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Gog and Magog

Does the Bible Predict the Russo-German Alliance?

By the REV. EDWARD J. YOUNG

Assistant Professor of Old Testament at Westminster Theological Seminary

THE tragic war taking place in Europe has given prominence to the fact that certain self-styled "students of prophecy" or "students of the prophetic word" are now proclaiming that the prophecies of the Old Testament present detailed history written in advance. Hence, they tell us in effect that they are not surprised at the present alliance between Russia and Germany. They knew all about it before it took place, because the "prophetic word" told them about it. For example, one of them says, "Ezekiel knew more about it than *The Saturday Evening Post*, though they crowed much louder."¹ Indeed, it seems to be a favorite pastime of some of these "students of the prophetic word" to record proudly their predictions about the European situation. Occasionally they thus score a hit, but our impression is that on the whole their batting average has been overrated.

Ezekiel and Present-Day Europe

It is the prophecy of Gog and Magog (Ezekiel 38-39) which perhaps suffers at present the most distortion at the hands of the "prophecy students." In this portion of Scripture they think that they discover a prediction of the present set-up in Europe. Thus, with an almost magisterial disregard of anything like accuracy of statement, one of these "prophecy students" tells us that with regard to Gog and Magog (Ezekiel 38:2), "All agree that the Russian Empire is the subject of this prophecy."²

¹ Dr. Donald G. Barnhouse, writing in *Revelation*, December, 1939, page 477.

Briefly stated, the interpretation which many are now imposing upon these two chapters is somewhat as follows. Ezekiel is speaking of a battle which is to take place in the future. The enemies of God's people are headed by Gog, who is the prince of Russia, Moscow and Tobolsk. In this battle, Gog (Russia) will be aided by other nations, among which is Gomer (Germany). Thus, we are told, the Bible predicts that Russia and Germany are to become allies, and the present Russo-German pact is an indication that the great battle is not far off.

In thus outlining this view, we confess that we have done so only in the most general terms. We have tried, however, to set it forth faithfully as we understand it.

Some Difficulties of Interpretation

Is this, however, actually the meaning of the prophecy? We do not believe that it is. We believe that there are certain considerations which make it clear that this cannot be its meaning.

One of the most powerful considerations which militates against this view is the fact of the difficulty of translating Ezekiel 38:2. If the reader will examine this verse in the Authorized Version he will note that it speaks of "Gog, the land of Magog, the chief prince of Meshech and Tubal." If, however, he will examine the same verse in the Revised Version, he will read, "Gog, of the land of Magog, the prince of Rosh.

² Dr. Louis S. Bauman, writing in *The Sunday School Times*, December 30, 1939, page 953.

Meshech and Tubal." Thus arises the question of which of these two is the correct translation? Does the Scripture mean, "Gog, the chief prince"? or does it mean, "Gog, the prince of Rosh"?

The "students of the prophetic word" have no difficulty in answering these questions. They tell us positively and dogmatically that the correct rendering is "Gog, the prince of Rosh," and they further add that Rosh is Russia. We, however, are not so sure that they are correct. It might be well to pause and remember that none other than E. W. Hengstenberg, whom the late Dr. B. B. Warfield considered to be "one of the most searching expounders of the Scriptures that God has as yet given His church," has stated that the correct interpretation is "Gog, the chief prince of Meshech and Tubal." Nor is Hengstenberg alone in this. Some of the greatest Hebrew scholars agree with him.

For the sake of the argument, however, let us suppose that the correct translation is "Gog, the prince of Rosh." How do we then know that Rosh means Russia? In the Russian language the name of the country is Rossiya, a word which scholars believe came through the Slavonic and which may go back to the Finnish word, Ruotsi, which is said to mean "rowers" or "seafarers." To discover any direct philological relationship between this word and the Hebrew word, Rosh, which means "head" would be difficult, to say the least.

Again, on the assumption that Rosh is a proper name, another strong argument against its identification with Russia is the presence of the two words, Meshech and Tubal. We are told by the "prophecy students" that Meshech is Moscow and Tubal is Tobolsk. But to say that Gog is prince of Russia, Moscow and Tobolsk is similar to saying that Roosevelt is President of the United States, Washington and Salt Lake City. Why the mention of Tobolsk? In what sense can it be said to be a representative city of Russia? One might as well choose Omsk or Tomsk.

Furthermore, we may note the fact that both Meshech and Tubal seem to have been identified historically as peoples of eastern Asia Minor. This identification has much to commend

it, and is quite possibly correct, in which case it makes the identification of Rosh with Russia extremely improbable.

If, then, Rosh is taken as a proper name, with what country is it to be identified? We confess that we do not know. We are not greatly impressed with any attempt to identify it with the district Rash on the Tigris River, and we certainly are not impressed with the attempt to identify it with modern Russia. Hengstenberg was right when he said, ". . . the poor Russians have been here very unjustly arranged among the enemies of God's people." The question confronts us again, however, of whether Rosh is really a proper name or not? We are inclined to believe that it is, although in so saying, we are fully aware of the difficulties involved in the acceptance of this view and of the force of the arguments which may be adduced to support the view that Gog is "chief prince" rather than "prince of Rosh." With our limited knowledge we cannot speak dogmatically. The student of Scripture who would be truly reverent and humble must go only so far as the Bible permits. To go further is to treat Scripture with irreverence. And it is our profound conviction that at this point Scripture does not permit us to speak with dogmatism.

Who Is Gog?

We are being told today that Gog is the prince of Russia. This leads to a consideration of the mention of Gog in Ezekiel 38 and 39, which is the only passage in the Old Testament where the name occurs (I Chron. 5:4 has a different reference). Nevertheless, Ezekiel says (38:17) that the prophets had already spoken about Gog. Since, however, Ezekiel is the only prophet who mentions Gog by name, some devout students of the Bible have believed that the name was intended by the prophet to be an ideal name, a free creation of his mind, which he employed to designate the enemies of God's people.

Others have thought that the prophet bases the name upon that of the Lydian king, Gyges (c. 660 B. C.), who is called Gugu by the Assyrian king, Assurbanipal. Others have sought elsewhere for an identification.

In Genesis 10:2 Magog is the name of a person, but in the Ezekiel passage it is probably the name of a land. Since, therefore, Magog seems to have a definite historical reference, we are inclined to think that Gog does also, and that it is not a free creation of the prophet's mind. The identification which appeals most strongly to us is the following: In an ancient letter, written by Amenophis III of Egypt there is mention of the land Gagaia (*matu* GA-GA-IA), which some think is an archaic name for Carchemish in North Syria. Possibly Ezekiel has formed the name Gog from this ancient name, Gagaia. If this is the case, it excludes once and for all any reference to Russia.

In the great battle against God's people, Gog is to be assisted by many nations, among which is one called Gomer. The "students of the prophetic word" tell us that Gomer is Germany, and that since Germany and Russia have now become allies, we have in this fact a clear fulfillment of Ezekiel's prophecy. But to identify Gomer with Germany is precarious indeed. Rather, if there is to be a definite identification for Gomer, that which seems most likely is that the reference is to the Cimmerians, an ancient people of Asia Minor. Much may be said in defence of this identi-

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"The Regions Beyond"

By the REV. M. C. FREHN

Orthodox Presbyterian Missionary to Japan

OUR sensitiveness to the cry of the unreached is the measure of our likeness to Christ." This statement of Dr. Egbert Smith in his stirring tract, "The Paul We Forget," is one of the most arresting to be found in missionary literature. It reaches to the very heart of our consecration and exposes our coldness and lack of missionary fire.

"If a man love me he will keep my words," said our Saviour, and as we study the life of the apostle Paul we see that the last words of Christ rang loudly in his ears. To the end of his laborious life the one passion of his soul was to proclaim the gospel to the ends of the earth. His sensitive heart was truly touched with the cry of the unreached, and in travail of soul he cried out that "the love of Christ constrained him."

To glorify God is the chief end of man, and world-wide evangelism is a prime means to that end. It is such work that is to be prosecuted by the church until the Saviour returns.

There are still many people in the world who have yet to hear for the first time of the true God, of His plan of redemption, and that God incarnate has died for their sins. Should not these people be informed of these eternal verities? Is there any plausible reason why we should be excused from unceasing prayer, or from giving and going to these perishing millions? Is the "cry of the unreached" ringing in our ears as it rang in the ears of Paul? Let us scrutinize our actions and hearts to see if we are keeping step with the great missionary apostle. If we profess and possess his system of theology, our evangelistic fervor should manifest his intense earnestness to preach the gospel where Christ is not named.

What a challenge presents itself to the young people of The Orthodox Presbyterian Church! Enthusiastic, Spirit-filled youth is needed to carry out this world program. The entire forces of the church are needed to stand behind the missionaries, both home and foreign, as they seek to carry out our Saviour's last command.

To me the island of Saghalien, the

northernmost island of the Japanese Empire, is one of these unreached fields included in Acts 1:8. Since 1905 Japan has established her government over the southern half of the island, but the northern half still belongs to Russia.

Hardy Japanese pioneers have entered this island and, hewing down the forests, have built cities, towns and villages, and scattered their homes along the Okhotsk Sea, the Strait of Tartary, and up and down the rivers, which are covered with six feet of ice.

In addition to the population of over 300,000 Japanese, there are some Ainu (the aborigines of Japan), Oroks and Giriyaqs. These latter are Siberian natives who were here under the Russian occupation. It was my grand privilege to be the first to teach these Oroks and Giriyaqs about the true God.

The religion of the Oroks and Giriyaqs is Shamanism, the Shaman being the priest, or medicine man, of the tribe, and exercising demon power over the people. Their chief deity is Kuss, a god who lives on a high mountain and to whom they sacrifice a live bear once a year. This bear is shot before a specially-constructed altar, after certain ceremonies have been held. The bow and arrow are used to dispatch the bear, and a very exciting time it is, when the man is given the signal to shoot. The Orokk and Giriyaq bear ceremony is somewhat different from that of the Ainu.

After surveying the situation, I felt that winter was the best time of the year to sow the seed of the gospel in these homes along the rivers. Being a tundra country, summer travel is well-nigh impossible, for the top soil thaws and forms swamps and bogs. The tundra never thaws completely, but remains frozen to a great depth.

Travel by dog-team is our best and fastest mode, and interesting and fascinating travel it is. Tracts, Bibles, hymnals, and Christian literature, plus our camping equipment, comprise the load on the sled, and when the going is good we hop on the rear of the sled's runners.

House-to-house visitation, distribution of arresting tracts, later a meeting in a home or the room of the inn where we stay, is our method of reaching these homes that are snow- and ice-bound.

Siska, our main base, has a small church where the Christians meet for worship. God is calling out His elect from these northern regions.

About a year ago, a man was saved who had been a rather rough character, a fighter and heavy drinker. His thirst for liquor has gone, and he is now rejoicing in sins forgiven and communion with God established.

Another man walks to meeting from his logging camp, ten miles away, and rejoices in the opportunity to worship with his friends.

Thousands of homes still await our coming, when they may hear for the first time about God and His plan of redemption. These people must hear, but you in the homeland must cooperate with us. What a privilege it is to have a part in this great work of making Christ known to those who are not as privileged as we who were raised in a land of churches and at least of nominally Christian influence!

(EDITOR'S NOTE: For news of Mr. Frehn's most recent trip to Saghalien, see "Letters From the Orient," on page 62.)

Mark Allison Matthews

THE Rev. Dr. Mark Allison Matthews of Seattle, Washington, pastor of reputedly the largest congregation in the Presbyterian Church in the U.S.A., died of pneumonia on February 5th.

Known to his confrères affectionately as the "Tall Pine of the Sierras," Dr. Matthews at one time was an active supporter of the conservatives in his denomination. It is to be regretted that later he surrendered unconditionally to the bureaucracy in that church, became an active opponent of the conservative position, and devoted his energies to extensive whitewashing of the policies and programs of the "machine."

He is survived by his widow, a son and a daughter.

Modernism Today

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

By the REV. ROBERT B. BROWN

Is the Auburn Affirmation a Dead Issue?

ONE of the most prominent ministers in the Presbyterian Church in the U.S.A. is the Rev. Robert Freeman, pastor of the Pasadena, California, church of that denomination. His church boasts a membership of 3,600, and there are 2,384 pupils in his Sunday school. During this past year 74 were united to his church on confession of their faith; 98 were admitted by letter; and there were four restored to the roll of active members. At the 150th General Assembly of the Presbyterian Church in the U.S.A., held in Convention Hall in Philadelphia, Dr. Freeman was nominated to the office of Moderator, but lost to Dr. Charles W. Welch, of Louisville, Kentucky. Dr. Freeman also has what seems to be a sure passport to promotion in the Presbyterian Church in the U.S.A.—his signature on the Christ-dishonoring Auburn Affirmation.

Many Auburn Affirmationists remain silent as to their exact stand. They let the world know of their Modernism merely by the presence of their names upon that document. Others have written books to broadcast their heterodoxy to the world. Dr. Freeman is in the latter class. In his book, *Castles In the Air*, printed in 1935 by the Kingsport Press, he clearly shows his theological position. A simple reading of the titles of the sermons in this collection should be enough to warn the reader of their content. Can you imagine what a Modernist could do with such subjects as: *Castles In the Air*, *Beholding the Hills*, *The Vital in Religion*, *Giants*, *The Island of the Innocent*, *Testament of Life—Youth*, *Why Children Leave Home*, *What's It All About*, *A Wise Ass*, *The Prince Incognito*, *Contrary Winds*, *Crosses and Crocuses*, *Unashamed*, *God Bless You*, *Mr. Enoch?* Such titles are grist to Dr. Freeman's mill.

In the Auburn Affirmation we find this statement:

Some of us regard the particular theories contained in the deliverance of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines.

But we are united in believing that these are not the only theories allowed by the Scriptures and our standards as explanations of these facts and doctrines of our religion, and that all who hold to these facts and doctrines, whatever theories they may employ to explain them, are worthy of all confidence and fellowship.

When one remembers that the "theories" which are here differentiated from "the facts and doctrines" are: (1) the infallibility of the Scriptures, (2) the virgin birth of Christ, (3) the substitutionary atonement, (4) the bodily resurrection of Jesus, (5) His miracles, one can begin to see what a tremendous attack this constitutes on the historic Christian faith. Even if a minister does not hold to the "theory" of the literal infallibility of the Bible, the "theory" of the virgin birth of Christ, the "theory" of the substitutionary atonement, the "theory" of the bodily resurrection of our Lord, or the "theory" of the miracles which Christ performed, Dr. Robert Freeman and the 1,292 other ministers of the Presbyterian Church in the U.S.A. who signed the Auburn Affirmation believe such a minister "worthy of all confidence and fellowship."

In the book to which I have already referred, we find a sermon entitled "The Vital in Religion." The text which provides the dock from which the preacher pushes off, never to return, is the Moffat translation of Philippians 1:10 which reads, "a sense of what is vital." In this sermon, Dr. Freeman discusses the vital point in: the miracles, the virgin birth of Christ, and His bodily resurrection. After striving to show that only those of "juvenile" minds would believe in Christ for the "very work's [miracle's] sake," the preacher exhibits the "vital" point:

The real point to these records, the vital point, is that Christ did make a difference as he went about the world, which difference was the equivalent of making the lame to walk, the deaf to hear, the dumb to speak, the lepers to be cleansed, and the dead be raised. Let these be but biographic symbols if you will, a miracle, a virgin birth, a resurrection. They are but small and easy things to believe of him who did such big things and still does them (page 42).

What is the "vital" point of the

virgin birth of Christ, according to Dr. Freeman? We shall let him speak:

But suppose there be no question at all as to the unique nativity we call the Virgin Birth, what is the purpose of the doctrine? It is to declare, not the divinity of Christ, but rather only one phase of his divinity, namely his purity, his immaculate character; and that all the world allows. The way he came by it is not a matter of theory, and none will say there was only one route by which the incarnation could possibly travel; but the fact of his divinely spotless character no one of reputable intelligence questions (page 40).

What is the "vital" point of the bodily resurrection, the acceptance of which, Dr. Freeman claims, Jesus did not demand any more than he demanded that people believe in His miraculous birth? On pages 40 and 41 we have the Pasadena pastor's answer:

To believe in it [the bodily resurrection of Christ] buttresses the hope of many in immortality. Paul uses it in I Corinthians 15, where, by the way, his argument is not so much for immortality as for the bodily resurrection. But many nowadays have their faith in immortality entirely apart from belief in the resurrection of Christ, on the scientific grounds of the indestructibility of matter and the conservation of energy. The mass of Christians, I feel sure, hold to the resurrection of our Lord as an illustration and not as an argument. As with the virgin birth, it is not demonstrable, and however we may argue against the hallucination theory and the swoon theory, they are at least possible.

But what is the story of the resurrection for, if not to convince of the prospective resurrection of our bodies and the immortality of our spirits? It is to convince of a living Christ.

And so we find that the Dr. Freeman of 1935 is the same as the Dr. Freeman of 1923, when the Auburn Affirmation was circulated and signed.

May I give you an example of Dr. Freeman's explanation of the perfectly plain verse, "Enoch walked with God; and he was not, for God took him"? In the sermon, "God bless you, Mr. Enoch," we find this novel twisting of God's Word. The phrase, "he was not," is interpreted to mean that Enoch was totally unselfish. In all of his thinking and action as he dealt with others he did not "count himself in"—HE was not. "He was not—the self-centered, self-seeking, shirking and grasping *he*, was utterly wanting in Enoch" (page 200). Then the phrase, "for God took him"—which the Christian Church has always innocently accepted as a reference to the translation of Enoch into heaven without death—Dr. Freeman

unblushingly asserts to be a rather nice way of saying that Enoch died and yet people just could not bring themselves to say such an ugly thing about their benefactor.

He has only been translated, moved into another house from which he can still carry on his work. And he did not think of death. He did not *see* death. Death was but a door into the other

room. Why look at the door? . . . The big thing about him was that he walked with God, and death was so little a matter that no one can ever think of it when they think of him (page 206).

Lest you who are members of the Presbyterian Church in the U.S.A. are only slightly shocked by this exposé of a man whom your church nominated in 1938 for its highest

office, let me remind you that a state of spiritual famine exists among the 2,384 children and 3,600 church members who are looking to Dr. Freeman for spiritual food. You are a member of the same denomination. Why do you remain silent in the face of this bold attack upon what you supposedly hold precious? Action speaks louder than words!

"Abide in Me"

By the REV. JAMES L. ROHRBAUGH

Pastor of the Calvary Orthodox Presbyterian Church of Wildwood, N. J.

THE Christian life is a life of great fruitfulness. The Bible knows no other. Our Lord says, "He that abideth in me, and I in him, the same bringeth forth much fruit." Again He says, "I have ordained you that ye should go and bring forth fruit." A Christian life is likewise a life of power in prayer. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." The potentialities of such a promise seem too stupendous for a mere human to grasp. Yet the promise is given to all *who will abide*. The condition is the same for both of these promises. If we abide in Christ and He abides in us, our prayers will prevail.

"But," you may say, "that plane of life is entirely too high for ordinary persons; ministers might seek to live such a life, but ordinary persons—never." Yes, there is a life other than the abiding life. Listen! "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned." That is the alternate life.

The Meaning of Abiding

Let us consider first of all what it means to abide in Christ. Our Lord has been using the figure of the vine and the branches to depict the inner unity of Himself and His. The life streams from the vine to the branches, and the nature of the vine is the same as that of the branches. So it is with us and Christ. Our Lord and His are one in their relation to God: through Christ we are adopted into the relation of sons to God. We are one in

character: we are clothed with the righteousness of Christ and by it justified; and we grow daily more Christ-like as we are sanctified by the Spirit of God. We are one with Christ in our destiny: He has gone to prepare a place for us and we, as heirs of God and joint heirs with Christ, shall be glorified with Him. We are forever united to Him as members of His mystical body. We were supernaturally born of the Spirit and supernaturally live lives triumphant through His grace.

In this inner unity we depend wholly upon Him. He is the vine, and we the branches. "In Him we live and move and have our being." He is the source of every blessing. We follow ever in His way, for His Word is a lamp unto our feet and a light unto our path. A German theologian is said to have written two long volumes some years ago, just to prove that Calvin's theology is summed up in the one principle of absolute dependence upon God. Similarly, true Christians, whether professing Calvinists or not, depend wholly upon Christ. Christ will ever pour out His Spirit upon those who are His own. He will fortify their faith, deepen their love, increase their devotion and brighten their hope. And the Father, who is the Husbandman, will purge them of their uncleanness that they may bring forth more fruit.

A life of abiding is a life of restful reliance upon God. Today there seems to be some confusion between courage and faith. A person says he is meeting an issue in faith, whereas actually he is meeting it with the grimmest kind of courage. While in

Ethiopia, we travelled about in a motorcycle (may their tribe decrease!) with a sidecar. The roads were incredibly rough—accidental, one might call them—but I would take my wife and baby and we would bounce and jolt along. In attempting to navigate such roads in such a contraption I had courage. But the baby would fill his little fists with folds of his mother's dress, grasp it tightly, and then, invariably, go to sleep. He had faith, and trusted his mother as a Christian trusts his God. Natives used to pass our house bearing great loads of wood. Had I offered, any one of them would gladly have permitted me to carry his load. He would not have asked to take it back a minute or two later. Yet we do that continually with Christ. We take our burdens and cares to Him and ask Him to bear them—and then go on worrying about them. That is not abiding. The abiding one, as a child, trusts Christ to meet every need, bear every burden, and solve every problem.

However, a life of abiding is not a life of vacuous stupidity. It is not a life in which we sit idly by, open our hearts to God and expect His Spirit to reveal His truths, fill our emptiness and miraculously make every half-hearted effort accomplish mighty wonders by His power. Unfortunately, today, there are many who think that enough self-emptying and consecration is all that is needed to remove every sin, heal every blemish, empower with the Spirit and lead into a full life of abiding. God forbid! An old professor of mine used to say that inspiration without information was like a jack o' lantern—a dimly burning

light in an empty head. A life of abiding is neither a life of ignorance nor inactivity.

The Essentials of Abiding

Four things are necessary before one can be said truly to abide in Christ: The first prerequisite is a knowledge of the Word of God. "If ye abide in me and my words abide in you . . ." In reading the lives of some of the great men of God who lived in past centuries, one is immediately impressed with their deep knowledge of and love for the Scriptures. Their sermons were replete with references to obscure portions of the Word, and even their conversation and letters manifested a life lived in the Bible. It was no sketchy knowledge that they had. They searched the Scriptures with such diligence that from books such as the Chronicles, the Psalms, the Song of Solomon and unfamiliar passages from the prophets they drew messages of rich spiritual power. They preached soul-stirring sermons that had a vividness and a freshness that fall strangely on modern ears. They themselves not only dug deeply into the Word, but incessantly they urged systematic Bible-reading upon their congregations. Those were days when family worship, morning and evening, was the rule rather than the exception in many communities. Today preachers tell us more about nature, economics, philosophy and sometimes politics. Is it any wonder that earnest, seeking souls know so little of what it means for "my words [to] abide in you." If we would abide, let us search the Scriptures, and then seek to regain the lost art of meditation on the great truths contained therein.

But more than a love for, and intimate knowledge of, the Word of God is required of him who would abide. Men need to know the system of truth taught in the Scriptures. These truths are commonly known as Bible doctrines, and the entire system of truth goes by the unpopular name of theology. The days are gone when a Samuel Rutherford would languish in prison for writing against the Arminians, and when fiery preachers would preach sermons on the question of immersion that would stir whole countrysides. The old fellow who, running out of texts with which to flay the Baptists, finally preached on "Take heed lest ye fall among divers" would find himself strangely out of

place in a world that is trying to reduce Christianity to a system of doctrineless platitudes. One might as well try to improve the human body by removing the skeleton. The rugged saints who wrote the Westminster Confession of Faith not only knew the Word of God as few know it today, but they were also able to draw from that Word the system of teaching contained therein. Christ continually taught the meaning of His incarnation, but His disciples overlooked the parts that did not fit their scheme of things. Paul ceaselessly emphasized the meaning of the work of Christ. We not only need to know our Bibles, but we need to know the truths the Bible teaches. You may not like the words "doctrine" and "theology," but unless you know the things which those words represent, your knowledge of the Word will do little good.

Pastor Russell, founder of the multi-named sect that is presently known as Jehovah's Witnesses, taught that if you had the Bible and not his books you were lost; but if you studied his books you could get along without the Bible. There are, however, no short cuts to Biblical truth. A person who seeks to know theology but neglects his Bible is far from the way that leads to a life in Christ. Know your Bible, and learn, with it, its meaning.

It is possible, however, for one to know both his Bible and its meaning, and yet be far from the Kingdom of God. Do you remember the conversation of Talkative and Faithful in *Pilgrim's Progress*? Faithful asks: "How doth the saving grace of God discover itself when it is in the heart of man?" Talkative says that that grace is discovered by an outcry against sin, and a knowledge of the gospel mysteries. But Faithful rebukes him and explains that rather "the soul abhors its sin." "A man may make a great outcry against sin in the pulpit and yet abide it well enough in the heart, house and conversation, as a mother cries out against the child in her lap when she calls it a slut and a naughty girl, and then falls to hugging it and kissing it." Too, "great knowledge may be obtained in the mysteries of the gospel, and yet no work of grace in the soul." "To know is a thing that pleaseth talkers and boasters; but to do is that which pleaseth God. Not that the heart can be good without knowledge, for without that the heart is naught." There is "knowledge that

resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart." A Christian is not only a hearer but a doer of the Word.

The world contains literally millions of persons today who avow a belief in God. Yet their lives are in no way affected by that belief. If one really believes in God, he believes God's warnings and fears His wrath. The wonders of the salvation that God has provided cause one who really believes in Him to turn to Him in repentance and faith, accepting the finished work of Christ on His behalf. The people of Nineveh believed in God, repented and turned from their wicked way. So do all who really believe.

The fourth requirement of one who would abide is, in many respects, a continuation of the third, but it deserves separate treatment. A Christian who knows his Bible, understands its teaching, and has been born again of the Spirit of God should consecrate himself wholly to His Lord. After Paul completed his doctrinal discussion in the letter to the Romans, he wrote, "I beseech you therefore [that is, in consideration of all that I have said], brethren, . . . that ye present your bodies a living sacrifice. . . ." After he has expounded justification by faith to the Galatians, he says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." What did this mean for Paul? It meant that whether he was preaching or making tents, whether he was travelling by land or by sea, he was living for his Lord and witnessing to His saving grace. His heart was filled to overflowing with love and adoration for the Lord who bought him, and his passionate yearning to make Christ known carried him on perilous voyages through large parts of the Roman empire. Are we living sacrifices? Are we crucified with Christ? Is our life in the flesh lived in Christ? Can we say with Paul, "Christ liveth in me"? All of us have sung, time after time, the great hymns of consecration of the church. So solemnly we unite in "When I survey the wondrous cross," "Jesus, Lover of my soul," "Spirit of God, descend upon

my heart," and countless others. And yet how cold and lacking in spiritual zeal are our hearts! How vague is the line that separates us from the world! We live in the "What's the harm in that?" sphere of life instead of in the "To me to live is Christ" sphere. The cry and sob of literal hundreds of millions of benighted souls in heathen darkness leaves us unmoved and indifferent, and we casually watch our friends and neighbors pursue their broad and downward way to destruction. Oh, that we all could say with Paul, "To me to live is Christ"!

He who knows intimately, meditates upon, and abides with the Word of God; who knows its meaning and the system of teaching contained therein, who is truly born again of the Spirit of God and who has consecrated his soul, his life, his all to live only for Him, is truly abiding in Christ and Christ will ever abide in and with him.

The Results of Abiding

"He that abideth in me and I in him, the same bringeth forth much fruit." How fruitful is your life, oh child of God? With an ostentatious display of manifold activities, both individuals and churches can cloak the absence of fruit and the shallowness of life. Both churches and individuals can have great enthusiasm and outstanding zeal, but be spiritually dead. When the masquerade of life is over and the mask behind which we live before the world is removed by God, what will remain? It is said that the average person is completely forgotten ten years after he is dead. Where, then, are the things for which he labored and struggled in life? Gone—all are gone and forgotten, and he as well. But if we abide in Him, not only are we the heirs of God, but our works shall remain.

Think of the meagre fruit of the Spirit in your life and in mine! Think of the few words we have spoken for Christ, of the few dimes we have given for missionary activity, of the casual, selfish prayers we offer to the throne of grace! Then remember the words of our Lord, the bald statement of fact: He that abideth bringeth forth much fruit. He that abideth not, beareth no fruit and is cast forth and burned. Paul never had enough influence to keep out of jail. But he had enough power to open the gates of the prison, and enough power to turn whole communities upside down

when he preached in them. So, too, in the days of the reformation, men who were impotent as the world counts strength set a continent on fire for Christ. If we abide, we shall not only bear much fruit, but we shall be purged that we may bring forth more fruit. May God grant to all of us grace to abide!

The Power of Abiding

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." We shall have power in prayer. This does not mean that every vagrant whim and capricious desire will be granted. If we abide in Christ, we will voice no such petitions. Rather, what we ask will be within His will, will be for His glory, and He will delight to answer our prayers. If His words abide in us, we will instinctively begin to think God's thoughts after Him and see things, in part at least, as He sees and understands them. In so far as we are able to do this, we shall pray in power.

How do we pray today? People who were present when Spurgeon prayed said they had heard more eloquent confession and intercession, but never such adoration. How long has it been since you heard anyone in a public prayer pour out his soul in thanksgiving? in adoration? in confession? in praise? in burning supplication for the lost? In your own private prayers, what part have these had? Have you ever attended a prayer-meeting where people were so busy praying for Aunt Miranda's sprained ankle, and similar petitions, that there was time for nothing else? How much of our daily prayer is taken up with "Lord give me" and "Lord grant"?

Have you noticed the prevalence of the phrase, "If it be Thy will," in prayers today? The phrase is taken from I John 5:14, a verse which encourages us to boldness in prayer. But the phrase is used to hedge against a possible denial of our requests. If Christ's words abide in us, we can pray in the will of God. Is it any wonder our prayers are so ineffectual? Robert Murray McCheyne told how he and the pastors associated with him were much in prayer before and after each service, and how they expected the Holy Spirit to work in each service. They prayed in the will of God and the power of the Spirit was manifested in them; and the

Word, as they preached, was witnessed in the hearts of the congregation.

Consider the figure of the vine and branches as it refers to the visible church of Christ. Those who profess Christ but have never known Him in their hearts are cut off and destroyed. Those who are really His and seek to live for Him are made fruitful and increased in fruitfulness. Let us all, from our hearts, pray for grace to heed the command to abide, that our lives may bring forth much fruit in Him and that in prayer we shall prevail.

HERESY TRIAL OF DR. ANGUS POSTPONED TILL NEXT YEAR

AS A result of the obviously sure defeat of all attempts to secure the discipline of the Rev. Professor A. Angus on charges of heresy in the Presbyterian Church of Australia, conservative leaders of that country have organized a "Calvinistic Society" to combat Modernism and to propagate and defend the Reformed Faith.

In 1936 a vigorous attempt was made by Christian ministers in the Presbyterian Church of Australia to bring Dr. Angus to trial for heresy. Charges were based upon denials of the cardinal doctrines of Christianity as expressed in his writings and public utterances. The general assembly at that time ruled that it was inadvisable and unnecessary to enter further upon the matter of the petitions and appeals in reference to his teachings, and instructed the Presbytery of Sydney and all other courts of the church accordingly.

The matter was reopened prior to the 1939 general assembly, but the liberal forces were successful in having the entire question deferred for another year, by which time they hope that the church's creed will have been altered and revised. Those voting to postpone action until next year did so on the plea that, since the nation is now at war, the peace and unity of the church should not be disturbed.

The Calvinistic Society recently formed is expected to wage a consistent warfare within the denomination in behalf of the Christianity of the Bible.

The Birthright of Israel

Devotional Studies in the Book of Malachi

By the REV. BURTON L. GODDARD

Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts. . . .

But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen (Mal. 1:10-14).

Despised

HAVE you ever read the sequel to the story of the birthright sold for a mess of pottage? It is outlined in the message of Malachi!

The lad who took advantage of his hungry brother seemed not to be the kind of man to whom God could long entrust His covenant blessings. But "God moves in a mysterious way, His wonders to perform," and the youth, seemingly destitute of moral principle, was given a schooling in divine grace. He who at birth had been called "Supplanter" (Jacob) came to bear *and to merit* the name "Prince with God" (Israel). The birthright promise became more precious as the years went by, and finally, with dying lips, the noble patriarch bore testimony to the value he had long placed upon it.

From his loins came forth the beginnings of a nation destined to pass from terrible bondage to a state of temporal splendor. History knows no greater change of fortunes than that which came to the Hebrew slaves oppressed by the iron hand of Pharaoh. But why should the providence of God work thus? Why? *Israel had a birthright!*

That birthright was long held in esteem, but as the bearded reaper, Time, continued to wield his scythe, it came to be taken for granted. Sensual appetites like that of Esau dulled spiritual perceptions, a spirit of godless self-sufficiency gradually grew until it gained the ascendancy, and the covenant privileges and obligations were looked upon as but the

objects of a naïve, unwarranted faith.

Smoke still rose from the altar of burnt offering. The odor of incense still graced the sanctuary. *But religion went no deeper than mere form.* The priest trimmed the lamps, yet sighed and begrudged the task, thinking, "What a weariness it is!" He placed the bullock upon the altar, but his seared conscience did not trouble him as he noted its imperfections. Nor did true worship ascend from the soul of the common Israelite. He despised his birthright. It meant nothing to him. Social inertia allowed the temple customs to continue, but the chosen people cared not for their God.

Forfeited

Patience, God dealt with them. Indeed, mercy has its purpose. It graciously allows time for repentance. God's doors long remain open. Yet a time of reckoning must surely come. The birthright was not without obligation. The time would come when Israel's unfulfilled duty to her Lord would nullify the right to the covenant promise. "Nay," says Malachi, "it is already here!" Truly it was, as far as the great majority was concerned. *Good sacrifices* would not have availed as long as the people failed to do justly and love mercy and walk humbly with their God, but now *open contempt* was accorded the Ruler of Israel as the most despicable of offerings were placed upon the altar.

The folding doors within the temple might well be closed, shutting off approach to the altar, for God was not a dealer in the kind of indulgences dispensed by Tetzal. Moses had well spoken when he said to the people, "Blessings shall come on thee . . . if thou shalt hearken unto the voice of the Lord thy God . . . [but] if thou wilt not hearken . . . curses shall come upon thee, and overtake thee." A curse replaced the birthright blessing.

It is true that the sentence fell on individuals rather than upon the entire nation, yet those included under it were so numerous that there was little difference. Even so, the handwriting was on the wall, and was to

be realized after four tumultuous centuries in accordance with the parable of our Lord which, though ostensibly dealing with wicked husbandmen, by interpretation spoke of the final forfeiture of the birthright when the Jews rejected their Messiah and caused Him to be nailed to the cross.

Given to Another

Esau had sold his birthright. His brother had become its possessor. Now it had been forfeited by his descendants. Would the Kingdom of God on earth, to which it gave title, cease to exist? Or would God bestow it on still another?

The Jew vainly imagined that God could not exist should the temple sacrifices be withheld from Him and He be forsaken by Israel, and therefore that there was no danger of His taking the birthright from them. The words of His messenger belied such a thought. The proud Britisher boasts that the sun never sets on the empire of his sovereign, but, ages ago, God made the same claim for His own kingdom. The Name held in contempt by the sons of Jacob was to be known, exalted, feared, and worshipped "where'er the sun doth his successive journeys run." The birthright was promised to the despised Gentiles. Strangers, outcasts and aliens were to inherit the covenant promises. Sacrifice and incense might cease on the temple mount in Jerusalem, but would ascend in the form of thanksgiving and prayer from broken spirits and contrite hearts in every place lighted by a knowledge of Him who is the Light of the world.

Nor was this an idle speculation! The Apostle Paul saw it take place before his very eyes and wrote, in terms of olive trees, what would have been the story of a birthright gift to undeserving sinners had he used the language of Moses. The 11th chapter of Romans is a climactic one in the Jacob-Esau sequel, but is it the last?

The birthright, now substantially a Gentile possession, is that of individuals and families which have been received into the covenant by the goodness of Christ, the Covenant

Head, in whom they have believed. You say it is yours, but be diligent to make your calling and election sure, "for if God spared not the natural branches, take heed lest he spare not thee."

Think also of the child born in

your Christian home. He is a child of the covenant. The birthright is his. Yet he may despise it and forfeit all right to it. How will you rear that child? Will yours be the vain philosophy of the Jews? Or will you teach that child his birthright obligations,

pray for him, open to him the Scriptures, be used of God the Spirit to win him and woo him to a saving knowledge of the Son of God? It is given to you to write in indelible characters a portion of the *final* chapter of the birthright story!

Today's Youth in Tomorrow's World

A Series of Studies for Young People

By the REV. PROFESSOR PAUL WOOLLEY

March 3rd

What is the World Which the Youth of Today Face?

THERE have probably never been young people in the world who were, in such large numbers, physically and mentally as well equipped to enter upon the duties of life as American young people are today. There have been times in the past when there have been individuals or even certain social classes who have received far better intellectual training. There are still very few schools in this country that give as good a training to the mind as has been given by the public schools of England during the past fifty years or by the gymnasia of Germany during the opening years of this century. But the public schools of England and even the German gymnasia did not reach such large numbers of students as there are, in this country today, who have excellent physical equipment and considerable mental training.

In spite, however, of the good physical appearance and the education of today's youth, there are many who are constantly deploring the present state of young people. Of course, this is nothing entirely new, but perhaps there is something of a reason for it after all. Let us see.

During the past eight or ten decades there has been a great crescendo in the speed of advancing discovery in the physical and natural sciences. This has resulted in a transformation of unparalleled dimensions in the physical conditions of the world in which we live. Transportation, communication, housing, illumination, heating, refrigeration, textiles, all are vastly different from what they were at the beginning of the period.

There has been no such transforma-

tion in the social and moral sciences. Should there have been? Things that are human change, things that are divine do not. What we know about God and His requirements we learn by revelation from God, because men cannot study God directly as they study the physical world. Very little physical and natural scientific knowledge has been revealed; perhaps a little more, proportionately, that has to do with social science has come by revelation; a great deal that concerns moral science has been revealed by God.

There is a reason, therefore, why the advance in factual knowledge in the social and, particularly, in the moral sciences has been slower. It is because we knew more about them to begin with. But the *entire content* of the social and moral sciences is not the subject of revelation, the method of *application* is only partially so, and the method of *presentation* of those sciences is hardly ever so.

It is in these last-named fields that the disparity in the face of advance between the physical and moral sciences has made itself felt. Physical science has not only learned much, it has applied and presented much also; while moral science has made little advance in application and almost none in presentation.

Here lies the root of the difficulties of today's youth. They are living in what is being called physically "the world of tomorrow" but they are young people of today, usually equipped only with yesterday's social and moral sciences.

Why? Perhaps one reason is that it is usually financially profitable to present advances in physical science, while the dividends on advances in moral science are not as easily laid hands on in monetary form. They are

there just as truly, even financially, but people have not yet learned how to get hold of them. Even in this division of the matter, advance is behindhand.

Another reason for the slowness of progress is the tenacious hold of tradition in this field. It is a field where changes affect the reputation and social standing of people. Under such circumstances many are slow to adopt new points of view.

March 10th

What Shall We Think About the Use of the Bible?

Part I

It is impossible to think too highly of the Bible. There are, however, many mistakes which we can make in our thinking about and use of the Bible, even when we are trying to think highly and correctly about it. Modernists sometimes complain that people make a "fetish" of the Bible. There is no virtue in paying any more attention to this claim than the amount necessary to assure ourselves that there is no ground for such a complaint. The Modernist has no use whatsoever for our view of the Bible, and he will do what he can to ridicule it. We want therefore to avoid any sound grounds for that ridicule. More important still, we want to be certain ourselves that we are using the Bible to the very best advantage.

The Bible is not a book of magic. The book itself does not operate in a supernatural fashion. Some very good men in the past have thought that they could find out the will of God by letting the Bible fall open at random and then placing their finger on a verse in the same fashion. The text of the particular verse thus chosen would then be interpreted, usually

allegorically, to show the will of God in this particular instance.

God has never authorized such a method of finding out His will, since it involves an abdication of the forces of reason and intelligence which He has given us for the express purpose of studying divine revelation, the Bible (II Timothy 2:15; 3:14-17).

As I have indicated, this practice usually involves a use of the allegorical method of interpreting the Bible. By this method the Bible can be cited in support of any conceivable idea, if the interpreter is only clever enough. Since Origen brought the method into prominence it has been a horrible curse to the church. Allegory is just a means of imposing our own ideas upon the Bible and then reading them back to ourselves as though they were God's thoughts.

The only method of ascertaining the will of God which has divine sanction is to study the Word diligently, and then prayerfully to apply its principles with intelligence and common sense to the situation in which one providentially finds oneself. We have no right to expect God to give us guidance as to our actions apart from what is written in the Word. I should not be surprised if a majority of earnest Christians erred at this point. They expect a sort of inner conviction from God as to the rightness and wrongness of certain courses of action. They will not do something if they are uneasy about it, but they will do it if they "feel" right about it.

Conscience is a very, very useful faculty which God has given to us. It is a psychological mechanism which reminds us of what we are doing when we do something contrary to our established ideas of right and wrong or contrary to our established habits when a moral issue is involved. All that conscience can do is to tell us that we are transgressing certain established courses. It cannot give us any finally valid answer as to whether our actions are right or wrong. It could do that only if it were perfectly educated and informed. No man's conscience has reached that stage. We ought always to be educating our consciences so that they will be better and better guides. But we make a great mistake if we consider them infallible.

How, then, can we find out the will of God for us in a particular situation, if neither our feelings nor

our consciences can tell us with certainty? The only way is by applying the principles of the Bible to the situation. It pays, then, to know our Bible and the principles that it teaches. If we are led by feelings or inspirations or mystical experiences we shall be in a sorry mess. It is back to the Bible that we must go.

March 17th

What Shall We Think About the Use of the Bible?

Part II

Another way in which the Bible is sometimes used artificially results from falling into a habit of reading, or taking a pledge to read, some fixed amount of the Bible daily. After a time there is a very real danger that it will be the *amount* read rather than the content of the reading to which primary attention will be paid. "If I can only get my chapter read," I say to myself, "I shall have done my duty for today." Sometimes we even look for short chapters so that we will not have to spend so much time on the reading.

How artificial this is! Far better is it to read some portion of the Bible honestly, however short it may be, than to rush through a particular stint because of an unwise pledge.

How then shall we use the Bible? In the first place, the reading of some portion ought to be a part of the program of every day. Often the best system is to make the reading of a passage of the Bible and accompanying prayer the first thing one does upon arising in the morning and the last thing upon retiring at night. Then there will be an unfailing opportunity to go over the plans for the day in God's light in the morning and to ask His help for particular needs. So in the evening, the day with its delights and sorrows may be presented to God for His seal and His comfort. Perhaps, if the reading of the Bible comes before the prayer, it

will help to focus the mind and to recall us to the right when we are tempted to stray. The individual can determine this for himself.

In reading the Bible, it is worth while taking time to divide the text up into natural sections and to get the main thought of each section. The chapter and verse divisions are often a great obstacle to this, and they ought to be ruthlessly disregarded. They are no part of the inspired text. Make natural and logical divisions of your own.

At the same time, watch for the smaller nuggets of thought which lie ensconced within the presentations of the great principles. They are precious, too.

*We have already reminded ourselves that not every possible use of the Bible is a good use. There is one custom concerning the Bible which is zealously supported by many Christian people and deserves brief attention. In some states the reading of the Bible in the public schools is compulsory, while in others it is optional and in still others is positively prohibited. Those states where the Bible is read in the schools are often commended. Is this wise?

The Christian believes that the Bible is a unique divine revelation. But to regard it as such in the public schools would be to violate the principle of religious liberty to which the civil agencies of the United States are committed. If this principle of religious liberty is to be maintained in the state, then there is no more justification for reading the Bible as the Word of God in the schools than for according the same treatment to the sacred books of other religions represented in the student body. If the Bible is not read as the Word of God, then it must be read simply as any other good book would be, for its literary and ethical value. The effect of that is actually to degrade the Bible from the high and quite unique position which it should occupy. It is not simply a book of good morals and excellent style. It is a unique revelation from God. On that level only should it be used.

*On the question discussed by Mr. Woolley in these concluding paragraphs, there is room for gradation or divergence of opinion among Christians. Attention is called to the fact that opinions expressed in signed articles are not to be construed as necessarily representing the position and policy of THE PRESBYTERIAN GUARDIAN.

SUPPLEMENTARY material for use in studying the lessons on these pages may be obtained in mimeographed form by writing to the Rev. Richard W. Gray, 7 Franklin Avenue, Montclair, New Jersey.

The Presbyterian Guardian

EDITORIAL

The Papacy and Peace

APPARENTLY the unforeseen and vigorous opposition of Protestants to President Roosevelt's appointment of a personal representative to the pope has made Roman Catholics feel that an answer is necessary. On Sunday afternoon, February 4th, Monsignor Sheen of the Catholic University of America spoke over the radio on "The Papacy and Peace." He entered a plea for tolerance and asserted that the pope had no desire to make America subject to him. The pope's sole desire in the matter was to bring peace, and no one should object to cooperating with the greatest agency for peace in the world.

Monsignor Sheen has missed the point of the opposition to the president's appointment of a representative to the Vatican. No intelligent Protestant doubts the sincerity of the pope in his efforts to establish peace among the nations, although many would seriously question the statement that he is "the greatest agency for peace in the world." The pope's voice was strangely silent when his own Italy deliberately invaded Ethiopia, slaughtered thousands and subjugated that country. If ever the pope had an opportunity to rebuke greed and to stop selfish aggrandizement, it was then. In Italy he has the strongest influence, and yet he did not then exercise it for peace. A further study of the actions of the popes of the past will also cast grave doubt on the monsignor's assertion.

Be that as it may, the chief objection to a representative at the Vatican is that such an appointment goes far in establishing state relations with a particular church group. It tends to ignore the separation of church and state, to which principle the United States is committed by its constitution. Without it, religious liberty could not long survive. Opposition to such a representative is not intoler-

ance, but a safeguard against intolerance. The president may cooperate with the papacy or with any religious group for the purpose of establishing peace among nations. No appointee is necessary or even desirable. It is regrettable that the president acted so unwisely and precipitated a situation which is likely to cause misunderstanding and even bitterness.

—E. H. R.

A Plea for Sanity

TIMES of national or international crisis are peculiarly liable to engender a form of unsound emotionalism among certain Christians. This emotionalism is marked neither by its fidelity to the Word of God nor by the application of common sense. We refer, of course, to those so-called students of prophecy who find in every international event the sure fulfillment of some specific Bible prophecy.

In this issue of THE PRESBYTERIAN GUARDIAN will be found a sane, Scriptural exposition of what is today perhaps the most abused passage in the Bible. We would that Christians everywhere would adopt the same sensible method of Biblical interpretation, and would shun the temptation to find in Scripture *more than Scripture contains*. We grant that it would be gratifying to believe that just below the surface of Bible prophecy lie the headlines of tomorrow's newspaper. The only trouble with such a belief is that it is founded, not upon fact, but upon fancy.

This is no new development. Every war has seemed to some the unquestionable fulfillment of explicit Bible prophecy. The French Revolution was an outstanding example, in that it also involved the changing of times and seasons. The World War was widely hailed as sure prophetic fulfillment. But the declarations of yesterday are forgotten today, and the predictions that proved false then are revived now.

We fail to find any essential difference between the setting of definite dates for the second coming of the Lord and the habit of today's prophetic "students" when they purport to prove, as does Dr. Louis S. Bauman in *The Sunday School Times*, "why the end of the age must be very near." We yield not an inch to Dr. Bauman in our belief in the truth

of Christ's admonition: "When ye shall see all these things, know that it is near." But we cannot at all accept Dr. Bauman's *ipse dixit* that today's events are "these things" in their completeness. Here, for example, are a few of the signs listed in Matthew's Gospel: The abomination of desolation standing in the holy place, false Christs and false prophets, the sun darkened and the moon not giving her light. Can any of today's prophetic "students" state with authority that we are witnessing the final working out of these things?

If, however, we approach this difficult passage sanely, we find that the last-mentioned sign is to "see the Son of man coming in the clouds of heaven with power and great glory." Note that the coming of the Son of man is here referred to as itself a sign. When men see *that* sign, they may "know that it is near, even at the doors." But such interpretation is too easy, too plain, too sensible for our present-day prophets. And in their zeal to understand all mysteries, they go far beyond Scripture to twist it into a substantiation of their guesses.

If their predictions fail of realization, they never admit that their interpretations of prophecy may be wrong. Rather, they stoutly maintain that their interpretations are errorless but that the time is not quite ripe for fulfillment. Nearly 30 years ago, a missionary returning after furlough to her field in China told us that she was absolutely convinced that the Lord would return before the time of her next furlough. And every age has seen its similar firm convictions unfulfilled, but "in such an hour as ye think not, the Son of man cometh."

Let us therefore use the revelation of prophecy for its God-given purpose. Let us find in it comfort and courage and hope and the motive for greater sanctification by the power of the Holy Spirit. By the blessed hope of the glorious return of our Lord, let us purify ourselves.

"Ah, what a hope, and when afar it glistens

Stops the heart beating and the lips are dumb;

Inly my spirit to His silence listens,
Faints till she find Him, quivers
till He come."

—T. R. B.

Gog and Magog

(Concluded from Page 50)

fication, which, if correct, naturally precludes reference to Germany.

Literal Interpretation Impossible

Probably the greatest argument against a literal interpretation of this prophecy, however, is the fact that such an interpretation cannot be consistently carried out. Even if it could be shown beyond the shadow of a doubt (and it cannot) that Ezekiel was talking about Russia and Germany, this interpretation would not consistently apply to these chapters.

For one thing, let us consider the immense size of the invading hosts. These myriads of people, gathered from various corners of the earth, were to overflow the land of Israel and to enrich themselves with her spoil (38: 12-13). Yet, when we consider the size of Palestine, we are inclined to agree with the late Principal Fairbairn, "To spoil and plunder a land which could not, had they got all it contained, have been a handful to a tithe of their number—could not have served to maintain the invaders for a single day! One would think it impossible in such a case for the most ærial fancy to dream of literality; and when the prophet is spoken of as furnishing here a plain historical description, one is tempted to ask whether he is supposed to have written for the amusement of children or for the belief and instruction of persons of mature understanding?"

Furthermore, the prophet also tells us that the enemy is to be buried in Israel (39: 11-16). Israel is to be engaged seven months in burying the hordes of Gog. After the seven months have expired in which "all the people of the land shall bury them" (*i.e.*, Gog and his confederates), certain ones shall be chosen to search out the land to see if any enemy bones remain. Again, let us listen to Principal Fairbairn, "It would be a very moderate allowance, on the literal supposition, to say that a million of men would thus be engaged, and that on an average, each would consign two corpses to the tomb in one day; which, for the 180 working days of the seven months, would make an aggregate of 360,000,000 of corpses! Then the putrefaction, the pestilential vapors arising from such masses of slain victims before they were all buried! Who could live at such a

time? It bids defiance to all the laws of nature, as well as the known principles of human action; and to insist on such a description being understood according to the letter, is to make it take rank with the most extravagant tales of romance, or the most absurd legends of Popery."

Ezekiel also tells us (39: 9, 10) that, when God overthrows Gog, "they that dwell in the cities of Israel shall go forth, and shall make fires of the weapons and burn them . . . and they shall make fires of them seven years." Now, if this is to be interpreted literally, we have some questions to ask. After Gog is defeated, do the Israelites first spend seven years in burning his weapons and then seven months in burying his corpses? Or, do they bury the corpses first? To ask these questions is to show how impossible a literal interpretation of these verses is. And if one does not interpret these verses literally, what justification is there for the inconsistent procedure of interpreting the first few verses of chapter 38 literally? We believe that we are justified in demanding consistency in one's method of interpretation.

Again, the literal interpretation of Ezekiel 38 and 39 would bring these chapters into contradiction with other portions of the Old Testament. For, whereas Ezekiel here presents the judgment upon the heathen nations as taking place "upon the mountains of Israel," Isaiah (chapter 34) represents it as taking place in Edom, Joel (3: 12, 14) places it in the valley of Jehoshaphat and Zechariah in the vicinity of Jerusalem (chapter 14). The literal interpretation makes these prophets contradict one another, and hence it should be evident that such an interpretation of these chapters is incorrect.

We do not wish to burden our readers with further argument. Enough has been said, we think, to make it clear that the "students of the prophetic word" are mistaken in discovering a reference in the prophecies of Ezekiel to the present Russo-German alliance.

Ezekiel, the Prophet

It behooves us now to ask what is the proper interpretation of the prophecy which we are discussing. If Ezekiel did not refer to Russia and Germany when he spoke of Gog and his hordes, to what did he refer?

Ezekiel was a prophet who lived

among the captives in exile. Since he was a true prophet of Jehovah, it follows that he was subject to the principles of prophetic revelation which applied under the Old Testament economy. Some of these principles are set forth in Numbers 12: 1-10, a passage in which the distinction is made between Moses on the one hand and true prophets on the other. To Moses, who occupied the unique position of servant in God's house, it is said God revealed Himself "mouth to mouth, even manifestly, and not in dark speeches; and the form of the Lord shall he behold" (v. 8). To true prophets (Ezekiel belonged to this class) God revealed Himself "in a vision" or spoke to the prophet "in a dream" (v. 6). It would seem also to follow that to true prophets God revealed Himself "in dark speeches."

Since God revealed Himself to true prophets in visions, dreams and probably also in dark sayings, we may expect to discover evidences of this fact in the utterances of these prophets. These principles of revelation, we think, may account for the presence of symbolic and figurative language in many of their utterances. Furthermore, by contrasting the true prophets with Moses, the Bible also makes it clear that the true prophet was a man of the Old Testament dispensation.

Such was the case with Ezekiel, and we must remember these facts if we are properly to understand his prophecies. Since, however, prophetic inspiration was not a blind, impelling force which made of the prophet a mere automaton, but was rather a gracious influence of the Spirit of God, we should also note that it did not obliterate the personal characteristics of the individual, nor did it temporarily suspend or paralyze his natural faculties. There is, thus, a human element in prophecy. In so saying, however, we do not wish to be misunderstood. The message of the prophet, even the very words, were the words of God, but what we are now seeking to show is that in the mysterious influence which God brought to bear upon His servants, He treated them not as sticks and stones, but as human beings. Thus, for example, we may distinguish between the language and style of Ezekiel and that of Isaiah. Thus also, Amos could truthfully say, "The words of Amos which he saw" (*i.e.*, by revelation). Amos' prophecy was truly the Word of God, inspired, infallible, inerrant, yet it might also

correctly be called "the words of Amos." Clearly, in the inspiration of the prophets, the human element was not neglected. Very marvelous and very mysterious was the nature of this prophetic inspiration.

Let us now consider more precisely the case of Ezekiel. He was a priest, and this fact is not lost sight of in his prophecies. Thus, for example, he pictures under the symbolism of the temple and its sacrifices the glorious worship of God when God shall dwell in the midst of His people. It was natural that such a prophet would in his utterances employ the thought-forms and modes of expression of the priesthood. That he did so is evidence of the fact that he was truly a man of the Old Testament dispensation. In interpreting his prophecies, we must not forget this.

Furthermore, if we are to understand Ezekiel's prophecies, we must not lose sight of the fact that he was a man of peculiar mental characteristics. His was a mind which seemed to delight in imagery and to discover the dim future represented by the actualities of the present, even though this sometimes involved what may seem to us to be strange, grotesque combinations. But this was done for a purpose. It served to point men to the glorious future when God would save His people, for Ezekiel had been appointed as a watchman unto the house of Israel, and he was a man of active, earnest labor. His words seem to be alive with the desire to arouse in the exiles faith in the Lord, the God of Israel, who cared for His own and who, in His own appointed time, would dwell in their midst.

A Message of Comfort

With these thoughts in mind, let us turn again to the prophecy of Gog and Magog. The chapters containing this prophecy follow immediately Ezekiel's vision of the dry bones and the glorious statement that the children of Israel shall be returned to their land where David will be their king, and they shall truly be the Lord's people, and He will be their God (chapter 37). This state of things is to endure forever.

In our opinion, these three chapters (37, 38 and 39) form a unit. Thus, the reading of chapter 37 raises in our minds certain questions: Will there be no enemies who will seek to overthrow and to destroy God's peo-

ple, and so to sever them from their God? It is to chapters 38 and 39 that we must turn to discover the answer. There it is made plain that such enemies will exist and that they will be mighty and powerful, but the Lord knoweth His own. With them He hath made an everlasting covenant that cannot be broken, and as for their enemies, He Himself will destroy them utterly. The prophecy is therefore, above all, a message of comfort to God's people.

Ezekiel tells us when the enemy will appear. It is to be "after many days" (38:8), "in the latter years" (38:8), and "in the latter days" (38:16). Within the limited scope of this article, we cannot enter into detailed argument, but suffice it to say that the primary reference of these phrases, we are convinced, is to this present New Testament age, which was ushered in by the appearance of our Lord upon earth. (Read carefully, in this connection, the following New Testament passages, and note the use which they make of such phrases as "in the end of these days," "in the last days," and so forth: Acts 2:17, Hebrews 1:1, 2, I Peter 1:20, I John 2:18, Jude 18.)

When, therefore, these latter days have come and Israel is again established in her land (38:8), when, to use other words, the promised Messiah has appeared and the tabernacle of God is among men (cf. 48:35) and the incarnate Son of God has wrought our peace upon the cross, then ferocious enemies will appear who will attempt to destroy those for whom He died. Yes, even the very gates of hell will seek to prevail against His church. But God is God and He will destroy the enemies of His people. Through Him, and through Him alone, the redeemed shall prevail.

But how is Ezekiel to present these truths? Surely not through the medium of New Testament language, for he was an Old Testament prophet. He spoke, therefore, as an Old Testament prophet, and used the thought-forms of his day as vehicles for his truths. Characteristically, he employed imagery for this purpose. How better could he convey the truth that enemies would attack God's people, even after the promised redemption had come, than by employing the names of contemporary nations, which were known to him, as symbols to represent a great alliance of the hosts of evil? It

is precisely this, so it seems to us, that he does. He uses the figure of a great confederacy of nations of his day which seeks to destroy God's people "upon the mountains of Israel." This confederacy, headed by Gog, represents the allied forces of those who would oppose the Lord and His redeemed. In their enterprise, however, these enemies are ingloriously defeated. Indeed, so ingloriously and complete is their defeat, that Ezekiel symbolically represents the fact by saying that Israel shall be seven years in burning their weapons and seven months in burying their dead. Thus, God's people may truly be convinced that God can defend them from all ill.

Which, however, are the nations that Ezekiel names as taking part in the confederacy against Israel? The answer to this question is indeed difficult. Not all of these nations can be identified with certainty, and there is serious disagreement among devout students of the Bible as to the proper identification. Ezekiel seems to place at the head of the conspiracy Gog, by which he may have had in mind Carchemish.¹ From the name of this land, Gog, he seems to build the names Gog and Magog. He next chooses nations which were near to Gog, namely the Moschi and Tibareni (Meshech and Tubal). Then, from the world as it was known to his hearers, he mentions nations which were both near and remote, Persia, Ethiopia, Phut (possibly the East Africans), Gomer (perhaps the Cimmerians) and Togarmah (probably the ancient district corresponding to Armenia). These nations serve merely as the symbols by which Ezekiel seeks to portray the power and might of the enemies of God's redeemed people.

The prophecy, therefore, does not refer primarily to any one particular historical event, nor was it intended to do so. Hence, to seek to find its fulfillment in events taking place in the world today is to miss the point entirely. To treat it as though it were merely history written in advance is to betray an ignorance of its true nature. On the other hand, how rich and comforting is this prophecy when properly understood! It reveals clearly to us Christians how strong are the principalities and powers that would

¹ In making these identifications, we do not wish to be dogmatic. There are tremendous difficulties involved here, and we are merely indicating the identifications which seem to us to be most probable.

overthrow us. Yet this fact should not cause us discouragement, since the greatness of our foes only serves to reveal to us again how much greater is our God. "Their rock is not as our Rock" and "there is none like unto the LORD our God." In the name of our sovereign Jehovah, we shall truly conquer.

"Christian, seek not yet repose,
Cast thy dreams of ease away;
Thou art in the midst of foes:
Watch and pray.

"Principalities and powers,
Mustering their unseen array,
Wait for thy unguarded hours:
Watch and pray.

"Gird thy heavenly armor on,
Wear it ever, night and day;
Ambushed lies the evil one:
Watch and pray."

Letters From the Orient

FROM the Rev. M. C. Frehn, Tokyo, Japan, dated January 9, 1940:

Mr. McIlwaine was out to see me on Sunday evening and we had a long conference over our work, the obstacles confronting us, and how to keep out of trouble. This last phrase may sound queer, but we need lots of wisdom to know how to sidestep the traps peculiar to living out here. It is a phase of our oriental existence that, at times, we need strong glasses to be able to see through a trying situation such as I experienced about two weeks ago up in Saghalien.

My recent letter was written just before I started north. My hopes were high, as I always like to evangelize in Saghalien. I have had many extremely joyous days of evangelism in that land, and went prepared and equipped to take the message we love to villages to which, five years ago, I had promised to return.

My first trip to Saghalien was made twelve years ago. I am known by men all the way up, and the police know that I have never endeavored to carry away the island. But from the time I walked off the gangplank until I left, I was followed and surrounded by a platoon of police. I was thoroughly disgusted. I was only allowed to go as far as the capital and was told that I could stay around there if I so cared, but not to go on to Siska. I had no work at the capital, but stayed a day until I could stop my baggage, tracts, Testaments, and things I had sent on before. I used every argument and method of persuasion I had ever employed to try and get through this cordon of detectives and police. The main official, or immigration officer, told me that no foreigner was allowed to go to Siska because of the danger. I pressed him to know the danger and was told

Missions

THERE is urgent need of increased gifts to both the home and foreign missions work of The Orthodox Presbyterian Church. They should be sent to the Rev. Robert S. Marsden, general secretary, 1505 Race Street, Philadelphia, Penna.

that three Russian airmen had flown over Japanese territory over a year ago. That news was stale when I was in Siska last year. I can't relate all the details, but I can say the whole thing was a frame-up to keep me from visiting the Orokkks and Giriyaiks and those frontier villages and towns.

A Christmas service was planned on December 30th for the Orokkks and Giriyaiks, and I wanted very much to be there. I telegraphed a small sum to be used to buy a few oranges and cakes for the children. My detective friend insisted on staying with me while I sent this telegraph order, and later accompanied me to a store and refused to leave me until I went back to my inn. I went to my room and stayed there until the next morning, when I took the train for the port where the boat leaves for home. I had no sooner sat down than a plain-clothes man sat down beside me, asked for my card, and began interrogating me. I answered his questions and then gave him our new booklet. We discussed Christianity and idolatry until we reached the boat. The immigration official smiled and saw me safely on the boat. I smiled too. I find it more than pays.

When I arrived at Hokkaido, another official awaited me. I greeted this gentleman, and then took the train after a five hours' wait and had no more experiences until New Year's morning at 8.45. The train boy announced that at 9.00 o'clock we were all expected to rise and worship the sun goddess and the emperor. This was a rather serious moment, as he had come and talked personally to me. I collected my thoughts, and then went to him and told him my profession. I explained why I could not engage in this worship, and gave him a short talk on our religion. While they went through their worship, I was absent out in the car vestibule. I felt it wasn't wise to invite trouble by sitting while the whole car was worshipping. The boy didn't like my attitude, but I could not comply with the demand. Christianity respects all national rulers, but cannot worship them; and, of course, sun worship is out of the question. We face these tight spots each time we pass the palace on a car or bus. I had to stand my ground on this matter of worship yesterday.

If the Apostle Paul were to arrive in Japan as in Athens, he would see not only a city but also a nation wholly given to idolatry.

TWO OVERTURES REGARDING WAR FAIL IN PRESBYTERIES

TWO recent attempts to alter the Confession of Faith of the Presbyterian Church in the U.S.A. in relation to war have met with defeat in their respective presbyteries. The first of these overtures was defeated in the Presbytery of Duluth, and the second in Brooklyn-Nassau Presbytery.

A similar proposal had been presented to the 1939 general assembly, but failed to pass by a narrow margin.

SCHOLARSHIPS ANNOUNCED BY WESTMINSTER SEMINARY

ANNOUNCEMENT has recently been made of the establishment of the James H. Montgomery Scholarship fund at Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pennsylvania. From this fund two James H. Montgomery Scholarships for graduate study at Westminster Seminary will be awarded annually in the amount of \$300 each. These scholarships will be open to holders of the degree of Th.B. from Westminster Seminary or its equivalent from other institutions, and will be awarded on the basis of scholarly ability. The monetary worth of the scholarships is even greater than their face value since, at Westminster, there is no charge for tuition or room.

In addition to the graduate scholarships, there will also be a number of James H. Montgomery Scholarships for undergraduate study, in the amounts of \$125 and \$150, depending upon the number used in a given year. During the school year of 1940-41, six scholarships of \$150 each will be offered, and will be awarded on the basis of scholarly ability and financial need. Each such scholarship will be granted for a period of one year, but may be renewed.

THE PRESBYTERIAN GUARDIAN joins with Westminster Seminary in rejoicing over the establishment of this fund. It believes that the opportunities thus presented will bear rich fruit in the gospel ministry of those whose training will be made possible by these scholarships.

News Notes of The Orthodox Presbyterian Church

Presbytery of the Dakotas

JENNINGS MEMORIAL CHURCH, Omaha, Nebraska: In spite of cold weather, 18 children attended the weekly Catechetical Class on February 2nd. The two prayer meetings each week have also retained their popularity. A 71-year-old man has recently given his heart to Christ and now wishes to be baptized and to become a member of the church. . . . Plans for incorporation were made at a congregational meeting on February 4th.

Aurora Church, Aurora, Nebraska: An unusual service was held on January 28th by the pastor, the Rev. Calvin A. Busch, at Elgin, Nebraska. At that time an afternoon young people's service was held in the local church of the Presbyterian Church in the U.S.A., through the invitation of Miss Ruby Kleinjan, a member of The Orthodox Presbyterian Church at Volga, South Dakota. It is hoped that further contact with this group may result in increased interest for the cause represented by the Aurora Church. . . . On February 4th the congregation was in charge of a radio broadcast over Station KMMJ, Grand Island, Nebraska. Music was supplied by a girl's choir and Mr. Busch preached on the subject of "Justification by Faith." A similar broadcast was held two weeks later and it is hoped that this will become a regular feature of the radio station.

Faith Church, Lincoln, Nebraska: On January 28th, 40 persons attended communion service and one new member was received. The Machen League is studying and discussing the Reformed studies in the "Faith of Our Fathers" booklets.

A daughter, Dorothy Elaine, was born to the Rev. and Mrs. Samuel J. Allen on January 30th. Mr. Allen requests the prayers of members of the denomination for his family, who have been in poor health during recent weeks. Mr. Allen's son was recently hospitalized, with the possibility of pneumonia resulting from tonsillitis and an infection in one lung. It is expected that he will be confined to the hospital for several months. In spite of this series of illnesses, Mr. Allen is carrying on his church and radio work with consistent vigor.

Presbytery of New York and New England

MEMORIAL CHURCH, Rochester, New York: Seven new communicant members and six baptized members were recently received into the church. The auditorium has been completely redecorated, and within a few weeks a new pipe organ with chimes will be installed. On February 3rd the Rev. John J. DeWaard, formerly of Cedar Grove, Wisconsin, arrived to begin his pastorate in this church. For the two weeks prior to his arrival, members of the congregation were busy making necessary repairs and decorations to the manse. On February 8th an informal reception was held for Mr. DeWaard and his family, and all organizations of the church were represented in the welcome accorded to him. The congregation looks forward to a steady growth under the pastorate of Mr. DeWaard.

Covenant Church, Rochester, New York: In spite of the viciousness of the winter in western New York State, the morning services of the Covenant Church are well attended, and show an increase over the preceding month. The pastor, the Rev. Peter Pascoe, reports that the fine growth of the Sunday school is perhaps the brightest spot in the church's life. This work is growing rapidly, due largely to the capable work of the superintendent, Mr. Edward Wanjon. A junior choir of eight voices has been organized and, under the leadership of Mrs. Pascoe, sings every Sunday morning. Mr. Pascoe has been doing double work this past month, preaching twice a Sunday at his own church and twice a Sunday at the Memorial Church.

On January 7th, the Orthodox Presbyterian Church of Franklin Square, New York, observed its first communion service and formal reception of members, with 24 persons receiving communion. The first anniversary of the opening of services here under The Orthodox Presbyterian Church was celebrated on January 28th as Family Day. At that time, the Rev. Edward J. Young preached to an appreciative audience of 51 persons, and an offering was taken for the Committee on Christian Education. A young people's society has been recently organized. The finances of the church have improved appreciably, with the church now contributing 65 per cent. of the pastor's salary.

Presbytery of Philadelphia

COVENANT CHURCH, Pittsburgh: From February 1st to 4th a series of meetings were addressed by the Rev. Henry W. Coray, of Manchoukuo.

Faith Church, Harrisville: Influenza and grippe reduced the number of those attending the anniversary dinner on January 31st, but failed to dampen the enthusiasm of those present. At a brief congregational meeting, action was taken to insert the word, "Orthodox," in the name of the church, and application has been made for a charter.

Calvary Church, Germantown, Philadelphia: It is with the deepest regret that announcement is made that the Rev. Cary N. Weisiger has accepted a call to the Olivet Presbyterian Church of Ivy, Virginia. This church is a member of the Presbyterian Church in the U. S. (Southern Church). A congregational meeting will be held on February 21st to take necessary action on this matter, and also to consider the insertion of the word, "Orthodox," in the church's name.

"SECRETARY OF RELIGION" URGED FOR FEDERAL CABINET

IN THE wake of strong opposition to President Roosevelt's appointment of Myron C. Taylor as his personal representative to the Vatican, comes the suggestion by a Baptist pastor in Cleveland, Ohio, that a Secretary for Religion be appointed to serve in the federal cabinet.

Dr. Edwin McNeill Poteat, of the Euclid Avenue Baptist Church of Cleveland, recently declared, "It is claimed that an army and navy are essential to the preservation of democracy, and we have secretaries for these departments. Would it not be logical, also, to have a government secretary of religion, especially since we are now discovering that we cannot have democracy without religion." It is not expected that Dr. Poteat's suggestion will be taken seriously at the present time, even by the modernist forces of organized religion. Their totalitarian purposes are admittedly better served by an apparent if not actual separation of the functions of church and state.

FINAL DECREE AWAITED IN DELAWARE PROPERTY SUIT

FINAL decision in the property case brought last June by the Presbytery of New Castle of the Presbyterian Church in the U.S.A. against the Eastlake Church (Wilmington, Delaware) of The Orthodox Presbyterian Church is expected in early spring.

After the suit had been instituted, counsel for the defendant church filed a demurrer, which was argued in October. At the end of the year, the court overruled the demurrer in what seemed to many a sweeping decision. To courtroom observers, this decision appeared as an attempt to terminate the case. The gist of the ruling was that, although there is no explicit trust in the charter of the Eastlake Church, there is an implied trust by virtue of the fact that it had been organized as a particular church of the Presbytery of New Castle and for forty years had been subject to the jurisdiction of that body. The church property, therefore, according to the decree, must be used in accord with the rules and regulations of that presbytery and no other.

The Eastlake Church will continue the main argument before the court, and if the final decree, which is expected in a few months, should prove unfavorable, the congregation will decide whether or not to appeal.

RADIO STATIONS PLEDGE AID TO FEDERAL COUNCIL

NEVILLE MILLER, president of the National Association of Broadcasters, has pledged the cooperation of the radio industry with the modernist Federal Council of the Churches of Christ in America in a national campaign wherein local ministers will use local radio stations "for the purpose of creating a better understanding between the various races and religious groups."

In a letter sent to all radio stations in the United States, Mr. Miller declared: "There is no greater public service a station can render than to give its facilities to bring its listeners closer together in the bonds of understanding, based upon truth and fact.

Light on Prophecy

ASERIES of addresses on the importance of prophecy for today will be delivered over radio station WIBG (970 kilocycles), Glenside, Penna., on The Presbyterian Hour, beginning Monday, February 26th, at 8.15 A.M., and continuing for ten weeks at the same time each Monday. The addresses will be delivered by the Rev. Professor Edward J. Young of Westminster Theological Seminary.

The Presbyterian Hour, which has been heard each week for the past year, is sponsored by a committee of students at Westminster Seminary. All who live in the vicinity of Philadelphia are urged to listen to this unusual series of studies in prophecy.

This, to me, is one of the root-principles of the American system of broadcasting."

Mr. Miller was certain that, from its knowledge of past history, the Federal Council of Churches "knows that the germs of intolerance cannot easily be controlled, once let loose," and that "the time is at hand for a constructive campaign of tolerance and understanding."

Five days later, as a result of Mr. Miller's pledge, it was announced that a nation-wide radio campaign to promote "tolerance, understanding and democratic unity," will shortly be launched by the Federal Council. Clergymen in hundreds of American cities are now being asked by the Federal Council to "lead the way" in the campaign through the facilities of their local radio stations.

According to the announcement the primary aim of the campaign will be to "lay essential facts before the American public in order that, through an educated public opinion, we, as a people, may profit from the example of many less fortunate Eu-

ropean peoples living in countries where democracy has been destroyed by tactics that included the fomenting of racial and religious hatred and oppression."

Informed Protestants view the proposed campaign as but the first of a series that will ultimately exclude the gospel from the air-lanes.

DAY OF PRAYER HELD AT WESTMINSTER SEMINARY

ON FEBRUARY 13th the annual Alumni Homecoming Day at Westminster Theological Seminary was set aside as a day of prayer. Throughout the morning, alumni and friends of the seminary arrived from near and distant points, and friendships were renewed in a cordial atmosphere of good fellowship. At 3 P.M. the Rev. Professor John Murray addressed the group.

After dinner in Machen Hall, the evening address was delivered by the Rev. Henry W. Coray, Orthodox Presbyterian missionary to Manchoukuo now on furlough in this country.

The entire day was filled with spiritual refreshment, not only for alumni who had the joy of meeting former classmates, but also for their many friends and relatives who shared in the blessing of the occasion.

"YOUTH FORUM" FEATURES MODERNIST PROPAGANDA

THE 1600 members of the Westminster Church of the Presbyterian Church in the U.S.A. at Lincoln, Nebraska, have just been treated to a unique series of discussions during the "Youth Fellowship Hour" under the direction of the Auburn Affirmationist pastor, Dr. Melvin Verne Oggel. On successive Sunday evenings in January and February the members have listened to a Jewish rabbi who welcomed them to attend the synagogue, to representatives of Unitarianism, Roman Catholicism, and Episcopalianism, to the Auburn Affirmationist pastor who discussed "Our Presbyterian Church," and to a talk on "Cartooning as a Profession." Orthodox Christianity was not represented at any point in the series.