or from the world itself is proved by I Cor. 5:9-10,

*I wrote unto you in my epistle to have no company with fornicators: not at all meaning with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world.*

Mediaeval monasticism was an attempt to separate from the world itself, an attempt to escape corruption by abstaining from all association with the corrupt. The Apostle Paul, in the text cited above, rejects this as an absurdity. The Christian is not required to separate from all association with unregenerate and sinful men; he is permitted to have *civil association*, even with fornicators, covetous, extortioners and idolaters; but he is forbidden to regard such as within the pale of Christian or ecclesiastical fellowship.

The Christian is, however, required to separate from all participation in the sins of the world. This is taught by II Cor. 6:17-18 and I Tim. 5:22,

*Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and I will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty.*

*Neither be partaker of other men's sins: keep thyself pure.*

In this sense, separation from the world is the same thing as separation from sin. It simply means separation from those things, sinful in themselves, which specially characterize the world regarded as Satan's kingdom.

The Christian is also bound to witness against the world as Satan's kingdom. Jesus Christ was a witness against the world in this sense, as shown by John 7:7,

*The world cannot hate you; but me it hateth, because I testify of it, that its works are evil.*

The Christian must follow the example of Christ, and testify of the world, that its works are evil. The Christian must maintain a *consistent* testimony against the world, and this involves separation from all conduct inconsistent with that testimony. This kind of separation from the world is required of Christians in Rev. 18:4,

*And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues . . .*

Even in the legitimate use of the world considered as God's possession, the Christian must be moderate, as is shown by I Cor. 7:29-31,

*But this I say, brethren, the time is shortened, that henceforth both those that have wives may be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and those that use the world, as not using it to the full; for the fashion of this world passeth away.*

The Christian is a stranger and pilgrim on the earth (Heb. 11:13); his citizenship is in heaven (Phil. 3:20), where he already is in the person of his representative, Christ (Col. 3:1); the present world, even regarded apart from sin, as God's creation and possession, is only temporary, a mere preparation for the eternal order of things (Heb. 13:14); and therefore the Christian must abstain from everything inconsistent with his position as a stranger and pilgrim, that is, from all *inordinate* use of the world. The expression "not using it to the full" might be paraphrased "not using it too intensely." In this matter, as in the case of occasions of temptation to sin, it is obviously impossible to formulate specific rules; each case must be decided on its own merits by the person concerned, acting in accordance with a conscience enlightened by the Holy Spirit.

(To Be Continued)

## TRINITY CHURCH, CINCINNATI, CONDUCTS CEREMONY OF GROUND-BREAKING AT SITE OF FUTURE EDIFICE

Property Expected to be Used by Seventh General Assembly in June

**T**RINITY ORTHODOX PRESBYTERIAN CHURCH, Cincinnati, Ohio, broke ground for its new building on Sunday, March 3rd. After the morning service of worship at the Alms Hotel, all who were able to brave showers and damp ground gathered at the site of the new building, some four blocks away, and joined in the brief but happy ceremony.

The hard rain ceased, providentially, when the group of more than 40 as-

gun. Many others, both men and women, very enthusiastically took their turn in removing some of the soil. The gathering was dismissed after a solemn prayer of thanksgiving, and a petition for God's further provision and guidance over all the construction.

It is hoped that the building will be sufficiently completed to accommodate the Seventh General Assembly, which meets in Cincinnati on June 4th.



Cincinnati Congregation Joins in Ground-breaking Ceremony

ssembled. The Rev. Everett C. DeVelde, pastor of Trinity Church, first read an appropriate statement from which the following is an excerpt:

"This place shall be for the gathering of those who believe in God—Father, Son and Holy Spirit—who believe the Bible to be God's Word, the only infallible rule of faith and practice, who believe the gospel that Jesus Christ died for our sins. It shall be dedicated as a place for the maintenance of the true religion, and Christianity with the firmness, completeness, consistency and beauty of historic Presbyterianism; for the building up of believers in their most holy faith; and for the casting of the light of the gospel into this entire community."

Following this a new spade was sunk into the waiting earth by Mr. DeVelde, and the excavation was be-

The location for the new church is excellent, combining centrality with an established residential section of the city. It is near the largest uptown business section of Cincinnati, close to one of the principal transportation arteries from the suburbs, and directly on the boulevard system of the city. The area about the church offers an opportunity for considerable community work.

Associated with the property on which the church will be built is a two-apartment building, of which one apartment is already being used as a manse.

The Building Committee is composed of Robert A. Masterson, Chairman; Miss Beatrice Shillito, Vice-Chairman; Miss Olive Talcott; U. C. Baker; and the Rev. E. C. DeVelde. The church will be of colonial design and architecture.

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## Orthodox Presbyterian Church News

### Presbytery of the Dakotas

**A**URORA CHURCH, Aurora, Nebraska, has sustained a loss in the removal of Ruling Elder Wayne Eurich and his family to the State of Washington. Mr. Eurich was one of the two elders who assisted Dr. James B. Brown in the formation of the

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church more than two and a half years ago. . . . On February 25th, three persons united with the church.

Faith Church, Lincoln, Nebraska, will combine its congregational meeting with an Easter prayer service and fellowship hour on March 21st. . . . The pastor, the Rev. Thomas M. Cooper, has been conducting an additional Bible class on recent Tuesday evenings, and has spoken at three Sunday evening services on "The Thousand Years of Revelation 20," presenting each of the three prevailing views.

Westminster Church, Hamill, South Dakota, prepared a warm welcome for the pastor, the Rev. Melvin B. Nonhof, and his bride, upon their return from Wisconsin. Members and friends of the church presented them with many gifts. The rooms on the second floor of the building now used by the congregation have been transformed into an adequate and comfortable home. . . . Services have been well attended despite unfavorable weather. Recently a choir, under the direction of Mrs. Nonhof, has been organized and is contributing much toward the work.

Friends of the Rev. Samuel J. Allen of Carson, North Dakota, will be glad to learn that his son has returned from the hospital after his serious illness reported last month. Although he must be carefully guarded during his convalescence, he is now well on the road to recovery.

### Presbytery of New Jersey

**G**RACE CHURCH, Trenton, announces that the Christian Fellowship Club, its young people's organization, is paying for and distributing in the community 800 copies of *The Home Evangel*, a four-page paper produced by churches of the presbytery in the interests of evangelization and publicity for The Orthodox Presbyterian Church. . . . The Rev. William P. Green of Hollis, Maine, held a week-end of meetings from March 8th to 10th. Nightly meetings are scheduled for the pre-Easter week, to be addressed by visiting ministers. The Easter morning service will be held in the Maple Shade School auditorium.

Calvary Church, Ringoes, is again being heard in the "Calvary Church Hour," a radio broadcast sponsored by the congregation each Tuesday at

8:45 A.M. over station WTNJ, Trenton. On the first Saturday afternoon of each month the young people of the church also conduct a broadcast over the same station.

Covenant Church, Vineland, has joined forces with other congregations in the presbytery in the production and distribution of *The Home Evangel*. The first fruit of the effort was a substantial gift to the project by a Christian man on whose doorstep the *Evangel* was placed; the donor is not a member of the Covenant Church, but approved of the pamphlet and its distribution.

Faith Church, Pittsgrove, reports that 16 young people recently attended the rally and supper held at the Calvary Church of Bridgeton. The Rev. Cary N. Weisiger delivered the message of the evening.

### Presbytery of Wisconsin

**B**ETHEL CHURCH, Oostburg, which is not yet affiliated with The Orthodox Presbyterian Church but whose pastor, the Rev. Oscar Holkeboer, is a minister of the denomination, observed the annual "Prayer day for crops," which has long been a custom. Despite bad weather, the mid-week services during the first quarter of the year have been a success. Each weekly meeting is sponsored by one or another of the various church organizations, and the average attendance has been between 75 and 100. An offering is taken, half of which is used for current expenses and the balance given to the organization sponsoring the meeting. . . . A communicants' class of about ten young people is about to be organized, and growth in membership is "steady but not phenomenal." . . . Mr. Holkeboer has been appointed moderator of the session of the Calvary Church of Cedar Grove, while the pulpit is vacant.

Old Stockbridge Church, Gresham, had a somewhat curtailed attendance during the month of January because of illness. In February, however, attendance was gratifying and on the first Sunday of the month 45 people were present at the communion service. On February 16th two cars full of young people journeyed to a rally in the church at Wausau which, some years ago, withdrew from the Presbyterian Church in the U.S.A. through the efforts of the late Rev. Arthur F. Perkins. . . . The Rev. and Mrs. John Davies wish to thank all the mission-

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ary societies which took part in the purchase of the recently-acquired Bilhorn folding organ. Its arrival has already proven a great help in the conduct of the cabin meetings.

**Presbytery of New York and New England**

**M**EMORIAL CHURCH, Rochester, met on March 15th for the installation of its pastor, the Rev. John J. DeWaard. The installation sermon was preached by the Rev. Professor John Murray of Westminster Seminary. The Rev. Peter Pascoe of the Covenant Church, Rochester, delivered the charge to the congregation, and the Rev. Marvin L. Derby of the Calvin Church of New Haven, Connecticut, gave the charge to the pastor. From March 19th to 22nd a series of union services were held in conjunction with the Covenant Church.

Second Parish Church, Portland, Maine, conducted an "Every Member Canvass" early in March, for the purpose of completing the church budget. The many organizations of the church have all been most active during this winter in promoting the growth and witness of the congregation.

Calvary Church, Schenectady, held a series of evangelistic services during the week of March 10th, addressed by the Rev. Robert S. Marsden, general secretary of the missions committees of The Orthodox Presbyterian Church.

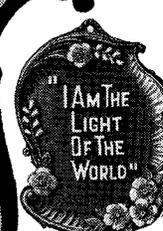
**Presbytery of Philadelphia**

**C**ALVARY CHURCH, Willow Grove, announces special services during the week before Easter, from Tuesday through Friday; the guest preachers will be the Rev. W. T. Strong, the Rev. H. W. Coray, the Rev. J. H. Skilton, and the Rev. Professor R. B. Kuiper. The new building attracts many visitors, and the regular attendance is most encouraging. The Bible school is now over the 250 mark.

Covenant Church, Pittsburgh, recently observed its third anniversary. From a humble group of five the membership has grown to 38, with a Sunday school of 75. "Our greatest encouragement, however, lies in the distinctiveness of our testimony in a city of many religious complexions—the whole counsel of God, free from compromise with modern unbelief," writes the pastor, the Rev. Calvin K. Cummings.

Knox Church, Washington, D. C., was host to the Rev. Henry W. Coray on February 25th and 26th. An encouraging aspect of the meetings was the fact that many strangers were present in the well-filled chapel. Missionary endeavor is being made among the Jews, and several gladly listen to the gospel.

Knox Church, Philadelphia, has taken on fresh life with the advent of the new pastor, the Rev. George W. Marston. At the first session of a Communicant Training Class there were ten in attendance. Public reception is set for the last Sunday of the month, with Communion the following Sunday; the sacrament of infant bap-



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tism will be observed on April 14th. A missionary conference was held on Friday and Sunday, March 8th and 10th, with the Rev. Robert S. Marsden and Mr. Coray preaching. The building fund of Knox Church is growing, and was materially helped by the Ladies Aid Society, which contributed over \$100 during the past year.

*Livingstone Memorial Church, Philadelphia*, is progressing under the leadership of Mr. Paul Bohn, a student at Westminster Seminary. Among recent guest speakers at this Negro church were the Rev. John H. Skilton of Westminster Seminary, and the Rev. Clarence W. Duff, formerly a missionary under the Sudan Interior Mission. Mr. Duff was particularly appreciated by the Sunday school, where he showed many trophies of his missionary work among the Africans. Early in March the Rev. Henry W. Coray showed motion pictures of his missionary work in Manchoukuo.

*Mediator Church, Philadelphia*, now has a group of Intermediates who meet Friday and Sunday evenings un-

der the leadership of Mr. and Mrs. Charles A. Tichenor. Mr. Tichenor is a student at Westminster Seminary. Special services have been planned, beginning on the Wednesday before Easter. The Rev. William Green will be the preacher.

*Redeemer Church, Philadelphia*, reports a new "Forward Movement" recently organized by the Sunday school. Mr. Green was a recent speaker at the missionary meeting, telling of the work being done by the Committee for the Propagation of the Reformed Faith in New England. . . . An indirect result of the European war is the presence of Mr. Evan Runner at the services again. He was forced to leave his studies at Kampen, the Netherlands, and return to America.

*Valley Forge Church, Norristown*, tells of four new members added to the church roll on the first Sunday of the new year. Special meetings are adding interest to the progressive program that this church is carrying on: The Rev. David Freeman spoke the last two nights of February; March

10th was the day for celebration of the Lord's Supper; and the church is eagerly looking forward to the meeting of the Women's Presbyterial to be held there on Friday, April 26th. The place of meeting will be the Y. W. C. A. in Norristown, at DeKalb and Chestnut Streets. The following day the local church will conduct a missionary conference.

## AUBURN AFFIRMATIONIST ADDRESSES UNIVERSALISTS

**A**UBURN Affirmationist Joseph Bolton Cooper Mackie, pastor of Northminster Presbyterian Church, Philadelphia, and prominent "machine" man in the Presbyterian Church in the U.S.A., is featured in the March calendar of the Universalist Church of the Messiah, Philadelphia:

"*March Means Much* in our church life," says the Universalist Church calendar. "It brings to the Men's Club at the meeting on March 4, Rev. Dr. Joseph C. Mackie of the Northminster Presbyterian Church, West Philadelphia, as guest speaker.

"Dr. Mackie is one of the strong men in his denomination, a winning personality, a man you will be glad to hear. Shall we make him glad he has taken an evening from a busy life (especially during Lent) and given it to us? Supper as usual at 6:30."

## BROOKLYN BODY REFUSES OPPOSITION TO TAYLOR

**T**HE Brooklyn-Nassau Presbytery of the Presbyterian Church in the U.S.A., by a vote of more than 100 to 1, has refused to indorse a resolution of the Presbytery of Alton, protesting the appointment of Myron C. Taylor as President Roosevelt's personal representative to the Vatican.

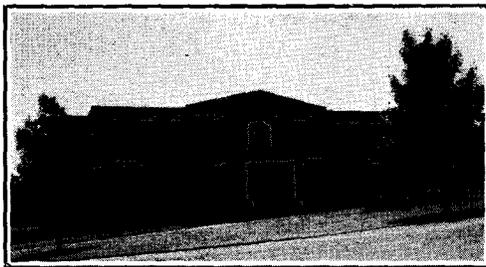
In its resolution, Alton Presbytery urged the general assembly to declare opposition at its meeting in Rochester, N. Y., this May, to any relations between this government and the Vatican, and to request the president and congress to end Mr. Taylor's delegacy.

The Brooklyn body warned there should be "no criticism of the Roman Catholic faith involved in this issue," and declared that Mr. Taylor's appointment was not in violation of "our time-honored principle of separation of church and state."

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