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A Cure For the World's Ills

By the REV. EDWARD B. COOPER

Pastor of Faith Orthodox Presbyterian Church, Pittsgrove, New Jersey

If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land (II Chron. 7:14).

TO SAY that the world is in trouble is to utter the weakest of truisms. In this fifth month of the year 1942 things look even blacker than they did last month. While nation is lifting up sword against nation, and the theatre of war is rapidly spreading, we read our daily papers with growing concern. Those who said that the world was getting better and better and that finally sin would be eradicated by man's progress have been sadly disillusioned. The prophecies of the Word of God are being fulfilled, for in these days there are increasing wars and rumors of wars.

Not only is the rest of the world in dire trouble, but also our own United States of America is in imminent peril. The Philippines appear to be lost—only a miracle can save them; Hawaii has been attacked; several islands in the Pacific belonging to us have been bombed and captured by the enemy. Our boys in the armed forces are being transported to distant parts of the world to engage the enemy in mortal combat. Both our coasts have witnessed the torpedoing of merchant ships just a few miles from shore, a destroyer has been sunk off Cape May, a submarine has shelled a California town, and nightly blackouts have been established in some West Coast cities. New tires cannot be purchased, new

cars or trucks cannot be bought, and, to bring it all very close to everyday life, we even see the possibility of drinking our coffee black. Yes, we must face it: our nation is at war, and we have to "take" it whether we like it or not.

What can be done about this perplexing situation? People are suggesting all kinds of remedies, and the government officials are no doubt swamped with all sorts of propositions, both good and bad. But wherein does the cure lie? Surely something can be done! We must look to some voice!

I am going to suggest a remedy for the world's ills which of course will be also a remedy for our own country's ills. I know that it will work, for it has worked hundreds of times before. Indeed, it has never failed, but of course the success of the cure depends upon compliance with the prescription. A doctor may come to your house and prescribe a remedy for your illness, but if you do not follow his directions, take his medicine, and trust yourself to his care, you will not be helped. The same thing applies to the world situation.

The remedy for our ills is found in the words of our text. Read it once more and notice that the whole remedy hinges on that little, two-letter word "if". It is conditional! Our text tells us (1) through whom this cure can be effected: God's people; (2) how it can be effected: by penitence and reformation; and (3) by whom it can be effected: God.

The Christian's Responsibility

How many Christians are there in our nation? Well, that would be a hard question to answer. The population of this country is one hundred and thirty million. Disregarding Roman Catholics, there are about thirty million churchgoers. If even one-fifth of these are real, true, born-again Christians (the other four-fifths include the Jews, Christian Scientists, Unitarians, Modernists, and the "dead wood" on all church rolls) that leaves only about six million Christians out of a nation of one hundred and thirty million. Unquestionably, the Lord's people are but a small percentage of the population of the United States. While we cannot vouch for the accuracy of these figures, yet if they come within a few millions one way or the other it will not make much difference. It only shows that the number of those who really love the Lord is very small. Yet it is upon the true church universal that the responsibility for a remedy of the world situation rests.

The Lord's people are described in our text as those who are called by His name. If you were to ask the ordinary man if he is a Christian the answer would probably be, "Yes". But if you were to question him a little about the way of salvation, you would find that he and the great majority like him know very little about it. The Lord's people are those who have been bought by the precious blood of Christ, those who have given to Him their hearts in faith, believing upon Him as Saviour and Lord, and trusting in Him for a hope eternal in the heavens. The mere claim to being a Christian does not make a man a Christian. The important thing is, Does God count him as one of His own? "The Lord knoweth them that are His." Those who really believe in Christ are the Lord's people, His true church, His own elect.

We who trust in Christ as Saviour are God's people, and it is through us that the gospel must be brought to men all over the world. We, therefore, are in a position of great responsibility. If God is to intervene in this world conflict, He must work out His purpose through His own people, unless He decides to take them out of the

world. But if we are to be here to witness for Him, it is through His own elect that the cure for the world's ills must come.

The Conditions of the Cure

How can this be done, you ask? Our text informs us. "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways". There are three things we must do—repent, pray, and turn from our wicked ways. *Repentance, prayer, and reformation!* God expects His people, if they have dishonored His name, to honor it by a full and heart-felt repentance and by accepting the punishment of their past iniquities in humility. Every one of us believes that the United States is a great nation, the greatest country on earth, yet not a single one of us would dare to say that she is perfect. Our nation, just as other nations, has dishonored God. Half of our population do not even recognize Him, and the rest do not give Him the place He deserves. How many times our nation has followed paths of sin, instead of paths of righteousness! In many ways we have shown a false pride, and have refused to realize that God has no doubt sent periods of depression, catastrophe, and strife to bring us to our knees. Yet, we have not bowed! Still we have rejected Him! There has been no widespread revival since the nineteenth century when, under Moody, Talmadge, Finney and others, men by the hundreds and thousands gave their hearts to the Lord. America has not

humbled herself! Nor have we Christian people humbled ourselves as we should.

Let us who trust the Lord repent in dust and ashes and, as the publican, pray, "God be merciful to me a sinner". How much of self and pride must God remove from us who believe, before we are willing to confess our unworthiness! A doctor was once asked the significance of God's touching Jacob upon the sinew of his thigh. He replied, "The sinew of the thigh is the strongest part in the human body. A horse could scarcely tear away the limb pulling it straight". God has to break us down at the strongest part of our self-life before He can give us a real blessing.

Not only must we Christian people humble ourselves, but we must also pray, if God would work through us. God gives to those who ask, and He wants us to come to Him confessing our dependence upon Him. As those who have access to the throne of grace, it is our duty to pray for the removal of the judgments against us. Without doubt, one of the reasons—perhaps the prime reason—why God has permitted our nation to be drawn into this great world war is that we have not heeded other warnings, and it is only by a great judgment that America and the world shall be brought to see and acknowledge His supremacy and authority. Christians must unitedly pray for a return to God, for a great world-wide revival. Only that can save the world!

The power of prayer is inestimable. God alone knows its capacity. Dare we even say that if all the Christians in the world were to pray for one purpose, surely God would be moved to halt this terrible holocaust? You must pray, I must pray, all of us must pray that God will intervene—and if we do, and our nation and other nations repent, I believe He will. The prophet Isaiah says, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here am I" (Isa. 58:9). Our prayers must be earnest, made from the very depths of our hearts—a wholehearted seeking for the Lord—for He can tell when our petitions are mere empty words. Moses warned a nation years and years ago,

(Continued on Page 143)

TABLE OF CONTENTS

May 10, 1942

A Cure For the World's Ills	129
Edward B. Cooper	
The Final Conquest of Death	131
Robert Strong	
Editorial	135
Samuel Marsden	138
Robert S. Marsden	
An Affectionate Christian Greeting ...	139
Burton L. Goddard	
The Epistle to the Ephesians	140
Floyd E. Hamilton	

The Final Conquest of Death

Amillennialism in the New Testament: Part IX

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

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

THE passage in the teaching of Paul on which premillennialists ever fall back as giving clear support to their view is I Corinthians 15:22-28. This section forms a part of the apostle's great argument in behalf of the doctrine of the resurrection of the dead. At the point of which I am speaking, the apostle Paul says:

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

Premillennialism sees in this Scripture a reference to three stages of resurrection: first Christ was raised; at His coming again His own people will rise; then comes the end, when it may be believed that those who are not Christ's shall rise.

Let me here offer the reader a word of warning. The arguments we shall have to trace in a study of this passage of Scripture are often closely reasoned. But they are, I think, interesting and worth coming to grips with. My recommendation is that they be followed with your Bible open before you.

In order to discover how premillennialists seek to substantiate their interpretation, it may be well to see how two recent writers of this school, Dr. C. Feinberg and Dr. J. Oliver Buswell, treat the passage. They may be presumed to have gathered together the best arguments that have been advanced by premillennialism. Says Dr. Feinberg:

Every man is said to be in his own definite order. . . . The word 'order' (*tagma*) is a military term and means 'rank,' 'band,' 'troop,' or 'company.' In the first is Christ; in the second are all those who are Christ's at His coming; in the third those not included in the previous bands. The interval between the first and second de-

tachment is marked by the adverb *epeita* (afterwards), which shows that the word does not imply immediate succession. This whole dispensation has already intervened since the firstfruits and the company that will rise at His coming. The explanation of Hodge that *tagma* here means only order of succession does not stand the test, according to Meyer and others. After the resurrection of the second band, we are told, then comes the end. It cannot be maintained that the end is synchronous with the coming of Christ, as amillennialists would fain have us believe, for the adverb *eita* (then) is capable of the same interpretation as the adverb noted above. There can be a long interval . . . between the second and third contingents as there was between the first and second. . . . The apostle reveals when the end-resurrection takes place. It is when Christ has delivered up the kingdom to God, even the Father. It must be Christ's kingdom, covenanted and promised to His father David. There is a period, namely, the time of the kingdom, that elapses between the resurrection of believers and that of non-believers.

Dr. Buswell carries the argument somewhat farther than Dr. Feinberg does. He maintains against the non-millennialist scholar Geerhardus Vos that Christ's reign is not now going on, and that the subduing and conquering of the Saviour's enemies spoken of in I Corinthians 15 "is in the future under a reign which has not yet begun". Dr. Buswell also maintains that the abolishing of death referred to in the 26th verse cannot be identical with the resurrection of believers in Christ, as Dr. Vos maintains, because the triumph over death spoken of in verses 54 and 55 of this chapter "distinctly refer this triumph to the experience which Christ gives only to believers at his appearing". Dr. Buswell adds:

The victory over death here referred to is a matter of consolation and comfort specifically for believers. It is a fulfilment of Isaiah 25:8 and Hosea 13:14 but not the final triumph over death as a whole in its totality.

Concluding our study of the fifteenth chapter of First Corinthians, we feel very certain that a kingdom period is implied between the resurrection of the saints who are Christ's at his appearing and the final victory over all Christ's enemies.

The first observation that should be made about the premillennial exegesis of I Corinthians 15 is that at the very most all that can be claimed is an implied interval between the resurrection of the saints and the consummation of all things. When it is remembered that this is the one passage in Paul's writings to which premillennialists have felt they can point as definitely showing evidence of chiliasitic tendencies, it is realized that the great apostle to the Gentiles, out of the wealth of eschatological material that is found in his writings, did not give much comfort to premillennialism. This was at one time half admitted by Dr. Buswell, who, after examining the teaching of Paul's resurrection chapter, went on to say in his book *Unfulfilled Prophecy*: "Much is to be desired, however. Evidently Paul took for granted a definite body of instruction known to the church to which he was writing and to the early Christians in general". That body of instruction, Dr. Buswell then said, is to be found in Revelation 20. (In a series of articles published in *The Sunday School Times* about a year ago, Dr. Buswell sought to point out that Romans 8:19-23 also contains premillennial implications. This passage will be referred to at a later point in the present studies.)

It may now be asked whether premillennialists are justified in finding chiliasm implicitly taught in I Corinthians 15.

In the first place, let it be noted that the great purpose of Paul in this chapter is to establish the doctrine of the resurrection of the dead. He is not concerned in the least with millennial ideas as such. His effort is to prove that those who are Christ's will be raised from the dead, or, if they have not died, will at His coming share in the glorious transformation to be wrought at the Saviour's appearing. It is altogether beside Paul's purpose to treat the resurrection of the wicked. It is sufficient for him to show that the saints will rise. If this is but established, his point is established that the dead will rise. Let us now observe the

progress of his argument and note its bearing on the doctrine of the second advent.

Paul has challenged the assertion of some among the Corinthians that the dead do not rise. He points out that in such a case it would have been impossible for Christ to rise. And if Christ be not risen, then there is no hope beyond this life and Christians are of all men most miserable. But Christ is risen, the firstfruits of the harvesting of the dead. By a man, Adam, came death. By a man, Christ, comes the resurrection of the dead. But of course it is not meant that they rise when Christ rises. Christ, as was said, is the firstfruits. Christians will be raised at His coming again. Then is the end, when He shall have delivered up the kingdom to God, having put down all opposition, the last of which to be destroyed is death itself.

Attending to the details of this outline, we look first at the significance of the word *tagma* (order). As Dr. Feinberg says, this is a military term and primarily stands for a military unit, as a troop or company. Sometimes premillennialists have urged that the primary significance of the word must be taken here. The reasoning is that Christ alone could never have been meant by Paul to be understood as a troop or company. Therefore two groups of men to be resurrected at different times are to be understood as referred to in the passage. The latest premillennial exegesis does not insist upon this sense of the word. Both Dr. Buswell and Dr. Feinberg take it in the King James sense of "order". This indeed would seem to be required by the context. Paul begins by saying: "each in his own order". Then, introducing the order, he names Christ as first in the resurrection order. Alford is thus surely right in understanding *tagma* in the sense of "order of priority". Christ, then, is first in the resurrection order. Afterward will be raised those who are His at His return. Their resurrection is certain, the apostle argues, but it is not immediately to take place; it awaits the Lord's coming.

Up to this point the issue has not really been joined. It is reached when the word *eita* (then) comes under consideration. Premillennialists have maintained that *eita* standing in this kind of a series requires the idea of an interval. Dr. Buswell expresses the

series in this way: first, afterward, then. He seeks to use Dr. Vos as a witness to prove the inference that there is an interval between "afterward" and "then". Now it is true that Dr. Vos says: "Of course a brief interval in logical conception at least must be assumed; 'the end' comes, speaking in terms of strict chronology, after the rising of 'they that are Christ's'". But Dr. Vos is not really helpful to Dr. Buswell's view, for he immediately goes on to say: "But that by no means opens the door to the intercalation of a rounded-off chiliad of years." And this is the point at issue. By what right do premillennialists insert a period of one thousand years between "afterward" and "then"? Although it may be possible to prove that *eita* does not always, as

used in the New Testament, require us to understand immediate succession, that is a very different thing from proving that it never carries that idea. John 13:5, for one example, stands in the way of such proof. There we read how that after (*eita*) Jesus had risen from supper, He poured water into a basin and began to wash His disciples' feet. In I Thessalonians 4:17 the related word *epeita* is used in the same sense of immediate succession: "And the dead in Christ shall rise first: then (*epeita*) we which are alive and remain shall be caught up together with them in the clouds". It should be clear that the idea in Paul's mind could have been that immediately after the resurrection of the saints would come "the end". Because there has been an interval between Christ's resurrection and the coming resurrection of the saints, it does not have to follow that there will be a lengthy interval between the resurrection of the saints and "the end". The words *epeita* and *eita* are elastic in meaning.

Passing reference has already been made to the expression that must now be considered: "the end". The premillennialist exegesis interprets this as meaning "the end of the resurrection", as a way of denoting the resurrection of the wicked at the conclusion of the millennial reign of Christ. I feel that this, to say the least, is strained. The context shows that "the end" does not carry the idea of the resurrection of the wicked but marks instead the time when Christ delivers up the kingdom to the Father. The question is: what kingdom is meant?

Much is made by premillennialists of verse 25, where it is said: "For he must reign, till he hath put all enemies under his feet". The reign of Christ here referred to is asserted to be His millennial reign; the kingdom He delivers up is His millennial kingdom. I do not think that the question is thus easily answered. It is properly to be approached, it seems to me, by asking when Paul teaches that this reign of Christ begins. If it begins at the second coming of Christ, then, but only then, there is to be inserted a period of time between the resurrection of the saints and "the end". Perhaps the clue to the beginning of the reign is found in what is said concerning its end. Verse 24 makes it clear that the reign ends when Christ delivers up the kingdom to the

May-June Book Club List

THE following five books are available at special discounts during May and June to members of the Christian Book-of-the-Month Club. We regret that we are unable to grant discounts on books offered in earlier lists but not included on the current list. Books formerly offered by the Book Club may, of course, be purchased at any time, but after the expiration of the term for which they are listed, they will be charged at the full retail price. We know that the members will understand the reason for this rule, and cooperate in its observance.

THE ORIGIN OF PAUL'S RELIGION, by J. Gresham Machen. Price to members, \$1.90 (retail list price, \$2.50; members save nearly 25%).

A DICTIONARY OF THE BIBLE, by John D. Davis. Price to members, \$2.40 (retail list price, \$3; members save 20%).

MANUAL OF REFORMED DOCTRINE, by Louis Berkhof. Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

COURAGE IN CHRIST, by Walter A. Maier. (Radio addresses of the Lutheran Hour, October, 1940, to April, 1941.) Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

THE ATONEMENT, by Loraine Boettner. Price to members, 80c (retail list price, \$1; members save 20%).

Father, having "put down all rule and all authority and power". The last step in the subjugation of Christ's enemies is said in verse 26 to be the destruction of death. So then we have the following order of events: the reign of Christ, the putting of all enemies under His feet, the destruction of death, the delivering of the kingdom to the Father, the end.

It is difficult to see how premillennialism can satisfy this the Scriptural order. I do not merely refer to the fact that according to the usual premillennial view the millennium is to end in a great rebellion against Christ, a conception which to me, even in the days of my own adherence to the premillennial view, seemed hardly to go very well with the teaching that in the millennium the glorified Christ is in His own majestic person to rule over the world. The difficulty, for premillennialism is the passage where the apostle definitely locates in the prophetic order the overthrow of death. It thus becomes possible to work backward in the chain of events and fix the time when begins the reign of Christ of which Paul speaks.

The passage where Paul deals with the defeat of death follows a discussion of the resurrection body. Paul goes on to say: "Flesh and blood cannot inherit the kingdom of God". He then unfolds the marvelous mystery of the transformation and translation of believers at the coming of Christ:

Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet will sound, and the dead shall be raised incorruptible, and we shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

It goes without argument that in these glorious words Paul is describing the second coming of our Lord. That coming is the signal for the resurrection and rapture of the saints; all interpreters agree on this. Paul says that by the resurrection of the saints death will be swallowed up in victory.

Westminster Commencement

THE Thirteenth Annual Commencement Exercises of Westminster Theological Seminary will be held on Wednesday, May 13th, at 3 P. M., on the campus at Laverock, Chestnut Hill, Philadelphia. Dr. Lawrence B. Gilmore of Trenton, N. J., will deliver the commencement address on "The Whole Counsel of God".

Other events in connection with the commencement program include:

May 10th, 3.30 P. M. —
Baccalaureate sermon by the
Rev. Professor Edward J.
Young.

May 12th, 6.30 P. M. —
Banquet of the Alumni Association,
at the Robert Morris Hotel,
Philadelphia.

May 13th, 12.30 P. M. —
Luncheon of the Women's
Auxiliary, in Machen Hall.

It is inescapable that the destruction of death is at the second coming of Christ.

Further, it should be observed that in this passage of victory Paul speaks in terms of complete consummation. It is the kingdom of God that is brought in, not the kingdom of Christ. (My point here is that according to the prevailing premillennial vocabulary the kingdom of Christ is the millennial age, the kingdom of God is the eternal age. I am simply taking advantage of their own distinction.) The idea of finality is also conveyed by the fact that the coming of Christ is "at the last trump", an expression which in this connection certainly carries the thought of the absolute end of earth's day.

Thus the second advent brings both the destruction of death—that great enemy of Christ and His people—and the final end. The apostle, as was seen in an earlier article in this series, has prepared for this conception of the advent with almost the

opening words of the First Epistle to the Corinthians, saying: "Christ shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ".

Before applying our findings concerning the time when death is finally overcome to the question of when the reign of Christ begins, let us take note again of the effort made by Dr. Buswell to avoid the conclusion that the destruction of death occurs at the second coming of Christ. Dr. Buswell (in *Unfulfilled Prophecy*) would obviate the force of the foregoing argument by limiting the victory over death which the apostle celebrates to "a matter of consolation and comfort specifically for believers". This it very obviously is, but to say this is not to dispose of the argument. The point is that none but believers are under consideration from first to last. They are the only ones in the apostle's mind as he speaks of the great change that will occur when the last trump sounds. Paul's silence about the fate of unbelievers signifies nothing. His interest is in the destruction of death, the great enemy of Christ and His people.

Dr. Buswell offers still another approach to the problem in last year's article on the subject in *The Sunday School Times*. He says that, when Paul speaks of death being swallowed up in victory, he is only referring to the change to be experienced by living believers when Christ returns. Paul's language "does not refer to, nor in any sense include, the idea of resurrection". Verses 26 and 54, he insists, "refer to entirely different matters". I must respectfully maintain that verses 26 and 54 do refer to the same thing. In verse 52, Paul says in part, "And the dead shall be raised incorruptible". Here is the idea of resurrection surely. The resurrection of the saints is just as fully celebrated in the words, "Death is swallowed up in victory", as is the transformation of living believers.

We are now ready to anchor the chain of events given in this notable chapter. The destruction of death (the word "destroy" in verse 26 could just as accurately have been translated "to render inoperative", "to cause to cease") is at the coming again of Jesus Christ, which also marks the end or final consummation. The reign of Christ to which Paul refers begins therefore before His sec-

ond coming. I have found nothing in my study of the subject which causes me to hesitate to echo the judgment of B. B. Warfield that the relationships of the events treated in I Corinthians 15 work out with "the stringency of a syllogism". I think that the conclusion is required that premillennialism is not only not implied in the fifteenth chapter of First Corinthians, it is definitely ruled out as a possible interpretation of these end-time events.

It is necessary to consider further the nature of the reign of Christ as it is presented here. Geerhardus Vos and B. B. Warfield agree in calling it Christ's reign of conquest. The latter describes the reign in terms of post-millennialism. He says that the passage shows the dispensation in which we are now living to be a "period of advancing conquest on the part of Christ". Warfield then makes it clear that he believes in that kind of post-millennialism which sees the world as entirely converted when Christ returns.

Now to Dr. Vos, on the other hand, the conquest of "all rule and all authority and power" has in principle been accomplished at the cross of Christ. He finds support in Colossians 2:15, where it is said that Christ, having nailed the handwriting of ordinances which was against His people to the cross, "and having spoiled principalities and powers, made a shew of them openly, triumphing over them in it". That all rule and authority and power were, at the very moment at which the apostle wrote, put under Christ seems taught by verse 27. There Paul said, "For he hath put all things under his feet". The verb is in the aorist tense and so denotes a once for all subjection of all things to Christ. These considerations lead to the conclusion that, in the forefront of this particular presentation of the reign of Christ, it is not in the apostle's purpose to place the progress of the gospel among men so much as the great spiritual triumph over the hosts of wickedness wrought out by Christ through His earthly ministry and death and resurrection. His reign of conquest only awaits His second coming to be made complete. Then shall death, now potentially defeated by virtue of Christ's own resurrection, be actually defeated forever by the resurrection and translation of Christ's people. Thus the

postmillennial implications that Warfield finds must, I think, be rejected, the more because the teaching of Christ is so plain that a converted world will not be found at His return.

I now feel free to express the conclusion, as a result of the study of this passage, that I Corinthians 15 supports the amillennial interpretation of the coming of the Lord. Here it is taught that the ascended and exalted Christ is now reigning—even as James taught in Acts 15—as the mediatorial King who has accomplished the work of redemption as promised by the prophets. Here it is taught that at His coming His saints will be resurrected and translated, thus bringing to nought the last enemy and ushering in the final consummation and the everlasting kingdom of God. This is all exactly according to the amillennial understanding of New Testament prophecy.

"The Halo of Jesus"

By the REV. DONALD K. BLACKIE

First Congregational Church,
Escondido, California

WE Americans are justly proud of our General Douglas MacArthur. As praying Christians, we have him much in mind when we make supplications according to I Timothy 2:1, 2.

Yet we have learned that a person who is an authority in a particular field of knowledge is not necessarily well informed in the realm of Christian thought. The mere fact that Professor Albert Einstein is a great mathematician does not mean he is right when he says that "teachers of religion must have the stature to give up the doctrine of a personal god". It is wrong to suppose that, merely because a man is expert in one field, he is qualified to speak with authority on religious matters.

Recently General MacArthur paid his tribute to the heroic defenders of Bataan, in the course of which he said, "To the weeping mothers of its dead I only say that the sacrifice and halo of Jesus of Nazareth has descended upon their sons and that God will take them unto Himself". This can only mean that the Allied soldiers who died on Bataan "fighting to the end" received the blessing of Jesus and God has now taken them to Himself. Regardless of what these soldiers

may have believed about the Bible and its Christ, whether they were unbelievers or infidels, because they died for the American cause their souls are thereby saved and God has taken them to heaven.

Obviously many of the noble dead were Christians, devout believers in the Lord Jesus Christ as their Saviour and Lord. How comforting to know they are with the Saviour they loved and sought to serve! But let us never believe salvation is by works of righteousness which we have done. In the words of Spurgeon, that is a "criminal doctrine". To say a soldier will go to heaven as long as he dies fighting for his country is to preach a gospel which is not a gospel. Though we do praise the military genius of General MacArthur and pray for his success in leading aright the Allied Forces, we cannot commend his theology, regardless of how pious and comforting it may appear. Salvation is all of grace, "otherwise grace is no more grace"! "For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

ELDERS' ASSOCIATION PLANS FORMATION OF MEN'S LEAGUE

THE Elders' Association of the Presbyterian of Philadelphia will hold a banquet and rally on Friday, May 22nd, at Calvary Orthodox Presbyterian Church, Willow Grove, Pa., for the purpose of launching in the near future a Men's League of the denomination. The project was first presented to the Elders' Association about a year ago by the Rev. Edwin H. Rian of Westminster Seminary. Since that time the members have been considering the best means whereby the manpower of The Orthodox Presbyterian Church might be mobilized for the support and benefit of the church as a whole. It is hoped that at the Willow Grove rally fuller plans may be approved and steps taken toward the organization of the new group.

All men of the denomination are invited to be present at the banquet and rally. Reservations should be mailed at once to Mr. Walter P. Smyth, Box 130, R.F.D. 1, Willow Grove, Pa.

The Presbyterian Guardian

EDITORIAL

Hope For a Hopeless World

IS THERE hope for a world gone mad, for a world that has forgotten its God and plunged itself into an orgiastic welter of blood and tears and rape and murder? Hongkong, Manila, Singapore, Java, Bataan—the list grows almost daily. We are not fighting now for democracy or for lofty ideals, for the more abundant life or the four freedoms of Roosevelt. We are fighting for our very lives, and tomorrow or next week or next month may write the outcome of that struggle with a pen dipped in our own life's blood. "This", said my radio tonight, "is war!" but what an understatement that was. This is not war—this is humanity's suicide!

Come with me to the promontories of the world and view the holocaust from the perspective of eternity. Look back with me across two thousand years to a day in Jerusalem. There were palm leaves before Him, and Hosannahs rang loud in His ears. And five days later the shouts of Hosannah became cries of "Crucify Him!" We whose little lives are bounded by the Hosannah and the Crucify can understand that. We too have preached Him and denied Him.

Follow with me down the ages, through the darkness of unbelief, into the caverns of sin in which mankind has always loved to wander. See His kingship denied, His name profaned, His truth scorned, His gift refused. Watch as men exalt themselves above the heavens, building fabulous Babels to tear His majesty from the eternal throne.

Where has it led? The answer is before you, if you can stand the sight. See the monster Death, his hands dripping with the blood of men and women and little children, stalking across the utter devastation of a dying world. See the starving, broken, pitiful bodies of the dying, and the strange quietness of the dead. See empires tottering into the ashes of obliv-

ion. See the sun of peace setting forever behind a sea of blood. That is your world, oh mighty man, the world you have accomplished with your skills and your philosophies and your achievements.

You have been working a long time to create such a world, and you should be very pleased with what you have accomplished. If perchance you should find it not to your liking, you can blame no one else. Were you not the master of your fate, the captain of your soul? Certainly you cannot blame God, for you ushered Him out of His universe many decades ago.

But the poisoned trees you have so tenderly nurtured have suddenly brought forth their fruit. The seeds of decay have blossomed into flowers of death. Of one thing be certain: Your world order is doomed! No more can you shape your destinies in the pattern of the past, no more can you trust in your culture and philosophies, your economics or your sociology. Written large across the pages of history is the doom of your world order forever, and the forces of mechanized death are today carrying out the execution of the sentence that has been pronounced against you. Your world order is doomed. If you are to survive, if civilization is to continue, if little children are ever again to laugh at their play or old men smile in the security of the years, you must turn now, before the tides of wrath sweep you into the abyss of eternity.

Where must you turn? The answer is clear. You must turn to the sovereign God who made heaven and earth, to the faith of the founding fathers of this nation, to the revealed will of almighty God.

Fall to your knees, you nations of the earth; be not ashamed of tears upon His feet. Show Him your wounds, and beg Him for His healing. Confess the depths of your sin. Bow before your King, and hail His sovereignty to the remotest corner of your lands. Obey His laws and keep His commandments. And you who have been numbered with the dying and the maimed, the terrified and the oppressed, touch the hem of His garment. Lift up your eyes to the cross of the only Redeemer, and see there your Saviour and your King. Come to the tomb on the resurrection morning and learn of Him who triumphed over death. Thrust your hand into the wounds in His side, and cry, "My

Lord and my God!"

There will be other voices, but heed them not. They will call to you that they have found the pathway back to sanity, that they know the secret of the more abundant life. They will talk glowingly of the "spirit of Christ" and they will sing you sweet songs of brotherhood and peace. They will offer to build you a little house by the side of the road, in which you may dwell securely all the rest of your days. Turn from them quickly, and leave them, for they lie and speak not the truth. You will find that the house they will build for you is a house without a foundation, a house that will crumble with the first vagrant breeze of adversity, a house of cards.

Then what is this Christian world order to which the thunder of God's judgment calls you today? It is a spiritual kingdom of regenerated Christians in which the omnipotent God is everywhere hailed as sovereign—in the home, the state, the nation, the world; in science, art, history, literature, music; in politics, sociology, education, and economics; in every sphere of human activity and endeavor. In the Christian world order, God—the God of the Bible—is King, and man is His humble and loyal subject. Under such a rule, civilization rests its liberties, not upon the shifting beneficences of feeble men, but upon the glorious omnipotence of God and of His Son Jesus Christ, who is king of nations and of the church. It is a world order that depends for nothing upon man but for everything upon God, and gives Him humble thanks for His bounty. Look at the kingdoms of history that were established by man and upon man's concept of a world order that exalted only man himself. Where are they now? Where is Persia, Babylonia, Egypt, Greece, or Rome today? And where tomorrow will be France and Germany?

No, there is only one gospel that can save you, one house of truth in which you may dwell in peace. Flee to it now, before it is too late. Kiss the Son, lest He be angry with you and you perish from the way. Enthroned your God once more, worship Him only, and serve Him all your days. Then, and then only, shall He give you beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness! Then, and then only, shall He give you peace!

—T. R. B.

WESTMINSTER SEMINARY CONFERENCE ON CHRISTIAN WORLD ORDER CONDUCTS SESSIONS IN PHILADELPHIA

Representatives of Four Denominations Discuss World Order
Founded Upon Doctrine of God's Sovereignty

THE first conference on the Christian world order, sponsored by Westminster Theological Seminary, brought to the platform four able Bible scholars representing four different denominations, and presented a pattern for the future that should inspire the efforts and prayers of every true believer in the God of the Bible.

All sessions of the conference were held in the Philomusian Club, Philadelphia, and were presided over by members of the faculty of Westminster Seminary. The speaker at the opening meeting on Wednesday, April 15th, was the Rev. R. J. G. McKnight, Ph.D., D.D., a minister of the Reformed Presbyterian Church and president of the Reformed Presbyterian Theological Seminary, Pittsburgh. Dr. McKnight's subject was "The Source and the Authority of the Christian World Order".

The new order proclaimed today by the dictator nations, declared Dr. McKnight, is neither new nor orderly. The Christian world order, on the other hand, means a world revolution. It was designed by God from the foundation of the world, and its roots lie deep in the doctrine of the sovereignty of God. Democracy without God, said Dr. McKnight, can be just as fatal as dictatorship without God. In the past man and his rights have been made the watchword and the measure of all our endeavor. The Christian world order places man in his rightful place as the creature, and recognizes God as creator and king of His universe.

On the following afternoon the Rev. John C. Blackburn, a minister of the Presbyterian Church in the U.S. (the Southern Church) and pastor of the West Columbia Presbyterian Church, West Columbia, S. C., traced the history of the relation of church and state from patriarchal days down to the present time. With broad sweeps of a brush dipped deep in the wells of history, he pictured the Scriptural sanction of the principle of the separation of the functions of worship from the functions of govern-

ment, and followed the story in the rise and fall of empires down through the ages to modern times.

Thursday evening's meeting, which drew the largest audience of the five sessions, was uniquely interesting. All four of the conference speakers took part in a round-table discussion of Roosevelt's famous four freedoms—of worship, of speech, from want, and from fear. At the conclusion of the brief addresses, the audience was invited to ask questions of the speakers, and a lively and worthwhile discussion was promoted. Dr. McKnight spoke first on "Freedom of Worship". The question, he said, was not by any means academic. At the coming peace conference, he predicted, it will be at the top of the agenda. The right of private worship, of course, is not in danger of curtailment, but public worship is a very different matter. It involves the question of whether or not a religious group shall be granted the right to live and act as a group in accordance with the dictates of its conscience. This involves the important distinction between freedom of worship, which is partially granted in modern Russia, and true religious liberty. Dr. McKnight cited the matter of the refusal of Jehovah's Witnesses to salute the flag on religious grounds. Violently as we may differ with these misguided and often offensive people, he said, we should uphold their right to act in accordance with their beliefs. Our government today accepts no moral standard above the will of the people, declared Dr. McKnight, and law which is made without regard to divine law will always lead to the eventual end of religious liberty; no law may violate the right of the free exercise of conscience.

The second speaker was the Rev. Professor R. B. Kuiper, chairman of the faculty of Westminster Seminary, who discussed "Freedom of Speech". The liberal, he said, bases his zeal for the defense of freedom of speech upon what he holds to be the natural rights of man. The Christian, on the other hand, believes that God created

man in His own image, that there are vestiges of this image in fallen man, and that speech in particular is a gift of God. Therefore, the exercise of that gift may not be arbitrarily limited by man. Speech before God is, of course, subject to many limitations; we may speak only what God declares to be true. But before man, who is unable to judge infallibly between truth and falsehood, the situation is different. In these days of state totalitarianism, said Professor Kuiper, it is important to maintain that the state may not forbid to speak when God commands; the state may not arbitrarily limit freedom of speech; and no emergency, no matter how great, is sufficient to destroy freedom of speech. Even in time of war, the right to criticize the government may not be surrendered. On the other hand, the right to freedom of speech stops, he said, where injury to society begins. Just where the line should be drawn is often difficult to say, but extreme care must be exercised lest, in the supposed interest of society, the rights of individuals be suppressed to such an extent that we commit the very injustices against which we claim to be at war.

The Rev. Henry Schultze, a minister of the Christian Reformed Church and president of Calvin College, Grand Rapids, was the third speaker. He discussed "Freedom from Want". God has given to us our needs, and He alone can fill them, said Mr. Schultze. If government attempts to supply the needs that only God can supply, then government usurps God's prerogatives. Nor may government create any situation that prevents men from receiving their blessings from God.

Mr. Blackburn was the last of the four speakers, and his subject "Freedom from Fear". Fear, he said, has its place in God's program for the world, as a deterrent from sin and as an encouragement to righteous living.

The afternoon meeting on Friday was addressed by Professor Kuiper on "Christianity and Public School Education". In their beginning, the public schools were Christian institutions, he said, because the public was Christian. Historically this is a Christian nation, but in actuality it is a pagan nation today. Modernism, which is nothing more than neo-paganism, is in the saddle, and as a result the public schools have also been paganized.

Public schools are said to be properly neutral in the matter of religion, but there can really be no such thing as religious neutrality. Religious neutrality, declared Professor Kuiper, becomes antichristian, and thus the public schools of the nation have become pagan, despite a few remaining traces of Christianity. As examples of the pagan character of public school education, Professor Kuiper cited the teaching of evolution and the philosophy of John Dewey. What can we as Christians do about such things? We are all taxpayers, and as such we are supporting antichristian teaching in our public schools, without so much as raising a finger against it. The problem cannot be solved by the mere addition of Christian teaching to a pagan curriculum. At first sight, it might seem possible to integrate religion with education. But if that is attempted, what religion shall be so integrated? If you say, "Christianity", how can you be sure that the state will interpret Christianity as you believe it should be interpreted? If you say, "We will integrate the religion of the majority", what happens to the rights of minorities? A religion that is a common denominator of all religions is manifestly unsatisfactory also. Not what Christianity has in common with other religions constitutes it Christianity, but what distinguishes it from other religions. The conclusion to which Professor Kuiper came was that Christianity must permeate even so-called secular education, but such education cannot be given by the state. While the parochial school is a laudable attempt to solve this problem, he advocated as the very best possible solution the Christian school under parental control and conforming at every point to the doctrines and tenets of historic Christianity.

The final speaker of the conference was the Rev. Henry Schultze, who addressed the audience on Friday evening on "Totalitarian Christianity". God was and is the only totalitarian dictator, said Mr. Schultze, and there is no other. Something of that totalitarianism God conferred upon His creature, man, when He committed to him the authority to exercise dominion over all His works. If God were not the creator, neither God nor man would have the right to totalitarianism. The step from creator to sovereign is a small one, and God must be

sovereign. If He is not sovereign, then neither He nor anyone else can claim totalitarianism. God, being omniscient, omnipotent and omnipresent, is the only totalitarian king, but with these three qualities He must also be able to be trusted. Germany cannot trust Hitler, but we can trust God. The individual, as an image-bearer of God, must never have his sense of personal responsibility violated by the totalitarian dictator. In Germany children are trained to think as Hitler thinks, in military terms; we must be trained to think as God thinks, or we cannot be His representatives. God, like Hitler, requires that we hate what He hates and love what He loves, because we are created in His moral image. But God, unlike Hitler, has given sovereignty to all men, that they may exercise dominion over His creation; Hitler does not dare attempt to do this. Man has an insatiable desire to reach outward to the realms beyond. God controls man, and yet allows him to be a man; Hitler does not dare to do this. But what is the objective of totalitarianism? why should God or anyone else exercise it? The answer is clear: God is a totalitarian God for His own glory. Even in this evil war there are those who see its blackness against the white purity of God, and give glory to His name. The beauty of God's totalitarian government lies in the fact that He does receive glory from men because of the evil of world catastrophes. All events in world history, even the crimes of men, are conducive to the coming of God's kingdom. "Don't fear totalitarianism", concluded Mr. Schultze; "welcome it, if it comes from Him who alone is qualified to exercise it!"

The complete text of Mr. Schultze's address will be published in an early issue of THE PRESBYTERIAN GUARDIAN.

Thus ended this clear call of historic, Bible-believing Christianity for a Christian world order founded squarely upon the principles of Scripture and acknowledging God alone as king of the universe He has created. Modernists were not interested in it, for they care nothing for the particularities of Scriptural truth; dispensationalist Fundamentalists paid little attention to it, for none of them believe in God as sovereign today or in His kingdom as a present actuality. But the conference represented, we trust, only the beginning of a tre-

mendous movement that shall call men everywhere back to the God of the Bible and to the gospel of sovereign grace, in a day when that God and that gospel are more sadly needed than ever before in the history of a sin-cursed world.

Dedication at Waterloo

By JAMES DE JONGE

EASTER day, 1942, had added significance for the First Orthodox Presbyterian Church of Waterloo, Iowa. It was first of all a day on which we, too, assembled with joy and adoration in commemoration of our risen Lord. How appropriate it was, then, that we were privileged to celebrate this blessed occasion with a dedicatory service in a beautiful new church building! It was a privilege, too, to have the Rev. Edwin H. Rian and Dr. Cornelius Van Til from Westminster Seminary to assist us in these historic services.

Our morning service included a brief history of the Waterloo church, read by our pastor, the Rev. Edward Wybenga. With II Corinthians 3:18 as a text, Dr. Van Til preached the dedicatory sermon to approximately one hundred people. We were clearly shown the relation in which we stand to God today as compared with that of the believers in Old Testament times. While the latter saw the Light from afar, to us has been made possible the glorious power of the gospel. We were further exhorted to "rejoice in God and give Him praise", for unto all is possible the power of discernment in darkness. He reminded us that, wise though we may be, all need redemption by grace. Finally, he expressed the earnest hope that we might grow in joy and grace.

In a vesper service, Mr. Rian delivered the sermon, based on I Thessalonians 1:3, "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father". A true church, he pointed out, is described in these words of Paul to the Thessalonians. Such a church must be characterized by a faith which manifests itself in a labor of love on the part of every one of its members and is based upon an obedience to the divine command: "If ye love me, keep my command-

ments". Furthermore, he exhorted us, in expectation of Christ's coming again, to exercise a patience of hope until that day when a consummation of the gospel of the present world shall have taken place.

We were edified by the messages of these servants of Christ, and thank them for their spiritual contribution to our dedicatory services.

Special vocal music, in addition to Orgatron renditions, featured both

services.

With happy hearts we now face the future, renewed inwardly by these first brief hours of worship in our new church edifice, so long desired and anticipated. We pray earnestly that we as a church, under the leadership of our able and faithful shepherd, Mr. Wybenga, may shine as a bright light in our community, and may be an effective means in God's hand to draw others to a saving Christ.

Samuel Marsden

Missionary Heroes of the Past: VII By the REV. ROBERT S. MARSDEN

THE Biography of an Ordinary Man" is a sub-title which might well be appended to any biography of the Rev. Samuel Marsden, "the apostle to New Zealand". His life gives much encouragement to those of us who are not liberally endowed with any superior abilities, for he was a man who, under God, made the most of the abilities he had, and who rightly demands a place in any list of missionary heroes of the past.

It was as early as 1794 that Samuel Marsden first went as chaplain to New South Wales, arriving in that Australian colony only a few years after it was founded by Governor Phillip. His position as chaplain of the penal colony to which the dregs of British society had been sent was in itself a difficult one. The hopeless creatures who had been transported, often for some comparatively small offense, found it difficult to believe that there was really someone who was actually interested in their souls, for formalism had taken firm hold upon much of the religion of the Church of England. In addition to his work as chaplain, Marsden was appointed magistrate, a position which he found to be very disagreeable, especially in view of the perverted justice which was the rule in the colony. Marsden early began plans for the evangelization of the Australian natives, but he was greatly disappointed by his lack of progress with them. As a matter of fact, prior to their virtual extermination before the growing colonization of Australia, only a very few of them were ever brought to a saving knowledge of Christ. Mr.

Marsden founded a model farm, employing convicts and attempting to employ natives, and this farm did much to finance the later missionary effort in New Zealand.

Disagreements with the ruling authorities concerning his proper status as a chaplain, and especially disagreements arising from his position as magistrate, caused Marsden to be a storm center of controversy within the colony—controversy which resulted in serious slanders against him and which pursued him almost to the end of his life.

On a visit to England in 1807, Samuel Marsden had much opportunity to promote among the government authorities and among the officials of the London Missionary Society his scheme for a mission to New Zealand. He had had a great deal of contact with the New Zealand natives who had visited at Port Jackson, and he had discovered them to be far superior in almost every way to the natives of Australia. He had become intensely interested in their evangelization, and he urged that farmers, artisans, manufacturers and missionaries be sent out to New Zealand. It was his idea, at least during the early period of his life, that civilization should precede the gospel. He felt that if the culture of civilization could be implanted among the native population, they would thus be prepared for the gospel. It is interesting to note that Marsden's ideas concerning this developed greatly as his ministry advanced, and that he came to realize later in life that the fruits of civilization more logically follow the intro-

duction of the gospel and flow from it than precede it. When we consider that he had so few precedents by which to judge, it is quite remarkable that this development of thought influenced him to change his methods quite radically during the course of years.

In order to supervise the work in New Zealand—for he retained his chaplaincy and his home in Australia to the end of his life—he fitted out a missionary ship, the "Active", probably the first ship of its kind. The opening of the mission was delayed by all kinds of unavoidable circumstances, and it was not until 1814 that it was well established. War had been raging among the various tribes in New Zealand, and just prior to the establishment of the mission the whole crew and passenger list of a ship was brutally murdered and eaten by the cannibals. Marsden, who had made friends with a number of the natives on their visits to Port Jackson and who understood them so well, made peace. He seems to have been universally trusted among the natives, and fearlessly made his way among the most savage cannibals.

Marsden's description of the first Christian service ever held in New Zealand, on Christmas day, 1814, has come down to us:

"Koro Koro [the native chief] marched his men, and placed them on my right hand, in the rear of the Europeans, and Duaterra placed his men on the left. The inhabitants of the town, with the women and children, and a number of other chiefs, formed a circle round the whole. A very solemn silence prevailed—the sight was very impressive. I rose up and began the service with singing the Old Hundredth Psalm; and felt my soul melt within me when I viewed my congregation, and considered the state they were in. After reading the service, during which the natives stood up and sat down at the signals given by Koro Koro's switch, which was regulated by the movements of the Europeans, it being Christmas day I preached from the second chapter of St. Luke's Gospel the tenth verse, 'Behold, I bring you glad tidings of great joy,' etc. The natives told Duaterra (sic) that they could not understand what I meant. He replied that they were not to mind that now, for they would understand by-and-by; and that he would explain

my meaning as far as he could. When I had done preaching, he informed them what I had been talking about."

Thus began the gospel preaching in what has become one of the great Christian countries. Marsden's friendship with the native chiefs gave the gospel a free opening among the people, and the crowds which flocked to hear the Word were almost unprecedented among aboriginal tribes.

Within a few years a number of missionary societies had founded missions in New Zealand. Marsden re-

mained upon the best of terms with all of them; his own theological understanding seems to have been none too accurate. He was regarded by all the missions as a spiritual father, and was greatly honored among them all. A contemporary refers to his last visit to New Zealand, in 1836, as an "apostolic" visit, made within a few months of the end of his life. The New Zealand mission was close to his heart, and he contributed largely to it from the proceeds of his Australian farm, to the end of his life.

read the first eleven verses which constitute the greeting? As you do so, you find that Paul speaks not for himself alone but in generous spirit includes his beloved helper, companion and fellow-minister, Timothy. One quickly passes, however, to his words of address. They are strange words in a world at war, "Grace be unto you, and peace". The Oriental word of greeting has long been similar—"Peace!" But when Paul used the expression he was doubtless thinking of the words of our Saviour, "My peace I give unto you". God's grace is greater than all our sin; His peace passeth understanding. Yet with one bold stroke of his pen and one fervent prayer heavenward, Paul calls upon the God of grace and peace to bestow those gifts in measure abundant upon his Christian friends in the Macedonian city.

Someone once said, "Behold these Christians, how they love one another!" Surely Paul must have loved the Philippian believers. As you read on, you pause in wonder as he makes the astonishing statement that his memory of these friends is not tarnished by a single regret. He thanks God upon every remembrance of them. They are never absent from his prayers. They labor for Christ in Philippi; Paul labors for Christ in the city of Rome. Their service is one. Their cause is common. They are fellow-laborers for the Master in the great vineyard of the world. The world may hate them, but theirs is a mutual love. Serving Christ together brings joy unspeakable.

A word about the past, a word about the present, and Paul passes on to the future. Prison today, persecution tomorrow, and perils yet unknown—it makes no difference! When God once begins a good work in a human life He will never leave nor forsake that life. He will not stop halfway. Nothing will ever be able to separate that life from His love and care. Paul's God was a faithful God. He would ever keep the Philippian Christians in the hollow of His hand. He would ever place beneath them the everlasting arms.

Then Paul pours out his heart to his friends in touching expression of his own love for them. He longs for their fellowship, but he has a deeper longing than that. He is far from them, and in prison. He cannot go to them. And so he prays that their love

An Affectionate Christian Greeting

A Meditation on Philippians 1:1-11

By the REV. BURTON L. GODDARD

(EDITOR'S NOTE: THE PRESBYTERIAN GUARDIAN takes great pleasure in here presenting the first in a new series of meditations in the Epistle to the Philippians. We consider ourselves extremely fortunate in securing Mr. Goddard's consent to continue to write the GUARDIAN's meditations, and we commend the new series to all our readers.)

OF THE many letters you receive, most are very commonplace, but sometimes one stands out as being of special interest. A letter from an African missionary tells of an anniversary celebration of the mission and how visitors from this country made the long voyage across the Atlantic in order to be present. Landing at Lobito the voyagers were greeted by African elders from a church some distance inland and were taken aback when they heard the words, "Kuku, kuku!" They did not know that this was a native greeting accorded only to men of high rank, and so one of the guests said to the others, "These Africans are clever and frank. They have already formed their opinion of us, and told us that we are 'cuckoo.'" Perhaps the postman brings you letters just as interesting, or more so.

A Letter of Long Ago

I have in my possession the copy of a letter which was written long, long ago. It bore the original postmark of Rome. Its heading indicates that it was written from the Imperial Jail. It bears no date, but appears to

have been written approximately thirty years after Roman soldiers drove nails into the hands of our Saviour, and not long thereafter a Roman officer cried out, "Truly this was the Son of God". The letter was addressed to a group of people in a city of Southern Europe. Only a few pages in length, it was written by a converted Jew. And since few letters from that age have been preserved, we ought to be most interested in reading it. Your curiosity aroused, I shall gladly tell you where you can avail yourself of a copy. Turn to the eleventh book of the New Testament, and there it is—Paul's letter to the Church at Philippi.

A Word of Testimony

I have found it one of the most wonderful portions of all the Scripture. Again and again its words have burned their way into my heart. As I have meditated upon its passages, I have thought of the Lord Jesus and how He died to save sinners. The thought has constrained me to forsake sin and live a life of obedience and purity—all in gratitude to Him who laid down His life for me. I would love to share with you the blessings of this outstanding letter, the affectionate Christian greeting with which the letter opens, and then, in succeeding weeks, the many interesting portions which follow.

Highlights of the Greeting

Will you not then take your Bible, open it to the Philippian letter, and

for God may be so tempered by knowledge and judgment that they will live ever closer to *Him* and thus enjoy *His* fellowship, becoming ever more like the sinless Saviour and manifesting the fruit of the Spirit in their lives.

The Message For You and Me

Paul addressed his letter to folk in Philippi. When I read it God addresses it to me. Its message is for you, too. Not that Paul thanks God for every remembrance of you, nor that he makes mention of you in his prayers, but that the thoughts he expressed might stir your conscience, incite you to good works, increase your faith and acquaint you with revealed truth.

Rethink the words of the greeting. Ask yourself some searching questions. Do you ask God daily for the marvelous grace which meant so much to Paul? Do you rest in the peace of God which enabled Paul to rejoice though in prison? Is your life such that anyone could truthfully say that he was thankful to God for every remembrance of you? Are you faithful in prayer as was Paul? In your prayers do you intercede for fellow-Christians? Do you rest in the assurance

that no one will ever be able to pluck you out of the Father's hand—not even Satan himself? Do you serve Christ as loyally as did the little band in Philippi? Do you lend your sympathy and encouragement and help to those who are persecuted for righteousness' sake? Is your love for others tempered by knowledge of the Word and consequent discernment? Are you walking with God "in the Spirit", or are you instead content to stumble along in the Christian life?

Ask yourself these questions soberly, thoughtfully, prayerfully. Answer them in your own heart, carefully, honestly. You should believe those things Paul declared to be true. Your life should count for God as did his and the lives of the Christians at Philippi. The Book of Philippians is not just an ordinary letter. It is the very Word of God. As part of the Bible we know that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness. The affectionate Christian greeting with which it opens should serve to correct our lack of love toward our fellow-Christians. It should spur us on to righteousness of life. It should teach us Christian doctrine of the highest order. May it do all these things for you!

tion! That is how we can glorify and enjoy Him! His essential glory glows with new luster and warmer brilliance when praises ascend from the hearts of loving souls who realize what redemption has meant to them! That will realize the purpose of election from all eternity.

What new meaning this throws on the subject of prayer! Instead of spending our prayer time largely in petitions, much of it ought to be spent in adoration and praise from hearts overflowing with love for God for the marvels of His grace.

"Jesus thou joy of loving hearts,
Thou Fount of life, thou Light
of men,
From the best bliss that earth
imparts,
We turn unfilled to thee
again."

"Which he freely bestowed on us in the beloved". This translation is to be preferred over the translation in the King James Version, "wherein he hath made us accepted in the beloved". The context makes it perfectly clear that it is God's grace that is being discussed, not the gracious character of the believer, while the textual evidence is strongly in favor of "which", not "wherein". The verb means to "bestow grace upon" a person, and the meaning is clearly that God's grace is bestowed upon us by virtue of our union with Christ, the only beloved Son of God, who is worthy of all our heart's love and devotion. In *Christ* we have all of God's grace that is given to us. Everything comes to us from Him and through Him, and apart from our relationship to Him we receive nothing from God in the way of grace. Our salvation is Christocentric. It all centers solely around Him. "Both our persons and our prayers are acceptable in the Beloved" (Brooks). As adopted children God the Father does indeed love us, but His special love is for the Beloved, His only-begotten Son.

The Blessings of Redemption (1:7-8)

"In whom we have our redemption through his blood" (v. 7). The word "redemption" has largely lost its original meaning. Today men speak of living a "redemptive life", referring to a life of helpfulness to others. In the war, men who die on the battle-

The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

Of Grace Orthodox Presbyterian Church, Los Angeles

Part 5

TO THE praise of the glory of his grace (1:6). Hodge says, "The design of redemption, therefore, is to exhibit the grace of God in such a conspicuous manner as to fill all hearts with wonder and all lips with praise". Here we see the purpose of God's election expressed. God elects us from among sinful human beings in order that we may continually sing the praises of God for His matchless grace. That will enhance God's glory as nothing else could possibly do. Nothing so manifests the glory of God as does His grace to undeserving sinners, and the purpose of that manifestation is to fill eternity with grateful souls whose duty and pleasure it is to praise Him for His grace.

We are here given an insight into the nature of God that fills us with amazement. One of the greatest temp-

tations we have in thinking of God is to think of Him as apart, "in an ivory tower", cold and pure, but separated from us by an impassable chasm of holiness. Instead of a warm love for our heavenly Father, as we would love an earthly father, we almost have to whip up an emotion which we call love, but which is really more fear and respect and awe than it is love. But in this verse we are taken into the innermost chamber of God's heart, and are amazed to discover that He craves our gratitude and love and praise! Instead of being cold and distant and unfeeling, we find that He is warm, and affectionate, and yearning for the human fellowship and companionship of grateful men and women. We can almost hear the warm heart-throbs in His breast as we read these words of the text. God wants us to praise Him for the grace He has shown to us in redemp-

fields of the Far East are said to have redeemed themselves, no matter what kind of lives they may have lived before, or no matter whether they believe in Christ as their Saviour or not. But that is not the Biblical meaning of the word. The original meaning of the word was "to buy back" by the payment of a ransom. In fact, the English word "ransom" is almost equivalent to the word redemption. The word is particularly used of buying back war prisoners or others who have become slaves, and they were redeemed by the payment of a certain price which was accepted in place of the slave. We have been redeemed, "not with corruptible things, with silver or gold, from the vain manner of life handed down from your fathers, but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (I Pet. 1:18-19). As the sixth chapter of Romans shows us, we were all slaves of sin and resting under the wrath of God because of having broken His law, and we were under the sentence of condemnation to eternal death. Not only so, but we were slaves of Satan, who, "strengthening himself in the holiness of God and the unchangeability of His law, thought that the kingdom of darkness would be perpetual and universal" (Graham). But Satan reckoned without a knowledge of the infinite love of God, who could vindicate the justice of His law and His holiness by coming Himself, in the Second Person of the Trinity, assuming the form of a humble human being, keeping that same law which we had broken, perfectly, in our place, and bearing the punishment due to us in His own body on the tree (I Pet. 2:24), thus redeeming us from the curse of death and the slavery to sin and Satan, by the shedding of His own life-blood on the cross.

Thus our redemption was accomplished. It was accomplished not by God's manifesting one part of His nature at the expense of the rest; not by His arbitrarily forgiving some and just as arbitrarily refusing to forgive others. Much less was it accomplished by God's acceptance of human repentance and faith in place of full obedience to God's law. It was accomplished by God Himself keeping that law in our place and bearing the full penalty due to the elect sinner in His own body on the cross, thus

satisfying and vindicating both His justice and His love when He redeemed us with His blood.

But why such emphasis on the blood of Christ? Certainly it was not because of the particularly bloody character of that death on the cross, for as a matter of fact such a death was not particularly bloody. To be sure, the crown of thorns pressed into His brow caused a few drops of blood to flow, though that flow was doubtless soon stopped by the clotting of the blood in the tiny wounds. The wounds in His hands and feet also doubtless caused a small flow of blood, though since the nails were still in the holes, the flow of blood from these wounds would not be very great. Moreover Jesus was already dead before the spear wound in His side let out the blood and watery fluid from the broken heart. Taken as a whole we cannot therefore regard the death of Jesus as particularly bloody. Nevertheless the New Testament constantly emphasizes the blood of Christ. There are thirty-two instances of its use in the New Testament with reference to the blood of Christ cleansing us from sin.

The reference is explained when we understand that the whole sacrificial system of the Old Testament is in the minds of the writers when they speak of Christ as the Lamb of God that taketh away the sin of the world. In the temple the blood of the slain animal was sprinkled over the vessels of the tabernacle, and especially on the mercy seat over the ark of the covenant, to make atonement for the sins of the people on the Day of Atonement. The blood of Christ therefore covers our sins, because "the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls, for it is the blood that maketh atonement by reason of the life" (Lev. 17:11). The life of the individual is in the blood, and when that blood is poured out, the life is poured out with it. Blood therefore is the symbol of the life given in exchange for the life forfeited because of sin. The blood of Christ saves us because it was the life of the infinite God-man poured out in the place of every believer. The blood sprinkled on the mercy seat between the cherubim of the ark of the covenant in the Holy of Holies of the tabernacle, covered the sins of God's people then because it was the

symbol of the life of the Messiah that was to be given in place of their lives. Christ Himself ever liveth to make intercession with the offering of His blood, because that blood is the life which He gave in our place there on Calvary. The Father through all eternity will accept our worship and adoration, simply and solely because we are covered with the blood of Christ, have put on Christ as a garment, accepted that blood as the life given in place of our life. Without the blood of Christ—that life poured out for us—we have no claim or right to appear before God the Father and no access to Him; but with it, we need no other mediator or priest, for He has opened the way

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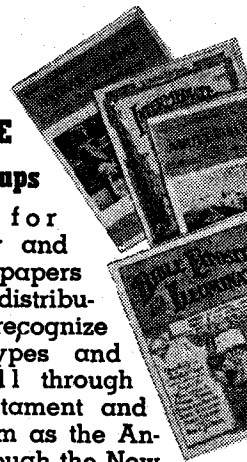
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through the veil rent for us.

Acceptance of the blood of Christ as cleansing us from sin is the vital point from which all modern heresies depart. Christian Science, Unity, Russellism (or Jehovah's Witnesses, as the sect is now called), Modernism and all the rest, reject this teaching about the blood of Christ cleansing us from all sin. It has rightly been said that if a teaching is wrong on this vital point, we do not need to examine it farther to know that it is not from God, for this is God's only way of cleansing from sin.

"The forgiveness of our sins". The most important result of redemption is that we have forgiveness of our sins. That is not the only result of redemption, but it is the most important one, and it is the one held before us in this verse. There is no other way of obtaining pardon or forgiveness, except through trust in the blood of Jesus Christ shed in our place on the cross. "Nothing but the blood of Jesus", must always be our song. No priest, or human intercessor can obtain that forgiveness for us, but it comes freely to every believer, and is the present possession of all those who put their trust solely in His shed blood. Nothing we can do can ever earn forgiveness. No offering that we can bring can secure it, but it is given to every true believer "without money and without price". Only believers have any claim upon God's forgiveness, and then only because they are covered with the blood of Christ. When the Father looks at us He sees Christ's sacrifice and not our sinful hearts.

"According to the riches of his grace". This forgiveness is not in proportion to our faith, or according to our puny desires, but according to the riches of His grace. Many of our sins we do not recognize as sins, though they are particularly heinous in the sight of God. In fact the more we grow in grace, the more clearly do we understand our sinful hearts and see that apart from the grace of God our hearts are "deceitful and desperately wicked" (Jer. 17:9). It is hard for us to understand that the sins of omission are just as wicked and deadly as the sins which we actively commit. It is utterly impossible for us to enumerate those sins in detail, yet they are all forgiven "according to the riches of his grace". One of the errors that is common in Christian

thinking is the belief that no sin is forgiven unless it is specifically confessed by name not only to God but also to some human being. We are urged to "dig down deep into our memories and drag out the past sins" to the light of day, confess them in detail to God and man, and then be purified with the forgiveness of God's grace. Now of course Christians must confess their sins to God, and if they concern others, or are open scandals, they should likewise be confessed to men. Moreover, as far as it is in our power to do so we should seek to rectify those sins. But it is such a shallow view of sin to delude ourselves into thinking that we can fully comprehend all the ways in which we have offended God and sinned against Him! To say nothing of the myriad ways in which we neglect to do what we ought to do, there remain all the things which we do but do not recognize as sins. And the source of all sin is in our sinful natures that are never wholly free from sin in this life. But praise God, all our sin is forgiven according to the riches of His grace.

Orthodox Presbyterians in the Armed Forces

THE session of Westminster Church, Bend, Oregon, is sending gift subscriptions of THE PRESBYTERIAN GUARDIAN to each of its members in the service of the country. It is hoped that other churches will follow this excellent example. Below are the names and addresses of members received since the last issue went to press:

Westminster Church, Bend, Oregon:

* Private Robert F. Barnes, A.S.N. 19-020,714, Hq. & Hq. Squadron, 51st Pursuit Group, A.P.O. 886, New York, N. Y.

* Private George D. Coe—39,992,462—407 Sch. Squ., Bks. 260, Sheppard Field, Wichita Falls, Texas.

* John T. Dunn, (address on file, but not publishable at the present time).

* Ralph E. Grimes, Naval Torpedo Station, Keyport, Washington.

* Bruce P. Abelein, U.S.S. Aurora, U.S. Coast Guard, c/o Postmaster, Seattle, Washington.

* Cecil Hill, U.S. Naval Receiving Station, c/o General Detail, Destroyer Base, San Diego, California.

* Private R. E. Minnick, 407 School Squadron, Barracks 275, Sheppard Field, Wichita Falls, Texas.

* John L. Henderson, U.S.S. Dixie, 5th Division, c/o Postmaster, Pearl Harbor, T.H.

Redeemer Church, Philadelphia, Pa.:

* Private James D. Murray, Company B, 1303rd Service Unit, Camp Lee, Va.

* Yeoman Thomas N. Kellogg, 220 W. Clapier St., Phila., Pa.

* Now receiving THE PRESBYTERIAN GUARDIAN.

"We Should Consider . . ."

By the REV. SAMUEL J. ALLEN

Opinions expressed in this column are those of the writer, and are not necessarily those of the editors nor representative of the editorial policy of "The Presbyterian Guardian." Correspondence on the subjects discussed is invited.

The Question of Labor

WHY is it that laborers in general are not interested in the church of Christ? Is it because they are materialists, more interested in the loaves and the fishes than they are in the gospel of Christ and the eternal welfare of their souls?

A good case can be made for an affirmative answer to this question. It is certain that the majority of laborers will listen with rapt attention to some spellbinder who declares that he is going to have a law passed which will give them more security in this life, but it is difficult to arouse their interest in the One who alone can give security, even Christ.

To this case the laboring man can reply, "What is wrong with seeking the material benefits of life? Hasn't Jesus taught us to pray, Give us this day our daily bread? Are we any more materialistic than those who go to church? Do you think that we are right or wrong in fighting for a more just distribution of earthly blessings?"

To these questions we might say, "We are not opposed to your struggle for justice, but to the spirit of violence with which you wage the struggle. We might add that we are in sympathy with you when we believe that you are right."

The laboring man might reply, "You say that you are in sympathy with our fight insofar as you think we are fighting for justice; but why haven't you shown that sympathy? Why haven't you condemned the exploitation of the weak by the strong? Does not the Bible teach you to condemn in unsparing terms those who exploit their fellow-man?"

We might answer, "We do not desire to promote violence, or to be identified even indirectly with the radicals whose leadership you follow, or to be misunderstood as to the place of the gospel in life. We believe that if you will accept the gospel of Christ you will have the security which no man can take away. We believe that the battle for the rights of man must be carried out in accord with the Word of God".

And the laborer will reply, "You have not battled for our rights in any manner. You have more or less ignored our struggle".

The Socialists and Communists claim that religion, especially Christianity, is an opiate to make the people content with their exploitation. History disproves this, for Christianity has done more for the poor and the oppressed and the afflicted than has any other movement. It is up to Christians to continue this record.

The most important thing that we can do for the laboring man is to preach the gospel of Christ to him, for it alone saves from the power and guilt of sin; but the first thing we must do is to show an earnest sympathy for his battle and, when we think that he is right, it is our duty to give him guidance so that he will seek justice by Christian means rather than by violence, and in a spirit of love rather than hatred.

NEW JERSEY PRESBYTERIAL CONDUCTS SPRING MEETING

THE Missionary Presbyterial of New Jersey of The Orthodox Presbyterian Church met on April 14th at Immanuel Church, West Collingswood, for the sessions of its spring meeting. Delegates were present from all parts of the state, although illness and lack of transportation facilities prevented a few groups from attending.

The morning session was devoted to talks on two of the educational agencies that promote the work of the denomination — THE PRESBYTERIAN GUARDIAN and the Committee on Christian Education. Mr. Thomas R. Birch, Managing Editor of the GUARDIAN, discussed the mission and the effectiveness of the magazine, and Miss Susan McCroddan of the Covenant Church, Orange, presented the

work of the Committee on Christian Education.

Following luncheon served by the ladies of the host church, the business meeting was held. The speaker of the afternoon was Mrs. Richard B. Gaffin, who recounted the inspiring life story of one of her servants in China, and gave a vivid picture of the change that takes place in the life of a Chinese unbeliever who opens his heart to Christ. Mrs. Gaffin also revealed some of the problems that face a missionary in trying to guide a newly-converted Christian in China.

A Cure For the World's Ills

(Concluded from Page 130)

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul" (Deut. 4:29).

In the last place, there must be real reformation. God's people are admonished to "turn from their wicked ways". It does little or no good for us to humble ourselves, pray, and seek God's face, unless we really turn from our wickedness. True repentance is measured by action. "Be ye doers of the word and not hearers only". Anyone can pretend to humble himself, pray, and seek the Lord's face, but the acid test is in outward life. New Year's resolutions do little good unless they are carried out.

The Old Testament is filled with the history of the Israelites, who received judgment after judgment from the hand of God. They would turn from Him, live in sin and idolatry, and then be visited by some great calamity—war, or pestilence, or famine. Then they would seemingly repent, pray to God for forgiveness and mercy, but they would not in sincerity turn from their wicked ways. Finally, after God had manifested only such longsuffering as would a loving Father, He sent the hordes of the enemy to destroy Jerusalem and take His own people captive to a foreign land. For seventy years they lived apart, until they truly repented—and then, and only then, were they allowed to return. God forbid that America should need such a lesson!

A real reformation movement must

be begun by the true church of Jesus Christ. Behind any great reformation movement there must be an insistence upon the authority of the whole Word of God, and a unanimity concerning the verities of the gospel. Only such a program can be blessed by the Spirit

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MACHEN LEAGUE

RALLY

Time Saturday, May 16

Place Westminster Theological
Seminary

Program Afternoon—Recreation

4:00 P.M.
Pageant, "Till All Be
Fulfilled"

6:00 P.M.
Box Supper

7:00 P.M.
Evening Meeting—
Rev. John Patton
Galbraith, Speaker

ALL WELCOME!!!!

that it is by the hand of God alone that trouble and strife can be turned away from the world. "Then will I hear from heaven, and will forgive their sin, and will heal their land". While it is because of the prayers of the Lord's people that catastrophe is removed or prevented, yet it is God Himself who does it. He is sovereign; He is behind it all. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Yet, He is always ready to hear the prayers of His humble servants, more willing than we are to pray.

Not only has God promised to hear the prayers of His people, but also to forgive their sins. The promise of I John 1:9 holds true both for the mature Christian and the seeker of salvation, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness". How wonderful that we have a God who is longsuffering and gracious, and who will always forgive those who seek His pardon! Not only can God forgive individual sins but also national sins. Nations are composed of individuals. If His people ask for forgiveness, and nations of men turn to Him in true penitence, God will forgive them, never fear. Furthermore, when sinners see that those who name the name of Christ are really in earnest and are living their Christianity, they by the hundreds will be influenced, and will confess their sins—and revival will be with us. Would

to God a mighty revival would sweep this country and all countries, like the revivals of the Reformation days.

Finally, God has promised to heal the land of His people. He, and He alone, can restore peace and prosperity. Beautiful cities, thriving industries, and twentieth century living conditions can all be wiped out by the ravages of war. In vain men may strive to regain what they lost, but God can again restore these things. He has promised to do this if we, His people, will turn to Him in true faith, and live as He has commanded.

The cure for the world's ills, and for America's ills, is conditioned upon the lives and actions of God's people. Are we willing to comply with these conditions? Are we willing to endure reproach for His sake? The best American citizens are those who believe in the Word of God and in the God of the Word with all their hearts. May we, as part of the great army of the Lord, be willing to do our part to bring about this reformation!

MACHEN LEAGUE TO PRESENT PAGEANT AT SPRING RALLY

TILL All Be Fulfilled," a pageant uniquely presenting the history of the Word of God, will be part of the program of the Spring Rally of the Machen League of the Presbytery of Philadelphia of The Orthodox Presbyterian Church, to be held Saturday afternoon and evening, May 16th, on the campus of Westminster Theological Seminary.

The Machen League, desiring to emphasize the glorious heritage of The Orthodox Presbyterian Church, has prepared this pageant through which it hopes to present, in striking form, a history of the Bible from its writing down to the present day. This will include scenes depicting men who have attacked the Holy Scriptures, and with them those heroes of the faith who have stood firm in its defense.

In addition to the pageant scheduled for four o'clock, there will be recreation in the afternoon, a box supper at six o'clock, and an evening meeting with the Rev. John Patton Galbraith, pastor of Grace Orthodox Presbyterian Church, Westfield, New Jersey, as the speaker.

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