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A Missionary Looks at a World at War

An Address Delivered June 1, 1941, at the Second Congregational Church of Denver

By the REV. CLARENCE W. DUFF

Former Missionary to Ethiopia and a Minister of The Orthodox Presbyterian Church

I Hate War!

I HATE war! There are doubtless a number in the audience tonight who have had more actual experience in war than I have had. I am doubtful that there is any who has more cause to hate and abhor war than I.

Too young to be called in an early draft in World War I, I volunteered in the fall of 1918, only to be mustered out again about a month after the signing of the armistice. But I have vivid memories of an older brother's leaving for camp, from where he was to go

AUTHOR'S NOTE: This address is in essentially the form in which it was delivered last June in Denver. Our country is now at war with the Axis as the direct result of attack by a foreign power, but the principles herein enunciated still hold true and must be kept in mind by all who would wholeheartedly take part in winning victory and the peace that shall follow. America must fight not merely because she has been attacked and must defend herself. She must fight not merely to retain certain territorial possessions. Someone might go so far as to say that even now it would be better to turn the other cheek to Japan, to give her our cloak as well as our coat, to let her have what she wants in the Pacific and allow her to establish the "new order" in the Orient. No, America must fight this war to the finish because great wrongs have to be righted. There has been a right side and a wrong in the war from the start. True, the attitude of many Americans has been changed by Pearl Harbor, but Pearl Harbor has not essentially changed the main issue that has all along faced America. That issue ought to have been courageously faced long ago. It must still be faced. And if this article will help someone to see the Japanese attack in relation to the plain moral issue that has been before our nation long before World War II broke out in Europe, it will have accomplished its purpose.

—C.W.D.

as an ambulance driver to France for eleven months; of my father's prayer for him at the farewell service in the old country Presbyterian church, when my father, usually a man to hide his deepest feelings, broke down in the midst of his prayer and wept so that he could not continue; and of Mother's anxious days of waiting for letters from the front.

In the Italo-Ethiopian war I saw little fighting. I know something, however, of what it is to hear the enemy bombers roar overhead, with no way of knowing whether they might loose their deadly loads of bombs or poison gas or not, to feel a responsibility for defenseless women and little children, to supervise the digging of bomb shelters that might or might not have proven bomb-proof had they been tested. I know what it is to see, as the result of war and of the defeat of the rightful ruler of a country, the total collapse for four days and nights of all public order in the capital of that country; to see that collapse spread through large areas of the land and cause suffering and anxiety for six months, during which in many provinces there was no ruler and everyone did that which was right in his own eyes, destroying houses I had helped to build, scattering my belongings, left in the interior, to the four winds, forcing those with whom I had formerly been associated on an interior station to flee into the forests for hiding and then to live in danger of their lives for five months in the homes of friendly natives.

I know what it is to receive letters from brave women who scarcely hoped that their lives would be saved in the tribal and inter-tribal warfare that raged about them after they had been beaten and robbed and forced to abandon their mission homes for the home of a Christian native.

My hatred of war comes closer home than that. If it were not for war—a wholly unjustified war—I might still be in the work I love among a people who loved me and whom I had learned to love, instead of being more or less a wanderer in the land whose privileges and opportunities I once abandoned. War in Ethiopia meant the eventual ouster of practically all Protestant missionaries.

A still deeper cause for my hatred of war are the dear friends of whom war has deprived me. Two of the finest Christian friends I knew, one a New Zealander and one a Canadian, lost their lives at the hands of Arusi tribesmen suddenly become lawless as a direct result of the Italian conquest of Ethiopia. One of the men who conceived the idea of our mission entering Ethiopia, who saw us off from Southampton on our pioneer voyage, and with whom we later had close fellowship on the field, was the victim a few months ago in London of a German bomb. There have been few more talented or consecrated Christians than Alfred Buxton. Other friends are enduring the horrors of indiscriminate, total, civilian warfare in the countries now at war.

I hate war!

I believe, however, that though war is one of the most horrible evils in our world, there are even greater evils than war.

Two Attitudes Contrasted

There are two different attitudes in religious and in national and international affairs. Let us look first at these attitudes as they appear in the religious sphere.

Historic, Biblical Christianity is faced by a destructive foe—modern unbelief masquerading within the church and gaining control high up in the church councils. All believers claim to hate unbelief, Modernism, heresy, falsehood. All believers abhor controversy, and especially religious

controversy. But some, because they hate controversy, think a superficial peace is more precious than principle—than truth and righteousness. They begin by just keeping quiet about conditions which they know exist in the church, and end by complete surrender to the foe. First they appease, then they cooperate, even to the extent sometimes of making war (these lovers of peace at any price!) against their real Christian brothers, something like our Quislings and Laval's and, it begins to appear, our Pétains, too.

Others, though equally abhorring controversy, know that justice and righteousness and honesty must prevail in Christ's church even if the outward peace of the church be disturbed. They are militant Christians! They believe in actively combating error as well as in earnestly and lovingly preaching the truth. They cannot brook compromise with the enemies of Christ, no matter under what pious guise those enemies may appear.

This, naturally, is the more difficult course, as many in The Orthodox Presbyterian Church have cause to know from personal experience. It involves sacrifice, loss of friends, position, salary, buildings of granite; it involves the breaking of hallowed associations and the at least temporary narrowing

of the field of opportunity for Christian service. But to the earnest Christian there can be but one question: Not, Is it expedient?, but, Is it right? It is a clear moral issue that the Christian today must decide in the face of almost unprecedented apostasy and unbelief and dishonesty in the Christian church. Let no Christian think that before God he can escape this moral issue. Whether he will or not, every Christian is faced with the question, Is it right or wrong to sit idly by and take no decisive action against the enemies of God who are threatening by fifth column tactics to invade and overthrow the church of Christ? Is it right or wrong to live at peace in the same organization with the enemies of the cross of Christ, or is it necessary to make some effective protest by instituting action to rid the church of these borers from within, or, failing that, to separate from their fellowship?

The Word of God leaves no doubt as to the answer to these questions. It declares that Christians must put away the wicked man from among themselves, must judge these spiritual fornicators who are called by the name of Christian, but who go a whoring after other gods (I Cor. 5:9-13); it commands that believers be not unequally yoked with unbelievers, but that they come out from among them and be separate (II Cor. 6:14-18).

The Issue in World War II

What is the issue that America and the world face in the present war? Is there a right and wrong side in this war? Can we know which side is right?

First of all, let us say that the issue is not a number of things that have been set forth to obscure it. The issue is not, Can we come to terms with and trade with a Nazi-controlled Europe? Many of us would agree with Douglas Miller that "you can't do business with Hitler". But that is not the issue. The issue is not, Is Germany unbeatable? No nation is unbeatable. It is still true that "the battle is the Lord's", and that "there is no restraint to Jehovah to save by many or by few". The issue is not, Can democracy survive if England is defeated? It will be a sad day for democracy if Hitler rules England; but that is not (Please Turn to Page 29)

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The Birth of a Church

By the REV. CHARLES E. STANTON

Stated Supply of the Cornville (Maine) Orthodox Presbyterian Church

Not by might, nor by power, but by my spirit, saith the Lord of hosts (Zechariah 4:6).

IT IS clearly the emphatic teaching of the Scriptures that it is not by the persuasive power of men but rather by the sovereign power of God's Spirit that men are turned to God in saving faith.

This has been demonstrated with particular clarity by the developments in our field here in Maine. Of the three fields in which we have labored—Canaan, Cornville and St. Albans—Canaan is the field upon which the most money and labor have been expended, yet the gospel has been so far rejected there that for this winter, at least, our work in Canaan has been entirely discontinued.

On the other hand, although Cornville is the field on which the least labor and money have been expended, so effective has been the application of the Word of God to the hearts of the people there by God's Spirit that a particular congregation of The Orthodox Presbyterian Church has already been established. It is a congregation for which our denomination may well be thankful, for this handful of believers is already making plans by which the church can soon become self-supporting and, more than this, plans by which it can send to and support upon the foreign mission field one of our own young people.

Here is a brief history of the Cornville church. It seems that about twenty years ago a minister from Skowhegan, Maine, eight miles away, held regular afternoon services in the Cornville church. At his death the services were discontinued. Ten years later a Pentecostal minister moved into the community and held services from time to time.

In the providence of God, we began our work in Cornville at a most opportune time. A generation of young people in their late 'teens or early twenties had grown up. Until our arrival they had heard little of the gospel, but a number of them later gave evidence of being among the chosen people of God.

At first there was a general community interest in our services as something new. Later there was a general falling away, except on the part of those to whose hearts the Holy Spirit had begun to apply the Word of God. For over a year the attendance was quite low, the congregation being made up of a small, faithful group—a group in whose hearts the Scriptural principles of Reformed theology were taking root and finding good soil.

The time came when we began to feel the need for the observance of the sacraments and hence the need for an organized church. In due time a petition, signed by fifteen people from the Cornville group and requesting that they be organized into a particular congregation of The Orthodox

Presbyterian Church, was sent to the fall meeting of the Presbytery of New York and New England, and a committee was appointed to examine the petitioners. The examination of their Christian experience and knowledge of the Bible was quite satisfactory.

Plans were made for a meeting of the Presbytery of New York and New England at Cornville, Maine, that this congregation might be organized into a particular church of The Orthodox Presbyterian Church. Very fortunately for us, we were able to have Dr. Robert Strong with us for two nights of evangelistic services, shortly before the meeting of the presbytery in Cornville.

In anticipation of the organization of a particular congregation of The Orthodox Presbyterian Church in Cornville, the community, under the leadership of those who desired membership, cooperated to redecorate the church building. We painted and papered the interior, improved the lighting system, repaired the porch, and tore down a dilapidated shed where churchgoers formerly kept their horses. One of our young men built for us at his own expense a very satisfactory bulletin board.

The Presbytery of New York and New England met in Cornville on November 27th, received the report of the committee which it had appointed, and constituted the group which had been examined as a particular congregation of The Orthodox Presbyterian Church. Four young men and one infant were baptized. Three other young people who wish to be immersed are to be baptized soon.

In addition to these young people who have been baptized or are soon to be baptized, we have several young people in their early 'teens who will undoubtedly be qualified for church membership when they have reached the proper age. We have an active and well-attended Sabbath school. During our Bible study and prayer service on Wednesday nights, we have been studying the Westminster Confession of Faith with related Scripture verses in recent months. At pres-

Open House At Westminster Seminary

FOLLOWING the custom established last year, Westminster Seminary will be host to its friends and supporters at its annual Open House to be held on Friday, February 27th. Supper (40c) will be served at 7 P.M., and at 8 o'clock reports of the Women's Auxiliary and the Men's Committee will be heard. A feature of the evening meeting will be the recently completed motion picture, "Life at Westminster Seminary."

Those wishing to do so are invited to attend classes during the afternoon, and all friends of the seminary are urged to be present in the evening.

ent we are following the course given in THE PRESBYTERIAN GUARDIAN for "Communicant Church Membership". Six of our families now subscribe to the GUARDIAN.

We, the members of the Cornville Orthodox Presbyterian Church, wish to express our deep gratitude to the Committee for the Propagation of the Reformed Faith in New England and

its supporters, by whose vision and by whose zeal this work has been made possible. We would hold up this work as one token that their vision was true and that their zeal has been fruitful.

The Second Coming and the Second Century

Amillennialism in the New Testament: Part II

By the REV. ROBERT STRONG, S.T.D.

Pastor of Calvary Orthodox Presbyterian Church, Willow Grove, Pa.

IN THIS article we are to consult the leaders of the Christian church who lived in the second century and ask them what they taught about the second coming of Christ. Let us first, however, take note of the dispute among the historians about this teaching.

A claim often made by advocates of the premillennial view of the return of the Lord is that their doctrine was all but universally held in the church during the early ages of Christian history. J. H. Brookes, in his widely read book *Maranatha*, devotes a whole chapter to the effort to prove this. He quotes from the historian Mosheim:

Long before this period [the third century] an opinion had prevailed that Christ was to come and reign a thousand years among men, before the entire and final dissolution of the world. This opinion, which had hitherto met with no opposition, was variously interpreted by different persons.

Brookes quotes also from Philip Schaff:

The most striking point in the eschatology of the ancient church is the widely current and very prominent chiliasm, or the doctrine of a visible reign of Christ in glory on earth with the risen saints for a thousand years.

Special stress is laid by Brookes on a statement of Gibbon paying tribute to the influence of the millennial doctrine during the period 150-325 A.D. Much is also made of the admission of Whitby, often called the father of postmillennialism, that chiliasm "passed among the best Christians for two hundred and fifty years for a tradition apostolical".

S. H. Kellogg, in his *Are the Premillennialists Right?*, even goes so far as to say that "it is commonly agreed by the best modern historians that from the death of the apostles till the

time of Origen, premillennialism was the general faith of those who were regarded as strictly orthodox Christians".

A recent writer of the dispensational school, Charles Feinberg, goes to the extreme of saying in his *Premillennialism or Amillennialism*: "Every book that we have read and studied on the question of the millennium, whether it was favorable to the doctrine, or whether it gave full force and value to the testimony or tried to dissipate its implications, admitted freely that the entire early church for the first three centuries was premillennial, almost to a man".

W. G. T. Shedd is an authority Dr. Feinberg must have overlooked, for in his review of the teachings of the fathers of the early second century Shedd observes:

There are no traces of chiliasm in the writings of Clement of Rome, Ignatius, Polycarp, Tatian, Athanagoras, and Theophilus of Antioch. The inference from these facts, then, is, that this tenet was not the received faith of the church certainly down to the year 150. It was held only by individuals. These, in some instances, as in that of Cerinthus, were in hostile and positively heretical relations to the church. And in the instance of those whose general catholicity was acknowledged, (as Papias,) there was by no means such a weight of character and influence, as would entitle them to be regarded as the principal or sole representatives of orthodoxy. . . . A further incidental proof of the position that millenarianism was not the received authoritative faith of the church from the death of the apostles to the year 150, is found in the fact that it does not appear in the Apostles' Creed. In this symbol there is not the slightest allusion to two resurrections and a corporeal reign of Christ between them. The only specifications are that Christ shall come from heaven "to judge the quick and the dead;" and that there is a "resurrection of the body;" and a "life everlasting"

(immediately succeeding is the implication).

To the same effect is the following sentence from Dr. N. B. Stonehouse, a careful student of the literature of the church fathers: "Inasmuch as Papias and Justin are the only writers of whom it can be said with any degree of certainty that they are chiliasts, and the eschatological expressions of many others exclude chiliasm, the assertion that this doctrine was an essential element in the faith of early Christianity needs revision".

Let us turn from the disagreements of the historians and see what the early fathers themselves had to say. Although the epistles of Clement, Ignatius, and Polycarp (all to be dated in the first part of the second century) have nothing to say one way or another about a millennium, they do refer to the coming of the Lord.

Clement of Rome makes mention of a sudden coming of the Lord to execute judgment and give reward to His saints, and a time when those who possess a place among the godly "shall be made manifest at the revelation [visitation] of the kingdom of Christ". The kingdom is not, however, described as a thing of earth and time; it is merely said in the words of Paul that eye, nor ear, nor heart have perceived the things prepared of God for them that wait for Him.

Ignatius pictures the life awaiting the believer as eternal. In speaking of the last times as "come upon us", he urges as a spur to holiness "fear of the wrath to come". There is nowhere a suggestion that he anticipates for the Christian a reigning with Christ in Jerusalem. He speaks of the coming of Christ as to occur "at the end of the world", when they that pierced Him will recognize Him and "mourn for themselves".

Polycarp writes in the same way of the coming of Jesus Christ, as a judgment for the living and the dead. Christ has authority to judge because God, having raised Him from the dead, has given Him a throne at His right hand, making subject to Christ all things in heaven and on earth, so that "Him every spirit serves". At the coming of Christ, "His blood God will require from them who disobey Him". But Christians will be raised as Christ was raised; they will receive the future world, and there they will reign with Christ.

In his *Ecclesiastical History*, Eusebius (fourth century) recounts a tradition handed down by Hegesippus, a tradition that is of interest because it purports to come from the sub-apostolic age. The grandsons of Jude are said to have been brought before the Emperor Domitian, accused of being descendants of David and related to Christ. When the emperor asked them about the nature, origin, and time of the appearance of the kingdom of Christ, they replied "that it was not a temporal nor an earthly kingdom, but celestial and angelic; that it would appear at the end of the world, when coming in glory He would judge the quick and the dead, and give to everyone according to his works".

It is from Eusebius also that we learn of the first chiliast who appears in the second century. Eusebius mentions that in Papias' *Exposition of the Dominical Oracles* is found the idea of a "certain millennium after the resurrection, and that there would be a corporeal reign of Christ on this very earth". Apparently this writer of the early second century was influenced to some extent by the Jewish apocalyptic literature, for Irenaeus quotes Papias as saying: "The days will come in which vines shall grow, having each ten thousand branches, and in each branch ten thousand twigs, and in each twig ten thousand shoots, and in every one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes". Language of this extravagant kind probably was inspired by a Jewish work, the *Apocalypse of Baruch*, which also predicts a ten thousand-fold fruitfulness of the earth in a coming age.

Justin Martyr, who may be dated about the middle of the second century, is thought by some scholars to owe his millennial theories to Papias. In Justin's *Apologies* there is nothing

to suggest chiliasm, and there are even elements which tend to contradict this view, as when he states: "And when you hear that we look for a kingdom, you suppose without making any inquiry that we speak of a human kingdom; whereas we speak of that which is with God". And Justin thus speaks of the coming of Christ: "According to prophecy, He shall come from heaven with glory, accompanied by His angelic host, when also He shall raise the bodies of all men who have lived, and shall clothe those of the worthy with immortality, and shall send those of the wicked, endued with eternal sensibility, into everlasting fire with the wicked devils". In the *Dialogue*, the second coming of Christ is explained to involve the destruction of the devil and his angels, the end of death, and a crisis such that "some are sent to be punished unceasingly into judgment and condemnation of fire; but others shall exist in freedom from grief and in immortality". He says further: "There shall be a future possession for all the saints in this same land [of Palestine]. And hence all men everywhere, who believe in Christ, know that they shall be with Him in that land, and inherit everlasting and incorruptible good". Justin makes no place for a final conversion of the Jews. He consistently maintains that Christians are the true Israel and the inheritors of the promises made to the fathers.

In view of this teaching, much of which is rather clearly out of harmony with chiliastic belief, it comes as an interesting inconsistency that Justin in one place endorses millennial ideas. Acknowledging that "many who belong to the pure and pious faith and are true Christians, think otherwise", he yet says that he and others, "who are right-minded Christians on all points", are assured that there will be a resurrection of the dead, followed by a thousand-year period in rebuilt Jerusalem. At the end of the thousand years, says Justin, come the final resurrection and the judgment of all men.

The name of Justin Martyr may thus be added to that of Papias as a witness to the presence of premillennialism in the second century.

Sometimes claimed as another witness to chiliasm is *The Epistle of Barnabas*, a pseudonymous writing from the first half of the second century. Although it has much to say about the

last things, it is without any reference whatever to a millennial reign of the saints with Christ in Jerusalem. "Barnabas" makes it plain that his idea of the coming of Christ is that of final judgment when he says: "The day is at hand, in which everything shall be destroyed with the Evil One. The Lord is near, and His reward". Barnabas' scheme of history was patterned after the creative week of Genesis 1. He held that the expression, "He finished in six days", implies that "the Lord will finish all things in six thousand years". The rest on the seventh day is said to contain the prophetic meaning: "when His Son coming [again] shall destroy the time of the wicked man, and judge the ungodly, and change the sun and the moon and the stars, then shall He truly rest on the seventh day". This is decidedly not according to the program of premillennialism. Neither the seventh day, nor the eighth day, of which Barnabas also speaks, is said to be a thousand years. The seventh day of rest will come only when iniquity has been abolished and the Lord has made everything new. The eighth day is the "beginning of another world". Any real distinction between the seventh and eighth days is denied when Barnabas says that the Lord, in the act of giving rest to all things, will make the beginning of the eighth day.

Barnabas cannot be adduced as a witness of early premillennialism. The course of future events as he deals with them rules out the idea of a millennium of earthly blessedness for unregenerate men brought forcibly under the reign of Christ and the saints.

Also to be dated from the first half of the second century is *The Didache* or *The Teaching of the Twelve Apostles*. In the last chapter of this work of unknown authorship some have seen a testimony to premillennialism. The pertinent part is as follows:

Then shall appear the world-deceiver as a Son of God, and shall do signs and wonders, and the earth shall be given into his hands, and he shall commit iniquities which have never yet been done since the beginning. Then all the race shall come into the fire of trial, and many shall be made to stumble and perish. But they that endure in their faith shall be saved from under this curse. And then shall appear the signs of the truth; first the sign of an opening in the heaven, then the sign of a trumpet's sound, and thirdly the resurrection of the dead, yet not of all, but as it hath been said—The Lord will

come and all the saints with Him. Then shall the world see the Lord coming upon the clouds of heaven.

It may be observed in the first place that the order of events given here is very different from the common premillennial teaching. There is nothing said about a rapture of the saints before the end-time tribulation and the rule of Antichrist. Up to this point the *Didache* is quite in line with what was seen to be the view of amillennialism and the view we called old-fashioned premillennialism. When it is urged that the *Didache* advocates the premillennial view because it makes an apparent distinction between the resurrection of the saints and that of sinners, the ancient writer's point seems to have been missed. His point is that the resurrection of the saints is the final sign which will precede the Lord's coming. To this form of language amillennialism can consent as well as old-fashioned premillennialism. As the *Didache* does not develop the subject of the consummation any further, it cannot be determined whether its author was a millennialist or not. It may possibly be said that he was not apparently interested in the subject.

The survey of the literature of the first half of the second century would appear to call for the conclusion that the sweeping claims of premillennialists for the all but universal acceptance of their doctrine in the early church are not valid. Only two orthodox witnesses for chiliasm may be identified, and Justin, as was seen, is at best a highly inconsistent witness. There would seem to be good grounds for saying that most of the writers of this half century expected the coming of Christ to usher in the judgment of all men and the eternal kingdom of God. In my first article I said of amillennialism that it is an ancient and honorable view. Surely this is simple fact, these early Christian writers being witness.

That some of the historians should have represented the Christians of the second century as predominantly premillennial is probably due to a failure to see that a reference to the second coming of Christ is not necessarily also a confession of chiliastic views. Such a reference may indeed imply a point of view quite opposed to premillennialism and in line instead with the view of Christ's coming now popu-

larly called amillennialism.

Let us now go on to make at least a beginning of the study of the period called by church historians the era of the Old Catholic Church.

Shedd says that "the period between the year 150 and 250 is the blooming age of millenarianism". He holds, however, that even at this time "it does not become the catholic faith, as embodied in the catholic creed".

Irenaeus, who wrote in the last quarter of the second century, is the name most often cited by premillennialists from this time. He was the first fully to develop a system of chiliastic teaching. He differs from the premillennialists of our day in failing to mention any period of conflict after the millennium. This is no doubt because of his view that the earthly kingdom is but a stage in the process of preparing the saints to inhabit eternity. He says: "The resurrection of the just takes place after the coming of Antichrist, and the destruction of all nations under his rule; in [the times of] which [resurrection] the righteous shall reign in the earth, waxing stronger by the sight of the Lord; and through Him they shall become accustomed to partake in the glory of the Father, and shall enjoy in the kingdom communion with the holy angels, and union with spiritual beings; and [with respect to] those whom the Lord shall find in the flesh, awaiting Him from heaven, and who have suffered tribulation, as well as escaped the hands of the Wicked One". To Irenaeus the millennium has no reference to the wicked; its benefits are exclusively for the saved. An amillennialist would not be too greatly troubled by the views of Irenaeus, for he avoids the—to the amillennialist—fatal mistake of extending to the unregenerate a "second chance", following the coming of the Lord. It would simply be said about his scheme that the rapture and resurrection of the saints are fully sufficient preparation for the eternal kingdom, the millennial era of preparation for that kingdom hardly appearing to be necessary.

In the next article our pace will be more rapid. We shall survey the fortunes of millennialism in the third and fourth centuries, see why it disappeared, note its reëmergence centuries later in new forms, and complete, though perhaps all too cursorily, our history of the millennial discussion.

PRESBYTERY ASSUMES WORK OF NEW ENGLAND COMMITTEE

FOR several years a small committee of men has undertaken and energetically prosecuted the work of evangelizing the vast pagan stretches of New England. This group, known as the Committee for the Propagation of the Reformed Faith in New England, has accomplished a difficult task and its progress has frequently been reported in *THE PRESBYTERIAN GUARDIAN*. The work of this committee has now been taken over by a newly-elected Home Missions Committee of the Presbytery of New York and New England.

On January 2nd the Rev. Lawrence R. Eyres, secretary and treasurer of the presbytery's committee, wrote as follows:

At its last stated meeting, the Presbytery of New York and New England elected a Home Missions Committee and instructed it to take over the work then being carried on by the Committee for the Propagation of the Reformed Faith in New England. This newly-formed committee met in Albany, New York, November 21, 1941, and took action to assume the work of the Committee for the Propagation of the Reformed Faith in New England (having received the same by request of the last-named committee). Rev. Charles E. Stanton was appointed to serve under this committee as a missionary in Cornville, Maine, and vicinity. This appointment took effect December 1, 1941.

Your committee also laid plans for the enlargement of its work in the near future. This we hope to do by opening up several new fields this coming summer. It is hoped that, by this means, those fields giving most promise may be kept open under the ministry of ordained evangelists. Further, we are selecting our fields with a view to their possible consolidation or inclusion in circuits under the ministry of those now serving on the New England field. Thus we hope for maximum gains at a minimum expense.

At present, the committee's expenses are slightly in excess of \$60 per month. The response has thus far been gratifying. It will be necessary, however, to build up a considerable reserve in anticipation of the added expense of supporting summer workers. We hope that we may be enabled to appoint at least three this coming spring. This cannot be done, though, unless the funds received in the next three or four months are sufficient to justify such a step. Your earnest prayers as well as your gifts are needed. . . .

The Presbyterian Guardian

EDITORIAL

Christianity and State Totalitarianism

MUCH is said and written these days about totalitarianism. Just what is it? There are two distinct types of totalitarianism—church totalitarianism and state totalitarianism. The former is advocated by the Roman Catholic Church, which takes the position that the church should dominate every sphere of life, also the state. In 1873 Pope Pius IX declared in effect that the head of the Roman Catholic Church possesses the right, which he properly exercises under favorable circumstances, to pass judgment, even in civil affairs, on the acts of princes and nations. State totalitarianism, on the other hand, insists on bringing every phase of life, the church included, under the absolute control of the state. Its present-day representatives are only too well known. No Protestant will subscribe to church totalitarianism, but that state totalitarianism today presents by far the greater menace hardly admits of doubt. In fact, it is one of the most serious existing threats to the welfare of mankind.

Every once in a while it is said that the present world war is a war of democracy against state totalitarianism. No doubt that assertion contains a considerable element of truth, but it should not be taken without several grains of salt. The fact that totalitarian Russia is fighting on the side of the allies may well give pause. So may the expressed conviction of many thoughtful Americans that for some years already there has been in evidence in the government of our own land a totalitarian trend. And it goes without saying that the desire, however foolish, on the part of the citizens of one country to live under a totalitarian regime is no good reason for another nation to issue a declaration of war. The undersigned prefers to think of the present conflict as a war, by nations which themselves have transgressed God's law in many ways, on

wanton international aggression, flagrant international lawlessness, brazen international piracy, blatant international nihilism. Even that conception is not without its difficulties and, no doubt, suffers from oversimplification, but it does seem to name the chief factor in a highly complex situation.

It is not the purpose of this editorial to seek to determine how much truth there is in the assertion that the present war is a war on state totalitarianism. Rather does it aim to expose the antichristian character of state totalitarianism.

The Word of God speaks of at least three institutions of divine origin. They are the family, the state, and the church. The second chapter of Genesis relates that God himself created the woman, brought her to the man, and decreed that the two would be one flesh. The thirteenth chapter of Romans commands every soul to be subject to the higher powers because there is no power but of God, and the powers that be are ordained of God. And the Son of God declares, in Matthew 16:18, "Upon this rock I will build my church". It is highly significant that each of these institutions came into being by a distinct divine act. It follows that whatever authority may belong to any one of them was delegated to it, not by either of the other two, but by God. Consequently each is sovereign in its own sphere. God Himself has given the family certain rights on which neither the state nor the church may impinge. God has given the state certain rights on which neither the family nor the church may impinge. And God has given the church certain rights on which neither the family nor the state may impinge. The principle of sphere sovereignty is taught in Holy Scripture and is one of the basic principles of Christian social ethics.

How clearly Jesus enunciated that principle when He said, "Render, therefore, unto Caesar the things that are Caesar's, and unto God the things that are God's" (Matt. 22:21). Calvin was obviously right when he commented that Jesus here "lays down a clear distinction between spiritual and civil government".

Revelation 13 tells of the consolidation of the human race under a dictator. He is the political head of humanity. He wears crowns and to him are given power and great authority. He is also the religious head

of humanity. All that dwell on the earth worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. And he is the economic head of humanity. He causes all to receive a mark in their right hand or on their forehead, and that no man may buy or sell save he that has the mark, or his name, or the number of his name. Here is a picture of complete totalitarianism. Its head is the beast which opens its mouth in blasphemy against God. There is good reason for identifying this beast with antichrist.

State totalitarianism, then, stands condemned at the bar of Holy Scripture. For just a few examples, for the state to interfere with the parental education of children, to seek to regulate the spiritual affairs of the church of Jesus Christ, or to aim at the complete control of legitimate private business enterprise, constitutes a violation of Holy Writ and is most accurately described as antichristian.

The weightiest of all Scriptural arguments against state totalitarianism remains to be named. There is a totalitarianism which Holy Scripture declares to be a most beneficent reality and for which it demands universal recognition. It is the totalitarianism of Christ Himself. He is not only the head of His church, but He sovereignly declared: "All authority hath been given unto me in heaven and on earth" (Matt. 28:18). When God raised Him from the dead, He "made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be the head over all things to the church" (Eph. 1:20-23). "God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). Christ is head of the church and the state, of the family and society, of labor and industry, of agriculture and commerce, of science and education, of politics and economics—in short, of every phase and sphere of human life. That being so, the totalitarian state is ruled out

absolutely. State totalitarianism constitutes a usurpation of the sovereignty which belongs to Christ alone.

The first world war was fought "to make the world safe for democracy", but in its wake came an epidemic of state totalitarianism. Hitler, Mussolini, and Hirohito are symptoms of that dread plague—unbearably painful and indescribably loathsome symptoms, but only symptoms. May God in His mercy hasten the day when the world will have got rid of these awful symptoms. But, if and when that has occurred, the disease may well be with us still.

The remedy for state totalitarianism is the Christian church's proclamation of the totalitarian Christ. War on pagan aggression has become necessary. But Christ does not enforce His

totalitarian claims with tanks and bombing planes. Not only is the gospel mightier than the sword, but the gospel is able to accomplish what all the mechanism of warfare cannot begin to do. The gospel, as an instrument of God's Spirit, makes men willing subjects of Him who is King of kings and Lord of lords. Let the church, then, with all the energy at her command preach the totalitarian Christ. To do that is to employ the one effective remedy for the plague of state totalitarianism.

And only then will the peril of state totalitarianism have vanished completely and permanently from the face of the earth, when every kindred and every tribe on this terrestrial ball shall have crowned Christ *Lord of all*.

—R. B. K.

The Auburn Betrayal

By Ruling Elder MURRAY FORST THOMPSON

Conclusion

WE HAVE seen the origin of the Auburn Affirmation. We have sought to expose its heretical teaching. We have described the efforts of the conservatives to do something about it. What is the standing of the Affirmationists in the church today?

It is hardly necessary to say that they have not withdrawn from the church. Did they not affirm that they "sincerely hold and earnestly preach the doctrines of evangelical Christianity, in agreement with the historic testimony of the Presbyterian Church in the United States of America"? They have not left the church; they have "taken over" the church.

The best method of determining the power and influence of the Affirmationists is to note some of the more important official positions which they hold. A study of their official status in the numerous presbyteries and synods throughout the country would be a herculean task. It is sufficient to see how many signers of the Affirmation are on the various boards and agencies of the church, and on the Permanent Judicial Commission and standing committees of the General Assembly. The results of our investigation have been tabulated, and will be presented in a separate article in an early issue of *THE PRESBYTERIAN*

GUARDIAN. These statistics will show the extent to which the church has honored the Affirmationists. They also will indicate that the signers of the Affirmation have not lost influence in the last seven years.

Prior to 1940, Affirmationists had been placed on the most influential standing committees of the General Assembly; they were elected to the mission boards and the Boards of Christian Education and Pensions; they were on the General Council, the central administrative body of the church; they were members of the Department of Church Coöperation and Union, which is becoming increasingly important in view of the efforts to unite with the Presbyterian Church in the U.S. (the Southern Presbyterian Church) and the Episcopal Church; they were on the Permanent Judicial Commission of the General Assembly, the highest judicial body in the church, next to the assembly itself. But it remained for the General Assembly of 1940 to honor an Affirmationist with the highest office in the church. That assembly elected as its moderator Dr. William L. Young, President of Park College, Parkeville, Missouri. Dr. Young's nearest opponent was a fellow-signer of the Affirmation, Dr. J. B. C. Mackie, of Philadelphia, and, on Dr. Mackie's motion,

Dr. Young was elected by acclamation.⁴³ Times had certainly changed. In 1924 the conservatives elected their candidate by a scant majority of 18 out of 910 votes.⁴⁴

Unquestionably the Modernists had a "field day" at the General Assembly of 1941. And they made the most of their opportunity. The Presbytery of Arkansas overtured the assembly to reaffirm once more the "Five Points" of the General Assembly of 1923.⁴⁵ Dr. Mackie, as the chairman of the standing Committee on Bills and Overtures, had the satisfaction of recommending that the assembly take no action on the overture. The recommendation was adopted by unanimous vote.⁴⁶ The signers of the Affirmation had come a long way. In 1924 they were able only to protest against the assembly's reaffirmation of the "Five Points"; in 1940 they were in a position to insure that the assembly should not make the same mistake again.

Nor did the Affirmationists fare so badly in the General Assembly of 1941. The leading candidates for moderator were Dr. Herbert Booth Smith of Los Angeles, and Affirmationist Henry Sloane Coffin of New York City. Although Dr. Smith was elected, Dr. Coffin received 46 per cent. of the votes cast. Furthermore, Dr. Coffin was nominated by Dr. Jesse Halsey, a fellow-signer of the Affirmation. And a "dark horse" who was "scratched" after the second ballot was another Affirmationist, Dr. William R. Farmer of Pittsburgh, who had been Visiting Professor of Homiletics at Princeton Seminary in 1937-1938.⁴⁷

Dr. Smith showed his colors immediately by appointing as vice-moderator Affirmationist Norman E. Nygaard of Los Angeles, and by appointing Dr. Coffin chairman of the standing Committee on Bills and

⁴³ *THE PRESBYTERIAN GUARDIAN*, June 25, 1940, pp. 190-192.

⁴⁴ It is also worth recording that Dr. Young appointed fellow Affirmationists as chairmen of half of the important standing committees of the assembly (Bills and Overtures, National Missions, Polity, Nomination of Members of General Council, and Social Education and Action).

⁴⁵ *Minutes, General Assembly, 1940*, Vol. I, p. 28.

⁴⁶ See *THE PRESBYTERIAN GUARDIAN*, June 25, 1940, pp. 187, 192.

⁴⁷ See *THE PRESBYTERIAN GUARDIAN*, June 10, 1941 (pp. 172-173) and June 25, 1941 (p. 180).

Overtures, and another signer of the Affirmation, Dr. Asa J. Ferry of Wichita, Kansas, chairman of the standing Committee on Nominations.

For the second time in consecutive assemblies an Affirmationist was chairman of the Committee on Bills and Overtures and again that committee had an opportunity to prevent the reaffirmation of any of the Christian doctrines contained in the "Five Points". The Presbytery of Cedar Rapids sent up to the assembly an overture intended to assure the Southern Presbyterian Church of the doctrinal soundness of the Northern Church. The overture asked the assembly to declare that it regarded certain doctrines "as being involved in the ordination vows to which we subscribe". The doctrines were the inerrancy of the Scriptures, and the virgin birth, the substitutionary atonement, the bodily resurrection, and the second coming of our Lord.⁴⁸ The text of the overture was rewritten by Dr. Coffin's committee, and as adopted by the assembly did not affirm a single Christian doctrine. The assembly piously reaffirmed "the fidelity of the church to its doctrinal standards" and declared itself convinced that "its ministers and elders are loyal to their ordination vows".⁴⁹

The evidence, we believe, shows that the Affirmationists—or the heretical views they represent—control the Presbyterian Church in the U.S.A. We do not say that the signers of the Affirmation are the only heretics in the church. We do say, however, that no more significant or influential anti-Christian declaration has appeared in the history of that denomination. It was indeed a dark hour for the church when that infamous document was published. Many even darker hours were to come later, as the protests of conservatives became more and more feeble and the leaven of unbelief did its work. One of the darkest arrived on May 22, 1941, when the General Assembly, meeting in St. Louis, having been constituted with prayer, received the sacrament of the Lord's supper from the hands of the Affirmationist moderator of the General Assembly of 1940.

The events since 1936 show that the Presbyterians who then left the Presbyterian Church in the U.S.A.

⁴⁸ Minutes, General Assembly, 1941, Vol. I, p. 32.

⁴⁹ Minutes, op. cit., p. 112.

were right. But many Christians remained. To them we address a final word. Are you going to continue in a church which honors men who reject the Bible as the infallible Word of God and who do despite to the most precious truths of the Christian religion?

January and February Book List

A NUMBER of members of the Christian Book - of - the - Month Club have told us that they wish each list of books were available for longer than one month. Many books that they wish to buy have disappeared from the list before they can send in an order. Accordingly, future lists will cover a two-months' period. The list below, originally published for January, will be continued through February.

CRUDEN'S COMPLETE CONCORDANCE. An indispensable tool for the serious Bible student, and an absolute necessity for the Christian who wants to study God's Word. Price to members, \$1.60 (retail list price, \$2; members save 20%).

THE CHRISTIAN ATTITUDE TOWARD WAR, by Loraine Boettner. An exceedingly timely book, and one that every intelligent Christian in a nation at war should read. Price to members, 80c (retail list price, \$1; members save 20%).

CALVIN AND CALVINISM, by B. B. Warfield. A collection of articles on John Calvin and on the Reformed theology, by the brilliant Princeton theologian. A classic of Calvinistic literature. Price to members, \$2.40 (retail list price, \$3; members save 20%).

PILGRIM'S PROGRESS, by John Bunyan. A delightfully compiled and illustrated edition of the Christian classic, in a volume especially suited to children and young people, and popularly priced. Price to members, 80c (retail list price, \$1; members save 20%).

MORE THAN CONQUERORS, by William Hendriksen. Carried over by popular demand from the December list. Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

APPELLATE COURT DECISION FAVORS MAINE CONGREGATION

THE extended court case involving the question of the property of the Second Parish Presbyterian Church of Portland, Maine, has chalked up another victory for the Orthodox Presbyterian defendants against the Presbyterian Church in the U.S.A. which has been making frenzied efforts to claim the property as its own. Some time ago the United States District Court gave an opinion in favor of the Second Parish Church. The case was appealed by the Presbyterian Church in the U.S.A. to the United States Circuit Court of Appeals in Boston, and was heard on November 5th. In the tradition of the old-fashioned melodrama the opinion of the appellate court was rendered on Christmas Eve and in it the decision of the District Court was sustained.

In 1923 an agreement had been entered into by the members of the Park Street Church and the Second Parish Church. It was decided that the parish system should be continued and that the building should be used by the Second Parish Presbyterian Church. The Presbyterian Church in the U.S.A. contends, in the present litigation, that this agreement conveyed "in perpetuity the whole beneficial interest in the Congress Street property to the Presbyterian Church in the U.S.A." On the basis of this contention, that denomination claims to have a right to use the property, rather than the present congregation which withdrew from the Presbyterian Church in the U.S.A. in 1936 in order to stand consistently for the faith of its Presbyterian forefathers.

The appellate court, in its decision, said, "We rest our decision solely on the ground that the Second Parish, on any fair interpretation of the agreement of 1923, did not convey the beneficial interest in the Congress Street property to the Presbyterian Church in the United States of America. . . . The decree of the District Court is affirmed . . . and the case is remanded to that court for further proceedings not inconsistent with this opinion".

The congregation and its pastor, the Rev. Arthur O. Olson, are grateful for this evidence of God's blessing on the church and its testimony.

The Calling of the Westminster Assembly

By the REV. JOHN MURRAY

Professor of Systematic Theology at Westminster Theological Seminary

IT SHOULD be conceded, without fear of intelligent contradiction, that the Westminster Confession of Faith, Larger and Shorter Catechisms are the finest creedal formulations of the Christian Faith that the church of Christ has yet produced. This is not to deny that in certain particulars some other creeds may surpass these Westminster standards, nor does it mean that these standards have attained such a degree of perfection that they could not possibly be improved. But it does mean that they are the most perfect creedal exhibitions that we possess of the truth revealed in Holy Scripture.

Many people are familiar with the Confession and Catechisms and yet know very little regarding the history of the Assembly that produced these documents. A brief summary of the early part of that history will be presented in this article.

One of the most important Parliaments that ever existed in England was what is known as the Long Parliament. It continued from November, 1640, until it was dissolved by Oliver Cromwell in 1652. It was this Parliament that was responsible for the calling of the Westminster Assembly of Divines.

Shortly after the Long Parliament began its work, the House of Lords appointed a committee consisting of ten bishops and twenty lay peers to take into consideration all innovations in the church concerning religion. In the autumn and winter of 1641 there was prepared what is known as the Grand Remonstrance of the House of Commons. In this remonstrance the desire was expressed that there should be "a general Synod of the most grave, pious, learned and judicious divines of this island, assisted by some from foreign parts professing the same religion with us, to consider all things necessary for the peace and good government of the Church".

In 1642 a declaration of the Parliament of England was sent to the General Assembly of the Church of Scotland. This declaration contained a plea for the prevention of civil war. The answer of the General Assembly

of the Church of Scotland deplored the tardiness with which the reformation of religion progressed, and contended that religion is not only the means of the service of God and the saving of souls but also "the base and foundation of kingdoms and estates". It also reiterated the plea "that in all his Majesty's dominions there might be one Confession of Faith, one Directory of Worship, one public Catechisme, and one form of Kirk Government".

On April 19, 1642, the House of Commons ordered that the names of divines fit to be consulted with be presented to the House. In less than a week this list was completed. It consisted of two divines from each county in England, two from each university, two from the Channel Islands, one from each county in Wales, and four from the city of London.

On May 9th of this year the bill for the calling of an assembly of divines was brought in to the House of Commons. The House of Lords slightly amended the bill and fourteen names were added to the list of divines. By June 1st, the bill passed both Houses of Parliament. But the King's assent was withheld. Two other bills met with the same fate. Both Houses then resorted to the method of Ordinance by their own authority. By June 12, 1643, this Ordinance for the calling of an assembly passed both Houses. As so much interest and importance attach to this Ordinance, part of it should be quoted here. It reads thus:

Whereas, amongst the infinite blessings of Almighty God upon this nation, none

Young People's Topics

THE article on this page will be an aid in studying the young people's lessons published by the Committee on Christian Education of The Orthodox Presbyterian Church, which may be secured from the Rev. Richard W. Gray, 7 Franklin Avenue, Montclair, N. J. The first eight chapters of the Westminster Confession are being studied during January and February.

is or can be more dear unto us than the purity of our religion; and for that, as yet, many things remain in the Liturgy, Discipline, and Government of the Church, which do necessarily require a further and more perfect reformation than as yet hath been attained; and whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, that the present Church-government by archbishops, bishops, their chancellors, commissaries, deans, deans and chapters, archdeacons, and other ecclesiastical officers depending upon the hierarchy, is evil, and justly offensive and burdensome to the kingdom, a great impediment to reformation and growth of religion, and very prejudicial to the state and government of this kingdom; and that therefore they are resolved that the same shall be taken away, and that such a government shall be settled in the Church as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland, and other Reformed Churches abroad; and, for the better effecting hereof, and for the vindicating and clearing of the doctrine of the Church of England from all false calumnies and aspersions, it is thought fit and necessary to call an Assembly of learned, godly, and judicious Divines, who, together with some members of both the Houses of Parliament, are to consult and advise of such matters and things, touching the premises, as shall be proposed unto them by both or either of the Houses of Parliament, and to give their advice and counsel therein to both or either of the said Houses, when, and as often as they shall be thereunto required.

The Assembly consisted of some one hundred and fifty members. Thirty were members of Parliament, the remainder divines, representing the chief parties of English Protestants except that of Archbishop Laud.

The Assembly was called to meet on July 1, 1643. Two days before the meeting a royal proclamation was issued prohibiting the meeting. Notwithstanding this royal interdict, sixty-nine of those appointed met. They convened in Westminster Abbey for divine service, and both Houses of Parliament adjourned for the purpose of attending the service of worship. Dr. Twisse, the prolocutor of the Assembly, preached. After divine service the members of the Assembly met in

the Chapel of Henry VII. The Assembly adjourned until July 6th.

Certain instructions for the conduct of the Assembly were framed by both Houses of Parliament in consultation with certain of the divines. As given by John Lightfoot, a member of the Assembly, these read as follows:

(1.) That two Assessors be joined to the Prolocutor, to supply his place in case of absence or infirmity.

(2.) That Scribes be appointed, to set down all proceedings, and those to be Divines, who are not of the Assembly, viz. Mr. Henry Robens and Mr. Adonitan Byfield.

(3.) Every member, at his first entry into the Assembly, shall make serious and solemn protestation, not to maintain any thing but what he believes to be truth in sincerity, when discovered unto him.

(4.) No resolution to be given upon any question the same day, wherein it is first propounded.

(5.) What any man undertakes to prove as necessary, he shall make good out of Scripture.

(6.) No man to proceed in any dispute, after the Prolocutor has enjoined him silence, unless the Assembly desire he may go on.

(7.) No man to be denied to enter his dissent from the Assembly, and his reasons for it, in any point, after it hath been first debated in the Assembly, and thence (if the dissenting party desire it) to be sent to the Houses of Parliament by the Assembly, not by any particular man or men, in a private way, when either House shall require.

(8.) All things agreed on and prepared for the Parliament, to be openly read and allowed in the Assembly, and then offered as the judgment of the Assembly, if the major part assent. Provided that the opinion of any persons dissenting, and the reasons urged for it, be annexed thereunto, if the dissenters require it, together with the solutions, if any were given to the Assembly, to these reasons.

When the Assembly met on July 8th, the following protestation was taken by every member, Lords and Commons, as well as divines:

"I, A. B. do seriously and solemnly protest, in the presence of Almighty God, that in this Assembly, whereof I am a member, I will not maintain any thing in matters of doctrine, but what I think in my conscience to be truth; or in point of discipline, but what I shall conceive to conduce most to the glory of God, and the good and peace of his church". This protestation, it should be noted, is of the nature of a solemn oath. It would be well for all to be animated by the spirit that

evoked its composition and by the determination that the taking of it expresses.

In accordance with the provisions of the Ordinance quoted above, the Assembly was largely occupied for the first three months with the revision of the Thirty Nine Articles of the Church of England.

One of the most interesting accounts we possess of the actual work of the Assembly is given us by Robert Baillie, one of the Scottish commissioners to the Assembly. It is fitting to close this article with quotation of part of this account. The present writer hopes that readers will read this quotation, for it gives us, from the pen of one admirably fitted to write, a sample of actual procedure in the sessions of the Assembly. Under date of December 7, 1643, Baillie writes:

"On Monday morning we sent to both Houses of Parliament for a warrant for our sitting in the Assemblée. This was readily granted, and by Mr. Hendersone presented to the Prolocutor; who sent out three of their number to convoy us to the Assemblée. Here no mortal man may enter to see or hear, let be to sitt, without ane order in wryte from both Houses of Parliament. When we were brought in, Dr. Twisse had ane long harangue for our welcome, after so long and hazardous a voyage by sea and land, in so unseasonable a tyme of the year: When he had ended, we satt down in these places which since we have kept. The like of that Assemblée I did never see, and, as we hear say, the like was never in England, nor any where is shortlie lyke to be. They did sit in Henry the 7th's Chappell, in the place of the Convocation; but since the weather grew cold, they did go to Jerusalem chamber, a fair roome in the Abbey of Westminster, about the bounds of the Colledge fore-hall, but wyder. At the one end nearest the doore, and both sydes are stages of seats as in the new Assemblée-House at Edinburgh, but not so high; for there will be roome but for five or six score. At the upmost end there is a chair set on ane frame, a foot from the earth, for the Mr. Prolocutor Dr. Twisse. Before it on the ground stands two chairs for the two Mr. Assessors, Dr. Burgess and Mr. Whyte. Before these two chairs, through the length of the roome, stands a table, at which sits the two scribes, Mr. Byfield and Mr. Roborough. The house is all well

hung, and hes a good fyre, which is some dainties at London. Foranent the table, upon the Prolocutor's right hand, there are three or four rankes of formes. On the lowest we five doe sit. Upon the other, at our backs, the members of Parliament deputed to the Assemblée. On the formes foranent us, on the Prolocutor's left hand, going from the upper end of the house to the chimney, and at the other end of the house, and backsyde of the table, till it come about to our seats, are four or five stages of fourmes, where-upon their divines sits as they please; albeit commonlie they keep the same place. From the chimney to the door there is no seats, but a voyd for passage. The Lords of the Parliament uses to sit on chaires, in the voyd, about the fire. We meet every day of the week, but Saturday. We sitt commonlie from nine to one or two afternoon. The Prolocutor at the beginning and end hes a short prayer. The man, as the world knows, is very learned in the questions he hes studied, and very good, beloved of all, and highlie esteemed; but merelie bookish, and not much, as it seems, acquaint with conceived prayer, [and] among the unfittest of all the company for any action; so after the prayer he sits mute. It was the canny convoyance of these who guides most matters for their own interest to plant such a man of purpose in the chaire. The one assessour, our good friend, Dr. Whyte, hes kepted in of the gout since our coming; the other, Dr. Burgess, a very active and sharpe man, supplies, so far as is decent, the Prolocutor's place. Ordinarlie there will be present above three-score of their divines. These are divided in three Committees; in one whereof every man is a member. No man is excluded who pleases to come to any of the three. Every Committee, as the Parliament gives order in wryte to take any purpose to consideration, takes a portion, and in their afternoon meeting prepares matters for the Assemblée, setts doune their minde in distinct propositions, backs their propositions with texts of Scripture. After the prayer, Mr. Byfield the scribe, reads the proposition and Scriptures, where-upon the Assemblée debates in a most grave and orderlie way. No man is called up to speak; bot who stands up of his own accord, he speaks so long as he will without interruption. length, but cannot get it helped; for

If two or three stand up at once, then the divines confusedlie calls on his name whom they desyre to hear first: On whom the loudest and maniest voices calls, he speakes. No man speaks to any bot to the Proloqutor. They harangue long and very learnedlie. They studie the questions well before hand, and prepares their speeches; but withall the men are exceeding prompt, and well spoken. I doe marvell at the very accurate and extemporall replies that many of them usuallie doe make. When, upon every proposition by itself, and on everie text of Scripture that is brought to confirme it, every man who will hes said his whole minde, and the replies, and duplies, and triplies, are heard; then the most part calls, To the question. Byfield the scribe rises from the table, and comes to the Proloqutor's chair, who, from the scribe's book, reads the proposition, and says, as many as are in opinion that the question is well stated in the proposition, let them say I; when I is heard, he says, as many as think otherwise, say No. If the difference of I's and No's be cleare, as usuallie it is, then the question is ordered by the scribes, and they go on to debate the first Scripture alleadged for proof of the proposition. If the sound of I and No be near equall, then sayes the Proloqutor, as many as say I, stand up; while they stand, the scribe and others number them in their minde; when they sitt down, the No's are bidden stand, and they likewise are numbered. This way is clear enough, and saves a great deal of time, which we spend in reading our catalogue. When a question is once ordered, there is no more debate of that matter; but if a man will vaige, he is quicklie taken up by Mr. Assessor, or many others, confusedlie crying, Speak to order, to order. No man contradicts another expresslie by name, bot most discreetlie speaks to the Proloqutor, and at most holds on the generall, The Reverend brother, who latelie or last spoke, on this hand, on that syde, above, or below. I thought meet once for all to give yow a taste of the outward form of their Assemblie. They follow the way of their Parliament. Much of their way is good, and worthie of our imitation: only their longsomenesse is wofull at this time, when their Church and Kingdome lyes under a most lamentable anarchy and confusion. They see the hurt of their

being to establish a new Plattforme of worship and discipline to their Nation for all time to come, they think they

cannot be answerable, if solidlie, and at leisure, they doe not examine every point thereof."

Jeremiah's Book

A Meditation on Jeremiah 36

By the REV. BURTON L. GODDARD

SOMETIMES the publication of a new book is eagerly awaited, but new books appear on the market every day, and most volumes would never be missed should they remain unpublished. We have so very many books—perhaps too many! It was not so in former days. We read of Lincoln and how the two or three books of his youth were precious beyond description. We think of the great library at Alexandria and how the destruction of its priceless store of books robbed us of the works of many ancient authors—works which have not been preserved elsewhere. But think of the uniqueness of a new book six centuries before the birth of Christ!

The Book Dictated

When one day the manuscript of a new book was read in the city of Jerusalem, there was much interest and excitement. It was a book of sermons, sermons which were intimately related to the political life and welfare of Judah, and which had much to say about the future fate of the nation. Like the noble poetry of the blind Milton, this book also was the product of dictation. A faithful scribe had penned with all accuracy the words which fell from the lips of a great preacher. The scribe was Baruch; the preacher was Jeremiah.

The value of this book lay neither in its selling power nor in the general scarcity of books. Like *Mein Kampf*, men were to read it because of its author. But the real author was not the preacher who dictated the book to Baruch. The real author was God. Large portions of the book purported to be the very words of God. The rest was set down by the authority of God. The book was God's message, not Jeremiah's. Had a dreamer or fanatic composed the work, it would have been valueless, but in it the very God of heaven spoke. For this reason, the man with a conscience trembled at

the recitation of its contents.

The book was written for a purpose. Judah had long nursed a wicked heart. This wicked heart caused her to depart from the worship of the true God. It led her to seek ungodly, immoral paramours, that is, to ally herself with heathen neighbors in both politics and religion. It constrained her people to violate God's commandments with reckless abandon. Jeremiah's book was God's way of announcing judgment upon the nation because of its awful sin. It was God's way of saying to a guilty people, "Turn ye, turn ye from your evil ways; for why will ye die?" It was God's invitation to sinners to repent and receive forgiveness at the hand of the righteous Sovereign of heaven and earth.

The Book Destroyed

The one man who most needed to hear the message of this book was Judah's king, Jehoiakim. He had led the people into sin; it was for him to lead them to repentance. He was the leader; others were but followers. His throne and kingdom were threatened with doom; it was his duty to seek clemency and thus save the condemned state. Therefore, God saw to it that Jeremiah's book was placed in his hands without delay.

How was it received? With respect? With tears? With godly sorrow? With reverent fear? Had Pharaoh a hardened heart, Jehoiakim's was no less unbending. Confirmed sinner that he was, he gave no thought to repentance, but with carefully calculated wickedness seized the scroll of prophecy, plunged his penknife recklessly through it, and cast it into the fire on the hearth. Greedy tongues of flame hastened to lick its edges, gathered themselves together, and sent up a flare which momentarily lighted up the dark corners of the winter-house. Seconds later, only curled leaves of ash remained.

Perhaps this was the first time a

portion of the Scriptures was deliberately destroyed, yet it was not the last. The Bible bonfires of infidels and Romanists have lighted every century of the Christian era. God's Book which condemns sin and offers the free gift of a Saviour from sin has suffered much at the hand of sinners. Voltaire thought to destroy it from the face of the earth and in so doing to bring to an end the sect of Christians. England's skies, which during the present war have burned red from bombed cities, once burned red from incendiary piles fed by the leaves of God's Book. Thus have men despised God's offer of mercy, rebelled at the accusation of sin and committed sacrilege against the Book wherein is found the way of forgiveness and life everlasting.

The Book Rewritten

If King Jehoiakim thought that God's Word could be so easily destroyed, he was badly mistaken. Neither the human author nor the faithful scribe was allowed to fall into his hands. As they had once yielded themselves to be instruments of God, so they performed the same service again. The lips which had dictated the scroll burned by the king spoke again the same words and added many thereunto. The hand which had guided the pen across the original scroll was faithful in a like task. The book of the prophet was rewritten and enlarged.

Jehoiakim died, as Jeremiah had said he would. Unrepentant Judah went into captivity, as Jeremiah had prophesied. Seventy years elapsed, and a faithful remnant returned to the Jewish homeland, as Jeremiah had promised. In the fullness of time, the Righteous Branch came from the root of Jesse, even as Jeremiah had described. The New Covenant announced by the prophet was written upon the hearts of God's people.

What was the fate of the inspired book during this time? Were the prophecies fulfilled while the book itself perished? Not so! Greek translations of the book became somewhat distorted, but the true text in the original Hebrew tongue was preserved in remarkable fashion. Is it not written, "Heaven and earth shall pass away, but my words shall not pass away"? Other books have been lost in the dust of the ages; Jeremiah's book was not lost, for it was God's book, a very real part of the Book of books,

and the providential care of God kept it safe through the years.

In the year 1800 in Manchester, England, a man guilty of burning the Bible lay on his deathbed, refusing to hear the Scriptures read, refusing to pray. His plight was terrible indeed and was mirrored in the hopeless confession which he uttered as well as in the curses which poured from his mouth. My friends, I have no fear that you will go out and burn the Bible. I do not think you would be guilty of boasting ability to rid the world of the Bible as did Voltaire. But I am just a little afraid that perhaps some of you, or others like you, will, as did King Jehoiakim, pay little heed to what God's Book has to say about your sin and your need for repentance.

You do not have to burn the Bible to come into condemnation, although that would add to your guilt. All you have to do is to be indifferent to the warning and invitation of the Word. And that is such an easy thing to do! God's Book says that you have sinned. It says that the unrepentant sinner shall go away into everlasting punishment. It says that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". Yes, it urges upon you the necessity of committing yourself to Christ as your Saviour and Lord. If you do not turn from sin to Christ, you might just as well burn the Book which offers you pardon and life. But do not this great folly! Turn, and believe, and receive—for salvation is the free gift of God.

A Missionary Looks at a World at War

(Concluded From Page 18)

the issue. The issue is not, Is the United States in danger of invasion? That indeed is a serious question, and if we were convinced that the danger of attack by a foreign power were real and imminent, then we would have to face the necessity of self-defense (though perhaps that motive for warfare ought to be classed as one of the lowest of motives, apart from the desire for national aggrandizement by aggression). But that is not the real issue in this war.

No, the issue we have to face is a clear-cut, plain, simple moral issue—a case of right and wrong.

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In *The Reader's Digest* for May, 1941, there is an article by Brooks Atkinson, condensed from *The Nation*, that all Americans would do well to read. It is entitled "The Forgotten Moral Issue". A quotation may give the gist of the argument:

In the superficial worlds of politics and economics we can easily confuse each other about nearly all the current issues—whether economic necessity forces Japan to dominate the East, whether Germany should draw boundaries according to racial strength, whether it is shrewd for the United States to give all possible aid to Britain or whether it would be smart to walk softly and appease Hitler's temper.

But the moral test is not open to argument. Even in this headlong world we can find a solid place on which to stand if we ask what is right and wrong in human conduct. In the simplest moral terms—it was wrong for Japan to grab Manchukuo, to spread like a scourge through China; wrong for Italy to ravage Ethiopia, to conspire with Germany against the legitimate government of Spain; wrong for Germany to invade Austria, Czechoslovakia, Poland and other countries; wrong for Russia to engulf the Baltic states, to crush the independence of the Finns.

Of course, no nation, our own included, has hands that are clean from acts of aggression. But to condone, because of our national sins in the past, the sins of other nations in the present and to allow them to continue unhindered in the perpetration of hideous crimes against weaker nations, is not the way to atone for our own past wrongdoings. Rather let us confess our own nation's sin, repent of it and ask God to forgive us and make us strong to do the right today. In the past no nation has been guiltless, and France and Great Britain and her allies are suffering terrific chastisement at the hand of God today. America will not escape. But in the present war, the guilt is clear. Even with Red, god-

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less Russia fighting on the side of the democracies, the main issue is unchanged. The Axis powers are the aggressors. The issue at stake is a moral issue. There is a right and a wrong side—and we know which is the right!

Must America Take Sides?

Must America face this moral issue? Must she declare herself, take sides in this war?

Here we find our two attitudes coming out again, as in religious matters: All true Americans claim to hate despotism, plunder, aggressive acts against innocent peoples, the persecution of minorities and the murder of innocent civilians. All true Americans hate war. I believe that as a class our representatives in governmental positions and in big business hate war as do the people as a whole. Americans desire peace with all their hearts. But some think peace too important to risk its loss by attempting to right wrong. Some think we can close our eyes and shut our ears and keep out the cry of ravished truth and righteousness.

Others of us believe that right is not only worth fighting for, but must be fought for if we are to remain moral beings at all. Are we not our brother's keeper? And can we, as a Christian nation, pass by on the other side?

It is the policy of compromise with wrong, appeasement of unrighteousness, apathy toward suffering that has led to the present world conflict. Ethiopia need not have been sacrificed to the greed of Fascism, had Christian democracies done their duty and taken a firm stand on the sanctity of treaties. Manchukuo need not have been the prize of Japan to whet her appetite for

the rest of the Orient. Great nations stood silent, or secretly bargained with the international brigands, while these acts of aggression were committed. Treaties were broken, obligations ignored, promises unfulfilled in the hope that nations with wicked aspirations might have their territorial appetites satisfied without upsetting the peace of Europe.¹

What are we going to do about it, now that lawless aggression has grown to such proportions? Allow me to quote again from the article in *The Reader's Digest* referred to above:

Some people feel that we Americans can escape moral responsibility by averting our eyes from the ashes of innocent people's homes and by stopping our ears against the roar of battle. But a moral man does not bargain with thugs and murderers for his personal safety. (Incidentally, it does him no good.) The man of moral integrity, when his brothers are starved, tortured and killed, does not consider the personal consequences of what he says and does. Whatever violates the code by which he lives is his business and he dedicates himself to correcting it.

A negotiated peace at this stage can be only a peace based on unrighteousness. And what would a Nazi-Fascist-dictator victory in Europe mean for the world? Economically and politically it would mean slavery for a large part of Europe and Africa and the Orient. There would be almost a total eclipse of freedom and justice in those parts. Morally and religiously it would mean degradation worse than primitive paganism, because it would be educated, "enlightened" paganism. There would be a total eclipse, not of Christianity—for that would still persist in men's hearts—but of Christian missions, for many years to come.

The Christian's Duty

What, then, must the Christian do? He must confess his own and the nation's sins. He must call his nation to repentance. He must pray for victory for the right.

But he must also act for the defense of right. How he must act I may not be wise enough to say. But let us not be too timid or too slow or too roundabout in our methods of giving all necessary aid to the forces which are fighting on the side we know is right.

¹ See *Mussolini's Roman Empire*, by G. T. Garratt, pp. 18, 19 and 57-73. Penguin Books Limited, Harmondsworth, Middlesex, England.

And let us not as a nation use methods that are dishonest and unprincipled and that lead to evasion of our country's law. We cannot, in national or international affairs any more than in personal and church matters, "do evil that good may come" without incurring the condemnation of a holy God. In this age when undeclared war is the customary thing, England at least had the courage to declare war on Germany before she engaged in battle against her. In whatever we as a nation may find it necessary to do at this critical time, let us be straightforward and upright before God and the world; and let our rulers be honest with the people of our country.

Above all, the Christian must recognize God's hand in all the world's affairs. He must not despair of eventual victory for the right. He must not put his confidence in carnal weapons but, like David with his five smooth stones and his sling, come to the giant defier of Israel's God in the name of Jehovah of Hosts.

The Maginot line may have crumbled, the Houses of Parliament may be leveled, even Gibraltar may yet be hurled into the sea. But there will still be the things which are not shaken when this war comes to an end. There will still be justice and truth and love and mercy. There will still be God and the Kingdom of Heaven. And should we live to see "the coming of the day of God, by reason of which the heavens being on fire shall be dissolved and the elements shall melt with fervent heat", yet "according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness".

I want to close with the words of a Psalm that was a strength to us during the short reign of terror in Ethiopia's capital, May 2-5, 1936:

"God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the
earth do change,
And though the mountains be shaken
into the heart of the seas;
Though the waters thereof roar and be
troubled,
Though the mountains tremble with
the swelling thereof. . . .
The nations raged, the kingdoms were
moved:
He uttered his voice, the earth melted.
Jehovah of hosts is with us,
The God of Jacob is our refuge."

Orthodox Presbyterian Church News

By EDMUND P. CLOWNEY, JR.

Westminster Theological Seminary, Class of 1942

Presbytery of New York and New England

PLANS for summer evangelistic work under the auspices of the newly constituted Home Missions Committee of the Presbytery of New York and New England are being forwarded by survey work now being conducted by the Rev. Lawrence R. Eyres, the executive secretary of the committee.

At the initial meeting of the committee in Albany, New York, the Rev. Charles E. Stanton was invited to serve as a missionary in Cornville, Maine, and vicinity. Chairman of the committee is the Rev. John J. De-Waard, and Mr. Eyres was elected treasurer. The executive committee is also charged with the alignment of funds for the appointment of regularly ordained evangelists. Other members of the committee are the Rev. John H. Skilton, the Rev. John Murray and the Rev. Dean W. Adair.

Franklin Square Church, Franklin Square, L. I.: Three new communicant members were received into the church at the January communion service. New hymnals now in use by the congregation are a gift of the Machen League. . . . Scripture memorization is stimulated in the Sunday school by a "Know Your Bible League". Bibles are to be awarded at Easter to those completing the assigned work. Identifying pins mark students participating.

Calvary Church, Schenectady: Attractively mimeographed church bulletins each week have proven a welcome addition to the services. . . . On New Year's Eve a special service of praise and prayer was held in the church, followed by a time of social fellowship, and the old year was closed and the new begun with a season of prayer. A number of the young men of the church were home from the army and from college during Christmas vacation. . . . *The Home Evangel* is being distributed from door to door by the young people. On the Tuesday evening before Christmas they sang carols at the hospital and in the neighborhood of the church.

New Arrival: Audrey Ella Stanton, second child and second daughter of

the Rev. and Mrs. Charles E. Stanton of St. Albans, Maine, is a happy addition to the presbytery's roll of covenant children.

Presbytery of Philadelphia

CALVARY Church, Middletown: The Rev. Edward L. Kellogg reports the organization of a special Bible class being conducted in the homes for adults who professed faith in Christ during the recent evangelistic services. The Rev. J. Marcellus Kik, pastor of a Canadian Presbyterian church in Montreal, was the preacher at the evangelistic services. Sabbath school attendance has been increased by an influx of children from a nearby defense housing project in which four hundred and fifty families are settling.

Calvary Church, Willow Grove: Safe after Pearl Harbor is Calvary member Earl Frankenfield, according to reports received. . . . Continued growth of the church brought attendance on Christmas Sunday to a total of more than eight hundred. Giving for the month of December exceeded \$1200.

Covenant Church, Pittsburgh: Transplanting of the major portion of the mission Sunday school children to the church Sunday school has been accomplished, according to the Rev. Calvin K. Cummings. An afternoon session of the Sunday school has been made necessary to accommodate the children.

Gethsemane Church, Philadelphia: Three persons united with the church during December, one on confession of faith, one on reaffirmation, and one by letter. . . . The Rev. R. Moody Holmes, former pastor, occupied the pulpit recently. . . . Mr. Donald Habecker and Miss Alice Sinclair were united in marriage on January 17th. Both are active in the young people's work of the church and in the Philadelphia area.

Faith Church, Harrisville: The congregation met for a prayer service during the last hour of the old year and for another similar service on New Year's Day in response to the President's proclamation. The church's fifth birthday will be celebrated on January 30th with a congregational

dinner at which the Rev. Richard B. Gaffin will be the guest speaker.

New Hope Church, Branchton: The members of this church are joining with those of the church in Harrisville in a program of united prayer based upon a monthly calendar similar to that used by the Westminster Church of Bend, Oregon. Both congregations have also joined in a schedule of Bible reading based on the international Sunday school lesson topics each week. . . . A substantial offering for the missions committees was received at the Christmas program on December 23rd.

The presbytery met on January 6th at Mediator Chapel, Philadelphia, for the ordination of Mr. Richard B. Gaffin, Orthodox Presbyterian mis-

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sionary to China who is now in this country on furlough. Presiding was the Rev. Theodore J. Jansma, moderator of the presbytery. The Rev. Professor R. B. Kuiper preached the sermon, the Rev. Professor Edward J. Young read the Scriptures and Dr. Robert Strong offered prayer. The prayer of ordination was offered by Dr. Cornelius Van Til, and the Rev. James W. Price delivered the charge to the evangelist. Mr. Gaffin pronounced the benediction.

Mr. Gaffin was sent to China as a missionary by the Independent Board for Presbyterian Foreign Missions, prior to the formation of The Orthodox Presbyterian Church and after it had become clear that Bible-believing Christians could not be ordained by the Presbyterian Church in the U.S.A. His ordination as an evangelist at this time sets him apart officially for the task which he has been courageously and energetically pursuing for many years.

Presbytery of the Dakotas

CALVARY Church, Volga, S. D.: Less than one-fourth remains to be paid in the church's building fund, according to the Rev. Charles L. Shook, pastor. Over \$8000 has been given by the congregation since the fall of 1937. . . . The pastor conducted a Bible conference recently in the First Baptist Church of Brookings, S. D.

Aurora Church, Aurora, Nebraska: Early this month a special service of song, chalk talk and object lessons was presented by Professor Clarence Mills. . . . The League of Evangelical Students from the University of Nebraska conducted an evening service recently while the pastor was at Bridgewater, S. D., for two weeks of special meetings.

Faith Church, Wilton, N. D.: The Rev. C. A. Balcom reports that the past year was the best in all ways—finances, attendance, Bible schools, evangelistic meetings, and missions. Christmas services in each of Mr. Balcom's three fields were well-attended and at Wilton the number of those attending was close to overflowing.

At the Hope Church of Baldwin three pupils each received a gift of a Bible for perfect attendance and at the Love Church of Rock Hill, a country point, there has been marked progress and encouraging results.

Presbytery of California

WESTMINSTER Church, Bend, Oregon: Cottage prayer meetings for the first week of January followed up the special prayer service on the National Day of Prayer, January 1st.

First Church, Long Beach: During the Christmas holidays Mr. Malcolm Watson, Mr. Louis Knowles, and Dr. Ned B. Stonehouse were guest speakers. Thirteen delegates attended the Machen League conference at Wrightswood. The Rev. Henry W. Coray, former missionary to Manchukuo, is the stated supply of the church.

The Southern California chapters of the Machen League held a three-day Bible conference at Acorn Lodge, Wrightswood, from December 29th to 31st. Classes were held in the mornings and evenings, and the eighth chapter of Romans was given intensive study. Dr. Stonehouse of Westminster Seminary was one of the speakers. Winter sports featured the afternoon program. Over forty delegates attended and about ten publicly professed faith in Christ during the sessions of the conference.

Vital Statistics: Born to the Rev. and Mrs. Russell D. Piper on December 14th, a son, John Jacob.

Presbytery of Wisconsin

CALVARY Church, Cedar Grove: On the Sunday after Christmas Mr. W. Peter Katt, a senior at Westminster Seminary, was guest preacher at the evening service.

Additions to the membership of Bethel Church, Oostburg, in a closing service of 1941, included two members on confession of faith, one by letter, and two baptized infants, one of whom was the fourth child of the Rev. and Mrs. Oscar Holkeboer, Jean Margaret, born December 3, 1941. New Year's Day saw the induction of two new elders: Mr. Audley Holle and Mr. Harry Weakamp. The new manse is expected to reach completion about March first.

Presbytery of New Jersey

FAITH Church, Pittsgrove: Dr. Gordon H. Clark, associate professor of philosophy at Wheaton College, was the year-end speaker in the evening service in Pittsgrove's new church building. . . . The Rev. Edward B. Cooper, pastor, reports increased missionary interest in connection with a recent visit to the church by the Rev. Richard B. Gaffin.