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The Christian World Order

"The Christian in the Twentieth Century World"—PART I

By the REV. JOHN MURRAY

Professor of Systematic Theology in Westminster Theological Seminary

BY THE term, "The Christian World Order", I take it that what is meant is a world order that in all its aspects and spheres is Christian, an order so conformed to the principles of Christianity and so pervaded by the forces that are operative in Christianity that the whole of life will be brought into willing captivity to the obedience of Christ.

Are we justified in entertaining the conception of Christian world order? Or, at least, are we justified in entertaining such an order as an ideal towards which we should work and strive? Do we have any assurance that such a world order is attainable? And, if we have no assurance that it is attainable, are we not mocking ourselves and others by framing the conception and, particularly, by working towards the achievement of it? Should we not rather descend from the clouds and deal with more practical and sensible matters?

We shall have to acknowledge frankly that we do not have the right from God's Word to believe that a Christian world order in the purity and completeness of its conception will be realized on this side of that great and momentous event towards which the history of this world is moving, namely, the appearing of the glory of the great God and our Saviour Jesus Christ, the visible glorious advent of the Lord Himself. For a Christian world order, in the purity and completeness of its conception, is a world order that has

brought to complete and perfect fruition the redemptive, regenerative and restorative forces that are embodied in the Christian redemption and revelation. Such an order would mean the complete elimination of sin and of all its effects and the full attainment of righteousness and holiness. To whatever school of eschatological persuasion we belong, we cannot believe that such an order will antedate the advent of the Lord.

It is true that the postmillenarian believes that before Christ comes the world will become Christian. But even the most consistent supernaturalistic postmillenarian cannot hold that, even in that period of unprecedented prosperity for the kingdom of God upon earth which he posits as antedating the Lord's coming, the world order will be so completely conformed to the divine will that all sin will be eradicated and righteousness and holiness be all-pervasive. He, with other supernaturalists, believes that such an order will have to wait for the new heavens and the new earth wherein dwelleth righteousness (II Pet. 3:13). A Christian world order, if the word "Christian" is applied with consistency, means an order in which the principle of redemption and restoration is brought to its complete and all-pervasive expression and fruition.

So a Christian world order, in the purity and completeness of its conception, will not antedate that manifestation of power and glory when Christ will

come again without sin unto salvation, when He will bring to naught all rule and all authority and power and when all his enemies shall have been made His footstool.

Our dilemma would seem to be indeed perplexing. If we have to wait for the supernatural forces that Christ's advent will bring in its train before the order of absolute right and holiness will be ushered in, is there any sense in speaking of a Christian world order except as an eschatological hope? Particularly and most practically, is there good sense in working towards the establishment of a Christian order when we know that, in the completeness of its conception, it is not attainable in what we generally call this life?

We must be bold to say that the Christian revelation does not allow us to do anything less than to formulate and work towards a Christian world order in the life that we now live. It is not difficult to demonstrate the validity and even necessity of this thesis.

The standard of thought and the rule of conduct for us are divine obligation. The rule and standard for us are the irreducible claims and demands of the divine sovereignty, and these irreducible claims are that the sovereignty of God and of His Christ be recognized and applied in the whole range of life, of interest, of vocation and of activity. That is just saying that the demands of the divine sovereignty make it impossible for us to evade the obligation to strive with all our heart and soul and strength and mind for the establishment of an order that will bring to realization all the demands of God's majesty, authority, supremacy and kingship. And this, in a word, is simply the full fruition of the kingdom of God wherever we are and in the whole compass of thought, word and action.

But, since we have fallen and since the only way now whereby the claims of the divine sovereignty can even begin to be realized within the compass of our responsibilities is through the redemptive and mediatorial work of Christ, then there rests upon us, with like universal and unrelaxed stringency, the obligation to bring to bear upon the whole compass of life the supernatural and redemptive forces

that are inherent in the Christian redemption and revelation. And this is just saying that the ideal and goal imposed upon us by the kingship and kingdom of our Lord and Saviour Jesus Christ is nothing less than Christian world order. To recede from this conception and aim is to abandon what is implied in the prayer Christ taught His disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). And it is to renounce what is overtly expressed in the words of the apostle, "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:3-5).

What Is the Christian Order?

To the concrete question of what constitutes Christian world order, we may now address ourselves. It is necessary at the outset to premise any discussion of this practical question upon the fact of human sin and depravity. Any attempt to erect Christian order upon the ruins of human depravity must end in dismal failure. Indeed, it would be an inherent contradiction. For Christian order is order that is Christian and, if Christian, it rests upon the supernatural and redemptive foundations of Christianity. Christian

order is order brought into existence by the deliverance from sin and evil wrought by redemption and regeneration. The principles and forces that must be at the basis and centre of Christian order in any of its forms must be the principles and forces of God's regenerative and sanctifying grace. Any idealism or reconstruction that proceeds upon a program that is congenial to fallen human nature or that is readily adjustable to the impulses and passions and principles of fallen human nature has denied the very genius of Christian order.

There is, therefore, something drastic about the transformation that Christian order effects. This is why we are so reluctant to entertain a Christian program of procedure in some of the most practical spheres such as those of education and industry. We are so often content to have a few amendments and corrections that give a Christian veneer to certain institutions. Without question these corrections may have, to a certain extent, a salutary influence, but these amendments do not change the basically nonchristian character of the principles and methods by which these institutions or orders operate. The Christian principle as applied to every order is radical and revolutionary in the true sense of these words, radical and revolutionary because it is organically regenerative. It deals not by half-measures nor by indirection but by honest, thoroughgoing effectiveness with the reality of human sin and with the all-pervasive corruption it has brought in its train.

Three Divine Institutions

What then is this order that Christianity contemplates? There are three basic divine institutions in human society—the family, the church and the state. All of these institutions are social in character; in each of them there is a plurality of individuals. That plurality, it is true, may sometimes be the minimum of plurality. The family, for example, is constituted first of all by two individuals. But in each case there is plurality. This is such an elementary, obvious fact that it may seem puerile to mention it. But, elementary though it be, the implications for Christian order are of profound im-

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Meeting Life's Problems

A Study in Christian Ethics by the REV. CHARLES E. STANTON
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THE study of the principles of Christian conduct is like learning the alphabet. First we must see the letters written large and by themselves to recognize them. Then we must learn to recognize them in many different associations. We can learn to recognize the various principles of Christian conduct by first finding them in the Bible where they are written largest. We can then see how they apply to the lives of all men, and especially to our own. The principle of Christian conduct to which we now turn our attention is that of dependence on God in meeting life's problems. We find this principle demonstrated more or less in the life of every believer, but there is one occasion in the Bible which furnishes us with a particularly outstanding illustration of this principle in operation. It is the occasion when Hezekiah defied the king of Assyria and by faith in God was victorious over him and his powerful army. We shall study this story, then, as an illustration of how we ought to meet life's problems.

Let us first see what Hezekiah's problem was. Hezekiah became king at the age of twenty-four. In so doing, he stepped into a difficult job, for his nation was in very bad circumstances. Ahaz, his father, had not been a strong ruler, and he had left the nation in a rather weak condition. But worse than this, Ahaz had been a very wicked man. He had taken many of the valuable things out of the temple, allowed it to become filled with rubbish, and then closed it entirely. In the meantime, he caused many altars to be erected for the worship of idols. With courage and vigor, Hezekiah began a great reformation in Judah, opening the temple, cleaning out the accumulated rubbish, destroying the altars which his father had built for the worship of pagan idols, and calling the people together to observe the Passover feast which for many years had been neglected.

It is worth noticing that almost always, both in Bible times and in church history, it has been young men who have had the vision to see the need of reformation, and who

have had the courage and vigor to set about it in the face of strong opposition. This vision, courage and vigor is the natural, God-given endowment of young manhood, but it is too often squandered in the seeking of pleasure and excitement.

Religious reformation was the first thing to which Hezekiah gave his attention upon becoming king, but it was not the only thing that he did. He saw the military weakness of Judah and he set about making improvements. He built forts and arranged for an adequate supply of water in Jerusalem in case of a siege, and we read that the Lord was with him and prospered him whithersoever he went.

Then one day his problem came. It was the crisis of his life, and it became a turning point and a landmark in the history of the Jews. Sennacherib was the King of Assyria, which was at that time the most powerful nation of the world. Sennacherib came marching down through Palestine, taking every city as he went. The inhabitants who yielded peaceably were deported, but those who resisted were sometimes punished by being skinned alive. As Sennacherib drew near to Jerusalem, Hezekiah and his people were terror-stricken. Sennacherib agreed not to besiege Jerusalem, if Hezekiah would pay him a huge sum. Unwisely, Hezekiah complied and even stripped the gold off the temple doors in his frantic effort to raise the sum. But Sennacherib was like our modern dictators; his word was not worth much and, after he had received the money, he marched against Jerusalem and demanded its surrender. As Sennacherib approached Jerusalem, he was utterly confident that nothing could stop him. Within the city, Hezekiah and his people knew that, humanly speaking, there was no chance at all that the city could hold out against this powerful army.

Now we may feel that there is no real parallel between this problem in Hezekiah's life and our own problems, because our lives are so entirely different. And yet our lives are not really so different. All our lives are

laid out on much the same principles. There is not one of us but has difficult and heart-searching problems to face, for the only way to the gates of heaven leads through the forest of trial and testing. We seldom know each other's greatest problems and often do not know our own; and some certainly have more difficult problems than others. But one thing seems always to be true: The more wholeheartedly we give ourselves to Christ's service, the greater will be the problems in our lives. And a study of the Bible leads us to conclude that the most blessed among us are those who have faced the most difficult problems and the most severe trials. Moses, David, and Elijah of the Old Testament and the apostles of the New Testament are some of the greatest Bible characters, and their lives stand out for the severity of the trials they endured. If we find our hearts often burdened with problems which we find ourselves utterly helpless to solve, we may well be thankful, for this is the divinely appointed way for the fullest development of our characters.

Now let us see what Hezekiah did in this seemingly hopeless situation. Sennacherib sent a letter to Hezekiah demanding immediate surrender of Jerusalem. But Sennacherib said something else in that letter that disturbed Hezekiah even more than did the demand for the surrender of the city. He said that none of the gods of the other nations had been able to prevent him from conquering those nations, and neither could the God of Israel keep him from conquering Jerusalem. Hezekiah did the one thing that everyone of us can do when our hearts are heavily burdened and we cannot see the way ahead. He turned to God. He took the blasphemous letter from Sennacherib up into the temple and spread it out there before the Lord and asked God to save His people and His city, that all men might know that He was God. Hezekiah knew that the situation was absolutely hopeless, unless God should intervene, but he had the faith to believe that God could and would deliver Jerusalem if that should be

His will.

This is the kind of faith God wants us to have. It is one thing to believe that everything in the Bible is true and that God is able to take care of His people. Satan and all his angels believe this. The question is, Do we believe God will lead us through every problem? Do we believe it enough to take every problem to God in prayer? Do we believe it enough to come back from prayer with the calm assurance that God has answered our prayer and all is well? Do we believe it enough to find peace of heart in the midst of trouble?

Psychology teaches us that fear is the greatest destroyer of character and personality. More mental abnormalities are caused by fear than by anything else. Fear makes people selfish, narrow-minded, worried and unattractive. Faith does the exact opposite. It makes people generous, broad-visioned, calm and attractive, and allows them to be at their best at all times. There are two kinds of calmness—that of the fool and that of the believer. There are many around us who live very calm and efficient lives, yet who are not Christians. Their calmness is that of the fool who has closed his eyes to the truth and hurries on to his destruction. That sort of calmness is based on the wisdom of men. The other kind of calmness is that which comes from a steadfast assurance that all is well, and it is based upon the unchanging Word of God.

Every Christian has faith, but not every Christian has faith like that of Hezekiah. And Hezekiah was not born with this faith—he acquired it. The first time Sennacherib sent to Hezekiah, Hezekiah was frightened into sending Sennacherib what he demanded; and for this lack of faith Isaiah the prophet rebuked Hezekiah. But the next time Sennacherib sent to Hezekiah, he was dealing with a different man—a man who had gone to God in prayer and had come back with the calmness of one who knows what he is going to do.

Hezekiah did not have to wait long for an answer to his prayer. The Bible seems to indicate that, on that very day, Isaiah came to Hezekiah and gave him God's answer to his prayer. The answer was that Sennacherib would never come into Jerusalem, but that God would put a hook in his nose and a bridle in his mouth and lead him back whence he had come. That night

the angel of the Lord came to the camp of Sennacherib and smote one hundred and eighty-five thousand of his soldiers. On the morrow Sennacherib, in rage and shame, took the remnant of his once-powerful army and returned to Nineveh, where he was soon after killed by two of his sons.

This prayer of Hezekiah's and the remarkable answer is one of the most spectacular events of Old Testament history. It illustrates exactly the same principle that we may and ought to put into operation in our lives. God will answer our prayers just as surely and abundantly as He answered Hezekiah's. We often do not recognize the answers to our prayers when they come, but God does answer. I have seen young people, with their faces

all aglow, tell of their new joy in life when first they learned to look to God in prayer and discovered that God does answer their prayers. It is truly a joyous experience and the greatest thrill life can afford. There is not a single problem of any kind in our lives but that God will work it out in a way that will be to His honor and glory and to our blessing.

It takes real faith to believe this—faith that comes after years of looking to God and discovering His faithfulness. But faith like this is life's richest treasure and life's most joyous experience.

(EDITOR'S NOTE: This is the second of three studies by Mr. Stanton in the field of Christian Ethics. The third will appear in an early issue.)

Our New Order in East Asia

By the REV. FLOYD E. HAMILTON

Missionary to Korea for More Than Twenty Years

CONCLUSION

IN OUR plans for post-war Japan, one of the most important elements must be the abolition of the imperial form of government. Some will doubtless challenge any attempt to refuse to a conquered country the right to choose a particular form of government. On general principles the challengers' position would be correct, but the situation in Japan is entirely different from that in other countries. In Japan the form of government is itself so completely identified with the religion of National Shinto, and that in turn is so dangerous to the peace of the rest of the world, that in self-defense we are forced to deny to the Japanese the right of choosing the imperial form of government for the future, however much we may advocate as a matter of principle non-interference by the conquerors with the internal politics of the nation conquered.

It is true that the emperor of Japan is a mere puppet today, but he is a symbol, because it is claimed that he embodies, in his own person, all the spirits of his ancestors back to and including the spirit of the so-called sun-goddess. This religious element in the claims regarding the emperor ties in directly with National Shintoist

dreams of world conquest. It is because the emperor is alleged to be a god that the National Shintoists believe Japan's destiny is to dominate the rest of the world. Just as Christians claim the whole world as the dominion of the triune God, so the National Shintoists teach that the whole world belongs to the "divine" emperor. It thus becomes evident that we could not allow him to continue to exercise even a semblance of his former office and pomp. It would be dangerous to allow him, or any members of the imperial family, even to remain in Japan, for they would always be a rallying point for the imperialistic elements in the nation. Banishment would probably be the best solution. Expropriation of all the imperial estates and financial holdings would have to follow, so that the imperial clan would retain none of the glamour and religious prestige in the eyes of the people that its wealth at present bestows. In order to protect our country from the danger of another war twenty or thirty years from now, we must not only prevent the Japanese from rearming but also from using the emperor as a rallying point for a "holy war" in defense of the National Shintoist claim that it is the destiny of the "divine" emperor to rule the rest of the world.

Except for thus prohibiting them from perpetuating National Shinto through the imperial form of government, we might allow them to decide for themselves what their form of government should be, though probably the only alternative would be democracy. Assistance would doubtless have to be given by the allied nations for some time in the future, to insure the perpetuation of such a democratic government.

Religion

The most dangerous point in the whole system of foreign control of Japan would be in the realm of religion. Now we believe in the principle of freedom of religion and conscience for all. But a vital distinction in the definition of freedom of religion needs to be made. No man has natural right to freedom of religion. All men are naturally under the obligation to worship and obey only the Triune God according to His revealed will. The state, however, has a right to deal only with the outward acts of its citizens, not with their thoughts or beliefs. The principle of freedom of religion is concerned then with the political right of all men to believe and teach and worship according to the dictates of their own consciences, as long as they do not interfere with the similar rights of others, or other nations, and as long as the propagation of their teachings and beliefs does not violate common morality and decency, or attack and endanger the existence of the government itself. It would, however, be the inherent right of any government to defend itself against attacks by religionists who sought to overthrow the government, and it would also be the right of a government to interfere with the propagation of a religion which violates common morality or decency. For example, it would be proper for the government in India to prohibit the propagation of those forms of the Hindu religion which maintain sexual immorality as a religious rite. Whether it is expedient for a government to exercise such rights is another question, and one for the government itself to decide.

Another distinction needs to be made at this point between religious matters concerned with domestic politics and religious matters concerned with international politics. We would hold that a government would have a right to interfere inside its own

borders with the propagation of a religion advocating as a religious belief the overthrow of the government, or some other doctrine dangerous to the existence of the state. However, in such an instance another nation would have no right to interfere in that country for the purpose of suppressing that religion or forbidding its propagation. On the other hand, when those religionists begin to propagate the teaching that it is the destiny of their nation to rule the rest of the world and when, by that propagation, the nation actually embarks on a career of conquest, the countries so attacked would have every right not only to resist the aggression but also, if victorious, to intervene in the aggressor nation in order to forbid the propagation of the teaching itself. In other words, when a religion invades the realm of international politics, other nations concerned have a right to intervene if their own safety is imperilled. Such intervention, however, should be concerned only with the propagation of such dangerous beliefs. No government would have the right to interfere with the mere holding of such beliefs or with the gathering together of persons holding such beliefs.

Now in regard to National Shinto we face a difficult problem. It goes without saying that all restrictions against the free propagation of Christianity and the organization of churches should be removed. The iniquitous "Religions Law" in Japan should be repealed, and complete freedom of religion should be re-established. But National Shinto, in distinction from Sect Shinto, is the source of all the trouble we are in. It not only claims to be supreme over every other religion but also refuses to allow other religions to exist unless they recognize the supremacy of National Shinto. Moreover, National Shinto is identified with the state itself, so that its very existence depends on the imperial form of government. At present, a good Christian cannot possibly be a good Japanese, for a good Japanese must recognize the emperor as the divine embodiment of all the spirits of the imperial ancestors back to and including the sun goddess. Of the essence of National Shinto is its claim that the destiny of Japan is to dominate the rest of the world, and that the Japanese are supreme over the rest of the human race because they are de-

scended from the gods.

It seems quite clear that it would be dangerous to the safety of all other nations for us to allow National Shinto to propagate such beliefs in the future. We would be in danger of another attack from Japan as soon as she had recovered her strength and as soon as foreign supervision were removed. For the safety of the world, therefore, National Shinto must be overthrown.

Immediately someone will object that if we were to destroy the National Shinto shrines, withdraw financial support of the priesthood by public funds, and prohibit the propagation of the claim that it is the destiny of Japan to rule over the rest of the world, we would violate the very principles of religious freedom we are seeking to establish in Japan. If this were purely a religious question, there would certainly be ground for such an objection. But it is also a political question, and the Japanese themselves are witness to that fact. Japanese government officials in the past have repeatedly insisted that National Shinto was not religion but patriotism. From the Christian point of view—since spirits were said to inhabit the shrines and since citizens were ordered to bow before shrines so dedicated—it seems clearly to be a religious question as well as a patriotic one. There is no doubt, however, about the political character of National Shinto, and we unquestionably have a right therefore to deal with it in the political realm, even though it has religious implications throughout. In our insistence on religious freedom, we cannot abrogate the political rights of nations, attacked because of the teachings of National Shinto, to insure themselves against similar attacks in the future. We should deal with the whole matter, therefore, as a political one, which all agree is unquestionably is.

Let us at this point make it unmistakably clear that it is not Sect Shinto which we are attacking, but National Shinto. Objectionable as Sect Shinto is, I feel we should not interfere with it except as its teachings take it into the realm of international politics. I would advocate complete freedom for anyone to believe what he pleases about the deity of the emperor, but since, by the propagation of the teaching that it is the destiny of Japan to dominate the world, he would be entering the

political realm and endangering the safety of other nations, the propagation of such teaching should be prohibited. We have a right to overthrow that which would endanger the peace of the world. But we would have no right to seek to interfere with the beliefs and worship even of a religion such as Sect Shinto, as long as it did not endanger world peace.

Education

If, however, our control of Japan is to be effective and successful over a long period of time, a primary consideration must be the correcting of the educational system of Japan. The textbooks which now inculcate the teachings of National Shinto will have to be edited closely to eliminate such dangerous doctrines. All requirements of shrine worship, bowing toward the East, and before the pictures of the emperor must be abolished. The teaching of, or the compulsory religious observance of the teachings of, National or Sect Shinto in the public schools should be prohibited. Complete freedom should be established for private schools under religious auspices to teach anything that would not violate the principles we have previously laid down. Not even a private school should have the right to advocate the overthrow of the government by force, or to teach immorality, and the government concerned would have the right to forbid such teaching. Within these limits we should allow a freedom of education as well as religion.

Let no one underestimate the power of education. National Shinto owes most of its popularity and success to the fact that it has been taught constantly in the public school system of the country. Remove such teaching and, with the emperor out of the way, the next generation of Japanese will have forgotten it.

Conclusion

This blueprint of our new order in East Asia may seem to some too detailed and too drastic, but I am convinced that anything short of this complete control of Japan over a long period of time would imperil the peace of the world. We must constantly bear in mind the fact that, in order to be successful, such control must avoid arousing hatred and opposition among the majority of the Japanese. If the occupation forces feed the starving, make it clear that there is

no intention of exploiting the country, assist economic recovery in every way, and insist on the reforms herein suggested, I believe opposition will disappear in a very short time and the Japanese will realize that we really have in mind not only the peace of the world but also their own best interests.

Naturally as Christians the thing we are most interested in is the free opening up of the Japanese Empire to the propagation and teaching of Christianity. When all restrictions are removed, I believe that Christianity will take care of itself, and that Christian missions to Japan will enter upon an era of success of which we have never before dreamed. God grant that victory will soon be ours, and God protect us from failing to exercise Christian principles in the peace that follows!

(EDITOR'S NOTE: This discussion by Mr. Hamilton, which was begun in the issue of July 25th and is here concluded, raises many very important questions in the fields of religious liberty and of the relation of church and state. With some of the positions expressed by Mr. Hamilton the editorial council is in rather definite disagreement. On the editorial page of this issue appears a brief discussion of one of these points of disagreement. It is the editorial council's purpose also to express more fully in an early issue some of its convictions on these matters and its reasons for holding them.)

The Christian World Order

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portance. When we say that these basic institutions comprise a plurality of individuals, we must not forget that it is a plurality of individuals, and we must not overlook the importance of each individual in his singularity. This has too often been the bane of social theories and movements. The individual is the ultimate unit in every social organism and organization, and Christianity never overlooks the individual person.

In dealing with Christian world order there is no concept with which Christianity has furnished us that is more expressive and comprehensive

than that of the kingdom of God, and it was none other than our Lord Himself who said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3), "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5), "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). The kingdom of God begins its reconstruction with the individual. It never submerges the individual in the social mass. It never suppresses or blurs the needs, the interests, the obligations and the destinies of the individual in his relations to God or to men. Christian world order in its zeal to renovate and reconstruct the orders of society must insure that the needs of the individual are fully met and his interests fully guarded and promoted.

The Family

It is, nevertheless, true that when we are dealing with order we have principally to do with the organization of individual persons. The first is the family; it is the fundamental ordinance of divine institution. The family existed prior to the fall. God said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). Implanted in the very nature of man is the necessity for, and the instincts towards, family life. But sin has brought ruin into the family institution. And perhaps no instinct has been more abused and no sanctity more desecrated than the instinct that is related to, and the sanctity that finds its basis in, that ordinance of marriage with which the family begins. The history of this world is strewn with the wrecks caused by the abuse and distortion of the sex impulse.

The family is the primary social ordinance. When sin wreaks its havoc here, when the sanctities that guard and ennoble family life are desecrated and when family honor is laid in the dust, then all social order is out of joint and degradation reigns supreme in every realm.

The history of our generation and the commanding facts of developments in science, economics and politics, the exigencies arising from the close interdependence of all nations, are compelling us to give more attention to the question of world order than ever before in the history of our

era. We are all aware of the urgent concern that the leading statesmen of all countries are entertaining with respect to this question. As Christians we are compelled to face the responsibility of Christian world order. Let us not camouflage the issue. Until the family, the basic social institution, the institution through which also the individual as the ultimate unit of society is brought into being and through which he receives the heritage, the nurture and the training that will fit him for every social responsibility and function—until the family is redeemed from its sin, whether it be the sin of coarse immorality or the sin of refined godlessness, and until it is renewed and rehabilitated by the grace of God, it is a moral, psychological and social impossibility for Christian world order to be instituted.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25). "Wives, submit yourselves unto your own husbands, as unto the Lord" (Eph. 5:22). "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:1-4). "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints" (Eph. 5:3). These are the affections, instincts and principles that must regulate marital and family life, and only then can any Christian foundation be laid for that social organization that can be called Christian. The Christian program is radical, and we see how grave the responsibility and colossal the task when we face the dismal fact that the rarity of the Christian family makes it as precious as diamonds.

The Church

The second basic divine institution is the church, the visible church. It might seem that, since the church is an ordinance of redemption and preeminently the institution of God's redemptive grace, since it is the company of the faithful, renovation and reconstruction would not have to be applied to the church as to the individual and to the family. It might seem, rather, that from the church

would radiate the influences and forces of renovation. But alas! we have to deplore the fact that the professing church has to a lamentable extent become the habitation of dragons and the scene of abominations. If the church had been unfalteringly faithful to the principle of its origin, constitution, witness and operation, then the situation would simply be that it should have to continue to unfold and apply with ever-increasing perseverance the principles upon which it rests. But the sad fact of our situation today is that judgment must begin at the house of God and the church must have applied to it the same radical, revolutionary and reconstructive principles and forces which we have already found to be indispensable to Christian world order.

The church is the church of Christ. It is subject to Him, derives its faith from Him, owes obedience to Him, performs the functions prescribed by Him, restricts itself to the sphere appointed by Him and advances His glory. Faith, testimony, worship, government—these four words sum up the function of the church. It is faith absolutely faithful to the Word of God. It is worship in accordance with the prescriptions of His will. It is government directed by the ecclesiastical order instituted by Christ and His apostles. It is testimony to the whole counsel of God to all nations and kindreds and peoples and tongues.

Truly it is not the function of the church to put Christian world order into effect. The church must occupy its own sphere of operation and limit itself severely to that sphere appointed to it by Christ. When the church attempts to become totalitarian then it has violated Christian order. But it is the function of the church to establish and promote Christian order within its own divinely instituted domain, and it is the function of the church to *proclaim* the world order to which God's sovereignty and Christ's headship obligate in every sphere.

O how crushing is the shame that rests upon the church! Christian world order is an impossibility when the institution that is preeminently the instrument of testimony to Christ is itself the chamber of abominations. It is surely mockery and hypocrisy for the church to point the way when she herself has committed whoredom in the sanctuary of God.

Judgment must begin at the house

of God, judgment that will issue in purification of faith, of testimony, of worship, and of government. Purified and renewed, sound in faith, steadfast in testimony, pure in worship and faithful in government, the church will become the channel of redeeming light and grace to a world lost and staggering in the confusion that the rejection of the counsel of the King of kings has brought upon it. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18). When the church puts on her garments of glory and beauty, then under the captaincy of Him who is Faithful and True, the King of kings and Lord of lords, she will go forth, fair as the moon, clear as the sun and terrible as an army with banners. Then it will be said again, "In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion. There brake he the arrows of the bow, the shield, and the sword, and the battle. Thou art more glorious and excellent than the mountains of prey" (Psalm 76:1-4). Humiliating indeed is our reproach. But by God's grace and Christ's power, how glorious our vocation and responsibility!

The State

The state is the third basic divine institution. It might be thought that, while the redemptive and regenerative forces of Christianity have an obvious bearing upon the individual, the family and the church, yet the state cannot be regarded as coming in any direct way under the demands and influences of the Christian revelation. The state has to do with civil order, the preservation and promotion of civil righteousness, liberty and peace. It will be said that the civil magistrate in the discharge of his official functions has no religious obligations and therefore should not and cannot be regulated in the discharge of his office by the Christian revelation, in other words, that the Bible is not the rule of conduct for the civil magistrate as it is for the individual, for the family and for the church.

This position embraces a strange mixture of truth and error. There is truth in this position insofar as it recognizes the limits of civil authority. Civil authority is not totalitarian. Civil authority must never trespass the

sphere of the family, or of the church, and it must guard the God-given rights and prerogatives of the individual. If the distinction of spheres is once blurred or obliterated, then good order is impossible and Christian principles are negated.

It is also true that those in whom is vested the right of civil government must exercise that government in accordance with the laws of the commonwealth. If they are not able to do this in accordance with conscience, then they must abdicate their office or seek by the constitutional means provided by the commonwealth to change those laws. Especially is this the case with believers who recognize that their supreme obligation is to God and to Christ.

But a fatal element of error inheres in this position, if it is thought that the Christian revelation, the Bible, does not come to the civil authority with a demand for obedience to its direction and precept as stringent and inescapable as it does to the individual, to the family and to the church. The thesis we must propound as over against such a conception of the relation of the Bible to civil authority is that the Bible is the only infallible rule of conduct for the civil magistrate in the discharge of his magistracy just as it is the only infallible rule in other spheres of human activity.

God alone is sovereign. His authority alone is absolute and universal. All men and spheres are subject to God. The civil magistrate derives his authority from God. Apart from divine institution and sanction, civil government has no right to exist. "The powers that be are ordained of God" (Rom. 13:1). Since civil government derives its authority from God, it is responsible to God and therefore obligated to conduct its affairs in accordance with God's will. The infallible revelation of His will God has deposited in the Scriptures. It will surely be granted that there is much in the Scriptures that has to do with the conduct of civil government. And this simply means that the Word of God bears upon civil authority with all the stringency that belongs to God's Word.

Furthermore, the Word of God reveals that Christ is Head over all things, that He has been given all authority in heaven and in earth. The civil magistrate is under obligation to acknowledge this headship and there-

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fore to conduct his affairs, not only in subjection to the sovereignty of God but also in subjection to the mediatorial sovereignty of Christ and must therefore obey His will as it is revealed for the discharge of that authority which the civil magistrate exercises in subjection to Christ. Christian world order embraces the state. Otherwise there would be no Christian world order.

To recede from this position or to abandon it, either as conception or as goal, is to reject in principle the sovereignty of God and of His Christ. The goal fixed for us by the Christian revelation is nothing less than a Christian state as well as Christian individuals, Christian families and a Christian church. And this just means that the obligation and task arising from Christ's kingship and headship are that civil government, within its own well-defined and restricted sphere, must in its constitution and in its legislative and executive functions recognize and obey the authority of God and of His Christ and thus bring all of its functions and actions into accord with the revealed will of God as contained in His Word. We thus see how radical and reconstructive is a philosophy of Christian world order, if we are to face that conception frankly and address ourselves to the responsibility it entails.

It is, of course, true that all of life is not exhausted by the family, the church and the state. These, however, are the basic divine institutes of society. A Christian world order will embrace every department of life—industry, agriculture, education, recreation. But since these institutions are basic, it is inevitable that the Christianizing of every other department of life will proceed apace with the Christianizing of these basic institutions.

When we contemplate such stupendous responsibility as that arising from the sovereignty of God and of Christ's supreme kingship and lord-

ship, we may well be crushed by the sense of our own insufficiency. How weak we are and how formidable are the enemies of God and of His kingdom! Who is sufficient for these things? We are indeed totally insufficient and the task is overpowering.

But this overpowering sense of our weakness and inability is no reason for faintheartedness. It is rather the very condition of true faith and perseverance. The responsibility is ours: it is stupendously great. The insufficiency is ours: it is complete. But the power is God's. The grace is of God. The promise is His. "Thou hast a mighty arm: strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face" (Psalm 89:13, 14). How necessary it is to remember that Christ has spoiled principalities and powers, triumphing over them in His death, and that He is now exalted far above all principality and power and might and dominion and every name that is named not only in this world but also in that to come! Being by the right hand of God exalted and having received the promise of the Father, He hath sent forth the Holy Spirit. We must do honor to Christ and to His kingly authority and might. We must also do honor to the Holy Spirit who convicts the world of sin, of righteousness and of judgment. We have not only an almighty advocate in heaven at the right hand of God but also an almighty advocate upon earth. How puny and helpless are the powers of evil when they are set over against the irresistible grace and power of Him who is Himself God, possessing with the Father and the Son the totality of Godhood, the Spirit of the Father and of the Son! And how shameful and vile is our faintheartedness and unbelief! "Greater is he that is in you, than he that is in the world" (I John 4:4). It is the peculiar prerogative of the Holy Spirit to take of the things of Christ and show them unto us. It is His to glorify Christ. Let us lay hold upon the promise, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13), and let us in His strength go forth to claim every realm for Him who must reign until all His enemies shall have been made His footstool.

The Presbyterian Guardian

EDITORIAL

Freedom of Religion and Political Expediency

AS intimated in the editorial note following the article of the Rev. Floyd E. Hamilton, which is concluded in this issue, a number of important questions are raised by its publication. The positions taken bear in a decisive way upon one's whole view of the relation of church and state. The publication of the article also thrusts forward certain questions as to the editorial policy of this journal. Such issues call for clarification, and we intend to publish editorials and articles that will achieve that end. This editorial makes only a beginning, and confines its comment to one issue only, namely, the issue of freedom of religion in relation to political expediency.

The question we raise is whether, without impinging upon our most fundamental Christian convictions, we dare to deny to the Japanese people the right of real freedom of worship. Mr. Hamilton indeed affirms his belief in "the principle of the freedom of religion and conscience for all," and maintains, moreover, that the state "has a right to deal only with the outward acts of its citizens, not with their thoughts and beliefs." Yet he insists that, for the safety of the world, National Shinto must be overthrown and its propagation prohibited. In other words, in spite of Mr. Hamilton's affirmation of his belief in freedom of religion, he is willing, purely for reasons of political expediency, to advocate that the United Nations shall deny to the Japanese any real freedom of thought and expression, at least if these take the form that it is the destiny of the Japanese, as descended from the gods, to become supreme over the rest of the human race.

On our part, we are not convinced that there is not a wiser and more practical plan of dealing with the situation after the war—a way of dealing

which will carefully distinguish between the political and religious aspects, taking all proper and necessary steps in the former sphere and yet scrupulously avoiding any violation of the right of the Japanese to hold and propagate any religious beliefs they may choose. But even if we could not immediately discover any wise and practical way to proceed in order to guarantee our own political freedom, it would be, in our judgment, an unconscionable sacrifice of principle to allow that political considerations might require the setting aside, even temporarily, of the principle and exercise of freedom of religion. In fact, it is exactly here, in a situation where the state may so easily transgress its proper limits of sovereignty and encroach upon the sphere of religion, that it is the urgent duty of Christian believers to be on their guard. If we are on our guard, we shall be prepared to insist that the state shall not assume to dictate what men shall believe or to interfere with their liberty to make propaganda for their beliefs.

If freedom of religion and worship is to possess any real meaning, it must be acknowledged to exist by divine sanction. "God alone is lord of the conscience". This is not to say that God will not judge men's worship by His Word, but it is to affirm that such liberty, so long as it remains liberty and does not invalidate other divinely bestowed liberties, may not be abridged by men. Least of all may we allow that the state may waive this freedom because of, or adjust it to, political expediency. This would be tantamount to the subordination of freedom of worship to freedom from fear of aggression, the latter hardly being an inalienable right.

We are grateful to Mr. Hamilton for his interesting and stimulating contributions to the pages of THE PRESBYTERIAN GUARDIAN. With most of what he says we are in hearty agreement. The dissent from his views, intimated and set forth above, is not presented in any censorious spirit. Our dissent is presented only because of the profound implications of these matters for our whole view of doctrine and life, and because we believe that we must resist every temptation to swerve from our course in maintaining and defending the divinely bestowed liberties of mankind.

—N. B. S.

Non-Discriminating Journalism

ALTHOUGH we ourselves withdrew from the Presbyterian Church in the U.S.A. some years ago because we were convinced that we could not in good conscience remain, we have never taken the position that there were not true Christians still in that denomination. And although we were convinced that any effort to reform that church from within was doomed to failure from 1936 onward, we have never taken the position that there were not those within that church who were, or at least thought they were, really trying to reform it from within.

Certainly if there is ever to occur any reforming of that church from within, it must come through some group which has a voice and makes it heard. The weekly magazine called *The Presbyterian* has repeatedly claimed to be the voice of the conservatives within the Presbyterian Church in the U.S.A. There have been times when we could applaud its efforts, even though we were convinced that they would accomplish nothing. And we would gladly applaud its efforts for the historic faith still today, if we felt that it were really interested in making a fight for that faith.

Evidence continues to accumulate, however, that it has practically thrown in the sponge. In a recent issue of THE PRESBYTERIAN GUARDIAN an article appeared concerning the views of Dr. Hugh T. Kerr, Jr., on the atonement of Christ.* The significant thing was not so much that Dr. Kerr either held or wanted to express such views. There are many in that denomination much more radical than he, much more unbelieving and anti-christian. But the significant thing was that the only regular magazine in the denomination which claims to be conservative, *The Presbyterian*, made its pages the medium for transmitting Dr. Kerr's views to the church and the public. Apparently even such conservatism as has found a place in *The Presbyterian* has been obnoxious to the liberal elements in the church, and the paper is to be taken over in the interests of the "inclusivist" policy.

Again, in the September 23rd issue of *The Presbyterian*, we are con-

* Issue of Sept. 10, 1943, pp. 241ff.

fronted with an example of the same sort of thing. Here we find an article on "The Bible". In the course of the article, the Bible is held up as a most powerful force which should be the "lamp to our feet and the light to our path". But then the author, Dr. Dwight R. Guthrie, tells us, with respect to the Old Testament, that during the exilic and post-exilic "literary age priests and scribes and other men of God edited the books of the Law, the historical books, the books of poetry, and even the prophetic books, changing, or even making additions to, many of these writings". We are also informed that it was not until the council of Jamnia in 118 A.D. "that a definite decision was reached to the effect that the thirty-nine books . . . were officially declared the Old Testament".

This whole statement is merely a taking over, lock, stock, and barrel, of the higher critical position with respect to the Old Testament, a position which the old Princeton so completely demolished, and which has more recently been shown to be without foundation by Dr. O. T. Allis in his volume, *The Five Books of Moses*.

It is not surprising that people, including ministers in the Presbyterian Church in the U.S.A., hold this position which destroys both the truth and authority of the Old Testament and which is clearly contrary to the constitution of the church itself. It is far more disturbing, however, that this supposedly conservative magazine lends itself to the propagation of such unbelief. Many people in the Presbyterian Church in the U.S.A. still look to that paper for conservative leadership. How mistaken they are is becoming apparent. For if there is a knowledge of the true historic Christian position on the part of its directors, there is at least no discrimination. The false is placed alongside the true. A double and uncertain voice is heard. And the sway of liberalism becomes increasingly dominant.

In fact such non-discriminating journalism really contributes to the well-being of the foes of truth, for it gives real comfort and encouragement to the enemy. They have a voice even in the supposedly conservative camp. Let those within the Presbyterian Church in the U.S.A. who truly sorrow over the plight of that church as it lies under the control of Modernism, but who are convinced that their place is in and not out of it,

take heed that they be not misled by this magazine. For *The Presbyterian* apparently has ceased to be a champion of conservatives. The fountain gives forth bitter waters as well as sweet. —L. W. S.

WESTFIELD CHURCH MEETS IN NEWLY-ACQUIRED HOME

GRACE Orthodox Presbyterian Church of Westfield, New Jersey, has this summer purchased a



New Property of Grace Orthodox Presbyterian Church, Westfield, N. J.

new church home at the corner of Westfield Avenue and Dorian Road, and first services in the new property were held on August 8th.

For some time prior to the purchase, it had been clear to the pastor, the Rev. Robert L. Atwell, and members of the congregation that the work of the church would be greatly strengthened by the acquisition of a building of its own. As the result of a survey in which the church was aided by the Rev. George W. Marston, field missionary of the Committee on Home Missions and Church Extension, the new property was chosen. At first it seemed likely that the building would be far beyond the financial resources of the congrega-

tion, but investigation proved that it could be purchased for far less than its assessed valuation. Consequently, the necessary loans were secured at low rates of interest. The present expenses of the church are actually lower than when rent was paid for a meeting place as well as a manse.

"The new building", said Mr. Atwell, "is remarkably adapted to the dual purpose of providing room for church and Sunday school services and living quarters for the pastor and his family. In fact, it is just about ideal for both purposes, and everyone is agreed that the location is the best

possible. There are no other Protestant churches on this entire side of the city. A survey of the neighborhood, consisting of one thousand calls by the pastor and an equal number by members of the congregation, indicated that the residents were well pleased that we had located here".

A fifty per cent. increase in attendance has resulted from the move to the new location. Summer Bible school was in session for two weeks, beginning August 9th, with an enrollment of fifty-five, all but seven of whom were new to the church.

Dedication services were held on September 26th, with the Rev. Edwin H. Rian of Westminster Seminary preaching the dedicatory sermon.

With the Standing Committees

OF THE ORTHODOX PRESBYTERIAN CHURCH

Home Missions

ON THE evening of September 19th the first of a series of Bible classes was held under the auspices of the Committee by Gordon H. Clark, Ph.D., at his home in Wheaton, Illinois. Readers of the GUARDIAN will remember that Dr. Clark was compelled to resign his professorship at Wheaton as a result of his vigorous presentation of the system of doctrine taught in the Scriptures (April 25, 1943). Since Wheaton has long been recognized as a leading Christian college which outstanding evangelical Christian young people have attended and from which a great many of our ministers have been graduated, the Committee felt the necessity of continuing the witness of historic Presbyterianism on the campus. Dr. Clark consented to accept the invitation of the Committee to become Orthodox Presbyterian Student Advisor, effective September 1st. In addition to the regular Sunday Bible classes which he has conducted in previous years, Dr. Clark plans to offer courses in various phases of Biblical truth throughout the year. The classes will be conducted in his home which has long been a rendezvous for students who have been interested in a serious study of the Bible as the Word of God. Dr. Clark is well equipped to give an adequate philosophical basis for the faith which he holds, and his training as a successful pedagogue has enabled him very adequately to give an intelligent presentation of Biblical Christianity to inquiring students.

September 26th marks the opening of the newest Orthodox Presbyterian chapel. On that day were held the opening services of our chapel in Portland, Oregon. The Rev. George W. Marston has secured a store building at 8130 N. E. Sandy Boulevard in Portland, and it has been completely renovated and adequate equipment has been secured prior to the opening. The Westminster Church of Bend, Oregon, has taken a special interest in this work, and sizable contributions have been made by that congregation in order to secure the physical equipment necessary for the opening of the chapel.

Foreign Missions

THE Rev. Clarence W. Duff left on the S.S. *Serpa Pinto* on September 3rd for Lisbon, Portugal. Word was received on September 24th of his safe arrival in Portugal. A number of missionaries of various denominations sailed on the same ship.

The Rev. Bruce F. Hunt has begun a very successful itineration on the Pacific Coast. Excellent groups have attended a number of the meetings. At the Westminster Church of Los Angeles a hundred were in attendance, and at a special rally for which the Los Angeles churches secured the use of the building of the Christian and Missionary Alliance, there were over two hundred in attendance. His services in connection with the fall meeting of the Presbytery of California were a great inspiration to the presbytery. He will visit all the Pacific Coast churches, completing the itineration about October 10th.

The Foreign Missions Committee has appointed a subcommittee to investigate the possibility of securing language study for the Rev. and Mrs. Charles E. Stanton prior to their departure to the Ethiopian field. It has largely been the custom of missions committees to assign the missionaries to language study on the field, and usually a large part of the first term is occupied in that useful work. Lately new methods of study have been developed, so that much of the ground-work can be accomplished in this country and thus valuable time be saved on the field.

The general assembly requested the Committee, in connection with its efforts to open a new work in Peru, to conduct a further investigation of the implications of association with missionary work now carried on in that country. The Foreign Missions Committee has appointed a subcommittee to consider the directive and to report to the next meeting of the Committee. The Rev. Messrs. Sloat, Kellogg and Dyrness were appointed to this subcommittee.

Christian Education

IT HAS been decided to prepare our contemplated Sunday school lessons, departmental graded, according

to a unique plan. Most of us have felt for some time the desirability of emphasizing the teaching of the catechism in the Sunday school, yet the only way that it has been done in the past is by tacking on a question and answer to each lesson, with perhaps a little time spent in explaining the meaning of the answer. There would thus be little or no relation between the question and the regular Sunday school lesson and, since the emphasis is usually on the lesson, too often the catechism question was ignored by teacher and pupils.

According to the plan now contemplated, instead of teaching the catechism incidentally, the lessons will be built around the catechism questions. For example, suppose we desire to teach Question 11 of the Shorter Catechism, "What are God's works of providence?" In considering the passage of Scripture that might profitably be used to teach the providence of God, the story of Joseph comes immediately to mind. Thus one, two or more lessons would then be developed from the story of Joseph, dealing with the providential control of Joseph's life and circumstances, and bringing in the answer to the eleventh question as a clear presentation of the truth of God's

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providential guidance. The other questions would be taught in the same way, finding a Scripture story or passage which teaches the truth set forth in a particular question and answer, and then developing the story itself around the catechism answer as the central theme.

While the subjects of the various lessons would be chosen according to the logical development of thought in the catechism, rather than the consecutive history of the Bible, one quarter of each year would be devoted to consecutive historical study, and at least one whole year in the senior department to the teaching of God's plan of redemption as it is historically worked out in the whole Bible. Thus each important doctrine set forth in the catechism would have been taught at least three times, and possibly more, during the Sunday school life of each pupil, before he enters the senior department. In this way we would hope to ground our

pupils in the doctrines of the Reformed Faith, as well as to persuade them to commit the catechism to memory. They would understand the meaning of each answer, and be convinced that it is taught in the Bible.

During the summer, thirty-one churches used the summer Bible school material put out by the Committee, and 1,573 junior summer Bible school books were sold. Churches report unusually steady attendance at the various vacation schools. Due to illness and pressure of work, Dr. Lawrence B. Gilmore has felt compelled to give up the preparation of the summer Bible school material for next year, and Mrs. Richard W. Gray has been asked to prepare the junior lessons and the teacher's manual, and to correlate the work of the other departments and prepare a daily program for the schools. Other writers are being selected to prepare primary, intermediate and senior lessons.

which means a comparison, proverb, or gnomic saying. Just as in the Old Testament the word *maschal* covers varied forms of illustration, so in the New Testament the word *parabolé* is applied to various illustrative sayings of our Lord.

Forms of Parables

Parables differ in form and content. A short comparison stated by such words as *like* and *as* is a simile. "As a sheep before its shearers is dumb" (Isa. 53:7) is a simile. A parable proper is really an extended simile. A parable accordingly is a short fictitious story told to teach a moral or religious lesson. Such a parable is that of the kingdom of heaven likened unto a merchant seeking goodly pearls, who, having found one pearl of great price, sold all that he had, and bought it (Matt. 13:45).

A metaphor is an implied comparison, as where the Lord Jesus says of Herod Antipas, "Go and say to that fox. . . ." (Luke 13:32). The simile would make the comparison explicit, as "Herod is a fox," or "Herod is like a fox," while the metaphor keeps the comparison implicit.

An allegory is a description of one object in terms of another. It employs a tissue of detail-comparisons. An allegory, therefore, is really an extended metaphor, as where the Saviour describes Himself as the true vine (John 15). The allegory is an elaborated picture. It lacks the story-movement of the parable proper, whose beginning can be expressed by "once upon a time", as in the familiar introduction, "Behold, a sower went forth to sow" (Matt. 13:3).

The fable is a type of parable our Lord does not use, although two fables are found in the Old Testament (Judges 9:8-15; II Kings 14:9). The fable is a creation of fancy, as when the trees choose a king (Judges 9). The parable presents events and relations true to real life, as where the woman hunts the lost coin (Luke 15:8).

The Underlying Philosophy

The parables are based on the real similarity existing between the two strata of creation, the natural and the spiritual (redemptive), both strata being the creation of the one God. "It was not necessary for Jesus to invent illustrations", said Dr. Geerhardus Vos. "All He had to do was to call

The Parables of Our Lord

An Introductory Meditation

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

Stated Supply of the First Orthodox Presbyterian Church, Cincinnati

WE ARE now beginning a devotional study of the parables of the New Testament. These parables all come from the Lord Jesus Himself. Few books have been written on the Old Testament parables. The New Testament parables, on the contrary, are so voluminously set forth in commentaries, treatises and sermons that our minds are in danger of becoming surfeited and confused. The uneven merit of these expositions further demands that we select with discrimination. We must also ourselves examine the wording of the parables, and seek most earnestly the illumination of the Holy Spirit. For we need in devotional study a true and sober interpretation, just as much as do theologians while making their doctrinal formulations.

The Word "Parable"

It is well to recall that the word "parable" is the Greek word *parabolé*, which means a placing beside, a comparing. Parabolic teaching, therefore, is a method of illustrating moral and religious truth by a comparison with

everyday life.

"Parable" is the word usually applied to the illustrative or gnomic sayings of our Saviour. It occurs forty-eight times in the Synoptic Gospels. Elsewhere in the New Testament we find it only in Hebrews 9:9 and 11:19. It is not used in John's Gospel, which has the synonym *paromia*, a word originally denoting a wayside saying, but meaning in the New Testament a parable or allegory. The Lord Jesus Himself used the word "parable", as in Matthew 13:18, where He said, "Hear ye then the parable of the sower".

In Matthew 13:34, 35, the word "parable" is connected with the Old Testament terminology, for Matthew says: "All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them; that it might be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world [Psalm 78:2]". The word *parabolé* here translates the Hebrew *maschal*,

attention to what had been lying hidden more or less since the time of creation. This seems to be the meaning of Matthew's quotation from Psalm 78:2. The marvellous acquaintance of Jesus' mind with the entire compass of natural and economic life, observable in His parables, may be explained from this, that He had been the divine Mediator in bringing this world with all its furnishings into being, and again was the divine Mediator for producing and establishing the order of redemption. This fact underlies as a broad substratum all the parables in the Synoptics" (*New Testament Biblical Theology*, p. 53). In this connection various writers appropriately quote the question suggested by the angel to Adam and Eve in Milton's *Paradise Lost*, V, 424-426:

"What if earth
Be but the shadow of heaven, and
things therein
Each to other like, more than on earth
is thought?"

Why Our Lord Used Parables

Certain advantages of parabolic teaching have often been pointed out. For one thing, it makes the truth more vivid, gains the listener's attention, and impresses truth on his memory. For example, no abstract statement of the duty of neighborliness would have had an effect equal to that produced by the parable of the Good Samaritan (Luke 10:30-37).

A further advantage is that the parable avoids prejudice by making the truth clear in a story before the hearer realizes the story is directed to himself. Thus when the chief priests and Pharisees had heard Christ's parables of the Wicked Husbandmen, and of the Rejected Stone, they realized that He spoke of them (Matt. 21:45).

A third advantage of the parable is that it can be employed to veil the truth from unworthy hearers (Matt. 13:13-16; Mark 4:11, 12; Luke 8:10). Our Lord indeed used parables from the beginning of His ministry (Mark 2:19, 20—the bridegroom taken away; Mark 3:25—the house divided against itself; Luke 6:39—the blind leading the blind; Luke 7:40-50—the two debtors). But there came a time when, in the face of rising opposition, He evidently greatly increased His use of parables. He explained this by saying it was not given to His hearers in

general to know the mysteries of the kingdom of heaven, since they did not rightly see, or hear, or understand (Matt. 13:10-16). The time had come more explicitly to instruct His disciples but, at the same time, the truth was to be concealed from hearers who listened with hard and unrepentant hearts. It was to be spoken cautiously in the presence of enemies waiting to twist and turn it against Him. It was to be veiled from fickle throngs who would be unwilling to hear His words if they realized their full impact (Mark 4:11, 12, 33, 34).

Outline of Christ's Parables

In addition to the shorter pictorial sayings of our Lord, there are thirty or so parables proper which we shall classify, following for the most part the arrangement in *A Dictionary of the Bible* by the late Professor J. D. Davis:

I. Parables illustrating the nature of the kingdom of heaven: the sower, the tares, the seed growing secretly, the mustard seed, the leaven, the hid treasure, the pearl of great price, the net (Matt. 13:1-50; Mark 4:26-29), and one by way of application, the householder bringing out things new and old (Matt. 13:51, 52).

II. Parables illustrating the kingdom of heaven in the individual life: the two debtors (Luke 7:41-43), the unmerciful servant (Matt. 18:21-35), the good Samaritan, the friend at midnight, the rich fool, the waiting servants, the barren fig tree, the shut door, the chief seat, the great supper and

the guests' excuses, the lost sheep, the lost coin, the prodigal son, the unjust steward, the rich man and Lazarus, the unprofitable servants, the importunate widow, the Pharisee and the publican, the pounds (Luke 10:25—19:27).

III. Parables concerning judgment and the consummation of the kingdom: The laborers in the vineyard (Matt. 20:1-16), the two sons (21:28-32), the wicked husbandmen (21:33-44), the marriage feast and the wedding garment (22:1-14), the fig tree (24:32-34), the ten virgins (25:1-13), the talents (25:14-30).

A Question for Us Today

As we look at the subjects of our Lord's parables, we are again impressed with the rich provision in God's Word for our study and meditation. But, as we reflect on the reason for our Lord's increased use of parables, we must ask ourselves if our own hearts are dull and hard in the presence of Christ's

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truth. May God by His grace make us rather more and more worthy of that word which Christ uttered concerning the elect: "I thank thee, O Father, Lord of heaven and earth,

that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight" (Matt. 11:25, 26).

Why Spiritism Is Popular

By the REV. T. C. VAN KOOTEN

Pastor of the Christian Reformed Church of Volga, South Dakota

IN I Corinthians 10:20 we are told, "But I say that the things that the Gentiles sacrifice, they sacrifice to devils and not to God; and I would not that ye should have fellowship with devils". Paul warns and speaks explicitly of worshipping demons. In the Book of Revelation, which gives us various panoramic views of the entire Christian era, we are repeatedly warned that devils will be worshiped in the latter days: "The rest of the men which were not killed by these plagues, yet repented not of the works of their hand, that they should not worship devils". "They worshiped the dragon which gave power unto the beast". These prophecies are at least partially fulfilled in Spiritism. The prediction of I Timothy 4:1-3 is even more directly applicable to Spiritism. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth". God warns that man will give heed to "seducing spirits and doctrines of devils". That is exactly what Spiritism is. It is also an interesting fact that at a Spiritistic conference held in Rhode Island, the following four resolutions were passed: "(1) That the Sunday schools should be discontinued; (2) that all Christian ordinances and worship should be abandoned; (3) that sexual tyranny should be denounced; (4) that abstinence from animal food should be affirmed" (*Spiritism Unmasked* by W. E. Vine, page 25). Compare resolutions three and four with verse three of I Timothy 4.

Lying Wonders

Christ, in His characterization of

the last days, speaks of lying wonders. "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." Spiritistic phenomena are sometimes amazing and the unwary are completely convinced. Even the child of God sometimes begins to wonder. In II Thessalonians 2:8, 9 we are also warned of lying wonders: "And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan, with all power and signs and lying wonders". Revelation 16:13, 14 gives us an even more vivid picture: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty". These unclean spirits and their deceiving miracles apply to Spiritism. All of these texts are applicable, in part at least, to Spiritism. There many of Satan's lying wonders are performed. The fact that Spiritism may do something which appears supernatural proves absolutely nothing. Let us not be deceived. Let us heed God's warning and "not have fellowship with devils".

Spiritism's Popularity

If Spiritism is so false a religion, how can we account for its great success? That it has many devotees cannot be denied. Of course there is a smattering of truth in Spiritism—the immortality of the soul and the existence of the spirit world—but, in the main, Spiritism is Satanically false. However that may be, there are ex-

PLICIT factors which contribute to its growth.

(1) The first impetus to Spiritism is found in man's tenacious clinging to the loved ones who have gone beyond, and an uncontrollable desire to communicate with them. It is not wrong to love the departed, but it is wrong to seek to communicate with them when God explicitly prohibits it. Nevertheless, here we find the reason for most sitters' first adventure in Spiritism. This fact also explains the marked increase in séances directly after the first World War. Loved ones were looking for messages from the spirits of their departed soldier sons and husbands. (Dorothy Walworth points out in her article in *The American Mercury* that the second World War, with its mounting casualty list, is again playing into the hands of the Spiritists, and is again being exploited to the full by them.) The fact that man succumbs to this desire to communicate with the dead, in direct violation of God's will, shows the absolute antichristian motive from which basic Spiritistic desire arise.

(2) The second factor that plays an important role in Spiritism is curiosity. Spiritism itself emphasizes and plays with the mysterious. There is a fascination about these mysteries which leads many to experiment—especially those who are not inhibited by religious convictions. There is a natural curiosity in all men to know exactly what lies beyond the grave. How many have gone to a séance only from curiosity? They saw or heard something. They were deceived, and finally completely convinced in their deception. Careless curiosity has exposed many to the poison of Spiritism. We may not allow our curiosity free reign. If God meant that we should know more of the facts beyond the grave, He would have furnished us with authentic information. Let us not seek to know what God has not revealed.

(3) Spiritism also fits in with the superstitions which constitute the religion of many paganized moderns. Superstitious people gravitate toward Spiritism. In fact, Spiritism for some is little more than an exalted animism. Spiritism plays upon the fears of these addicts of superstition. They fear the forces of the spirits about them. They seek to communicate with these spirits so they may know who the spirits are, and arrive on a friendly footing with

them. These poor superstitious souls have had no real religious experience, and the experiences of Spiritism seem to come so easily and appear so very conclusive.

(4) The last contributing cause to Spiritism is lack of faith—lack of faith in general, lack of faith for the future, lack of faith in immortality, and so forth. Lack of faith for the future lies behind much Spiritistic endeavor. The novice is uncertain of the future, especially the future beyond the grave. He desires a certainty he can verify with his own senses. He looks to communications from the spirits who have traversed the great beyond and surely know whereof they speak. Others are searching for proof of the immortality of the soul and seek to find such proof in Spiritism. Why not seek the answer where it can be

found? The Scriptures! One might go on to show how much of Spiritism is born of a lack of faith, but in each case the only true and the only satisfying answer for the searching soul is found in God's Word.

Pray God that none of us may cease to call upon the Lord, and go on the road to Endor as did Saul, for that road leads only one way, and that is to hell. In the words of Rudyard Kipling,

"Oh, the road to Endor is the oldest road,
And the craziest road of all.
Straight it runs to the witch's abode
As it did in the days of Saul.
And nothing has changed of the sorrow in store
For such as go down on the road to Endor."

FIFTEENTH ANNUAL OPENING EXERCISES HELD ON CAMPUS OF WESTMINSTER THEOLOGICAL SEMINARY

Floyd E. Hamilton Delivers Address on "The Tragedy of the Christian Ministry"; Student Body This Year Totals Thirty-five

THE fifteenth annual opening exercises of Westminster Theological Seminary were held on the afternoon of Wednesday, September 22nd, on the campus at Laverock, near Chestnut Hill, Philadelphia. Promptly at three o'clock, students, alumni and friends of Westminster gathered in the auditorium, and the exercises opened with the singing of the doxology. The invocation was pronounced by the Rev. Frank L. Stewart, pastor of the Second Church of the Covenanters, Philadelphia. After the singing of a hymn, the fifty-third chapter of Isaiah was read by the Rev. John P. Clelland of Wilmington, Delaware, and prayer was offered by the Rev. Robert L. Atwell of Westfield, New Jersey.

The Rev. Professor R. B. Kuiper, chairman of the faculty, presided and brought a greeting to the entering students. He welcomed them, he said, specifically for such a time as this, for there has never been a greater need for Westminster Seminary than there is today. The institution was founded to combat Modernism. But certain liberals seem today to be less sure of their Modernism than they

were a dozen years ago. Some have taken refuge in the Barthian fold and others appear to be swinging somewhat in the direction of the orthodox camp. Is Westminster Seminary then superfluous? No, declared Professor Kuiper, because a return to orthodoxy which is not a return to the Bible as the inerrant Word of God is no return at all. Secondly, the world is in need of an emphasis on the law of God in this day of moral laxity. We at Westminster, he said, stress human responsibility just because we stress the sovereignty of God. The Reformed Faith insists that the law of God as expressed in the decalogue has eternal validity. Thirdly, in our day the devil seems to be having his way. It is therefore high time that we emphasized the kingship of Christ and proclaimed to the world that Satan can do nothing without permission of the King of kings. In the fourth place, we live in an age of totalitarianism. No greater problem than this confronts the world, and it will still be with us after the present war is won. The Reformed Faith is the antidote for state totalitarianism, for it is of the essence of the Re-

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formed Faith to insist on the separation of church and state and on the sovereignty of the family, the church and the state in their respective spheres. These, said Professor Kuiper, are a few of the reasons why Westminster Seminary is more needed today than ever before and why he welcomed the entering students specifically for such a time as this.

The address of the afternoon was delivered by the Rev. Floyd E. Hamilton, general secretary of the Committee on Christian Education of The Orthodox Presbyterian Church, on the subject, "The Tragedy of the Christian Ministry". The message of the rule of the triune God, declared Mr. Hamilton, is the message of the Reformed Faith, but the Christian

minister with that message faces a coldly uninterested world today. Since many nominal Christians doff their Christianity when they return from church on Sunday, and since Protestant ministers are largely concerned either with social problems or, at the other extreme, with the minutiae of eschatology, the voice of the clergy is discounted by those who shape our national policies.

Those who today enter Westminster Seminary, said Mr. Hamilton, seem to be joining a dwarfed minority completely out of step with the times. They will acquire a burning zeal for the glory of God and dedicate their lives to the furtherance of His kingdom, but they will preach to empty pews and a comparative handful of people. This need be no tragedy to the Calvinist, however, for his God is a sovereign God who asks only that His servants be faithful in the planting and watering of the seed, and who Himself has promised to give the increase.

One of the reasons the pagan world refuses to hear our message, continued Mr. Hamilton, is that Christianity seems to have nothing to say in most fields of secular existence. If Christians are to regain for Christianity the high place it should hold in the councils of the world, they must effectively challenge the reigning pagan philosophy of life. And they can do so only by applying their Calvinism to every field of human existence. Through Christian education from primary class to university, we must train men who will see each specialized field through Christian eyes. This is the tremendous task to which we must be dedicated.

"If you go forth from Westminster Seminary believing that your God is truly the sovereign God", concluded Mr. Hamilton, "you may have some share in regaining that lost intellectual empire for your King".

After the singing of a hymn and the closing prayer, tea was served in Machen Hall by the wives of members of the faculty and a time of happy sociability was enjoyed by friends of the seminary and former classmates.

Total enrollment this year is thirty-five. The junior class has ten members and there are eight graduate students. The seminary is encouraged by this splendid registration in the midst of the complications and emergencies of a war year.

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