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## Liberty and an Enemy Nation

By the REV. FLOYD E. HAMILTON

Pastor of Grace Orthodox Presbyterian Church, Los Angeles

IN THE PRESBYTERIAN GUARDIAN for April 25, 1942, was printed an article by me on the subject, "Why Mr. Moto Fights That Way". In a letter to the GUARDIAN, published in the May 25th issue, the Rev. Professor Paul Woolley criticized the position taken in that article on two counts: (1) On the principle that we have no right to interfere with the form of government desired by the people of Japan, and (2) because he charges that I have in that article advocated that "it is our privilege to overthrow false religions and to propagate Christianity by force (see page 128, last column; especially 'National Shinto cannot exist without the imperial form of government') . . .".

The second of these charges, which Professor Woolley declares is the worse, will really need little reply, since it is based on a misunderstanding of the position I have taken. Of course I would not for a moment advocate the propagation of Christianity by force, nor would I advocate the overthrow by force of a false religion. Perhaps the choice of the word "overthrown" was unfortunately open to the interpretation Professor Woolley places upon it, though I believe a close examination of the paragraphs in question will reveal the point that that overthrow is to be accomplished, not by an attack of force on National Shinto, but as a by-product of the overthrow of the imperial form of government. I would not for a moment be understood as advocating the overthrow of National Shinto as a re-

ligion, by direct force of arms. A distinction needs to be drawn clearly on this point. I do not advocate, for example, that, in the event of victorious invasion of Japan by the allies, they should destroy the temples of National Shinto and forbid the Japanese to worship the sun goddess or any other alleged god or goddess; what I am saying is that National Shinto is a parasite on the particular form of government now in existence in Japan. If that form of government is changed, then without any use of force National Shinto will disintegrate, but especially will cease to identify loyalty to the Japanese nation and government with loyalty to the sun goddess and the emperor. Only when that identification of religion and government ceases will it be possible for a Christian to be a good Japanese and a good Christian at the same time. It is of course true that opposition to the imperial form of government in Japan in one sense involves opposition to National Shinto, since the two are identical according to the Japanese Shintoist. But that unfortunate identification should not prevent us from seeking to overturn the imperial form of government by legitimate means, if it is right for us to oppose National Shinto!

That brings us to the main question at issue in this matter, which is the question as to whether it is ever right for a nation that has been attacked by another nation such as Japan to interfere with the form of government of that country. Professor Woolley holds that

it is wrong for the united nations so to interfere, but I believe that under the given circumstances it is right to interfere because our national safety demands it. The question at issue is not the abstract one of the right of a nation to determine its own form of government, but the question as to how far a nation that has been attacked has a right to defend itself and to make itself reasonably secure from future attacks from the same source.

Now as a believer in liberty, I would agree with Professor Woolley that, if the two nations were at peace, the United States would have no abstract right to attack or to use force in seeking to change the form of government of Japan, even though the existence of the particular form of government in Japan involved the persecution of Christianity. But it is a totally different matter when Japan attacks America, when the Premier of Japan publicly declares that the armies of Japan will march victoriously into Washington, when it is a settled policy of the military party in Japan to extend its domination over the whole wide world; and when we understand that such a policy finds its basis in the particular form of government of Japan. Under these conditions I believe that we not only have a right and duty to defend ourselves as a nation from such murderous attacks, but that also, as a matter of self-defense, we have a right to make ourselves reasonably secure in the future from similar attacks by eradicating the source from which the attacks spring, namely, the particular form of government now in existence in Japan.

The allies have declared, and I believe rightly, that the Nazi form of government must be eliminated in Germany because that form of government interferes with the peace and prosperity of the other nations of the world. The only justification for seeking such an overthrow would lie in the fact that such a government infringes on the rights of other nations. The only right we would have to interfere in the kind of government the Japanese desire would lie in the fact that the imperial form of government, as it exists in Japan, is a menace to the peace of the whole world. If

that menace can be eliminated only by our insistence on a change in the form of government in Japan, then certainly we would be justified in such interference, for the Japanese have sought first to interfere with our own liberties.

This whole question of how far the right of liberty extends is a very practical one but, in practice, very difficult to answer. There are, however, certain principles upon which most people would agree. Most of us would agree that a thug has no right to exercise his liberty by breaking into my house at night and attacking me with a club, and most of us would agree that I would have a right to resist him even to the extent of infringing on his right of liberty by sending him to prison if I overpower him. Has not a nation the same right of self-defense? Japan has treacherously attacked our country while we were at peace. Now that we are at war, do we not have a right to defend our nation and to press that defense to the extent of making it impossible for Japan to do the same thing over again if she were given a chance? Of course it is an infringement on the liberties of Japan to interfere with her avowed purpose of conquering the world, but that infringement is necessary because Japan has interfered with the just and right exercise of our own liberties.

Suppose, for example, a nation of

thieves chose as a ruler a man who declared it to be his purpose to steal all the property of his neighbors. As long as that is just talk, that nation might have the right to have such a ruler with such a declared policy. But when that ruler begins to put such a policy into action by infringing on the rights of his neighbors, and if the only way we can prevent it from happening is to put the man out of his office, then the rights of other nations take precedence over the rights of the nation of thieves. That is the situation in the Pacific Ocean. Japan may have a right to have an emperor who they declare is the "son of heaven", and the Japanese people may have a right to think that their destiny is to rule over the whole world, but when they begin to put such a policy into practice, their right of liberty oversteps its bounds and becomes license. We have a right to defend our liberty by preventing such an attack from happening in the future, that is, by removing the cause.

Now it so happens that the real cause of such attacks is a religious belief centering around the particular form of government in Japan. As long as those religious beliefs are not put into action as attacks upon other nations, we would have no right to interfere; but when those religious beliefs go beyond the intellectual and spiritual realm and the proper realm of conscience, and induce the nation to engage in a holy war against other nations, then the other nations have a right to oppose that people to the limit. Under such conditions, they may even place the aggressor nation in a position where it will be reasonably certain that another similar attack cannot be repeated in the future. And no matter what may have to be done to gain it, such security is permissible if it is within our power to accomplish it. Changing the form of government in Japan will, I believe, be the only thing that will accomplish such a purpose (aside from killing all the Japanese Shintoists, which no one would advocate). The religious issue which would be incidentally involved, because the Japanese believe their emperor to be divine, should not hinder us from the proper exercise of our right of self-defense.

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# Jesus on the Sabbath

By the REV. CALVIN K. CUMMINGS

Pastor of Covenant Orthodox Presbyterian Church, Pittsburgh

AS IN Jesus' day, so in ours the Christian Sabbath is in dispute. Pleasure-lovers and money-lovers in the world dispute it. Unbelieving Modernists in the churches dispute it. But saddest and most injurious of all, believers in large sections of American Protestantism dispute it. At one time the Reformed or Biblical view of the Lord's Day dominated the life of our nation. Today this view of the Sabbath is openly repudiated not only by America's unchurched but also by large sections of Protestantism. There has been substituted for the Reformed and truly Biblical view of the Christian Sabbath a view of the Sabbath which undermines the very foundation of the Lord's Day. The widespread acceptance of this unscriptural view of the Lord's Day has been a prime factor, however unwittingly, in effecting an ever-increasing desecration of the Lord's Day. If the world is to become convicted of its sin of Sabbath desecration and if the Christian church is to preserve its heritage of the Lord's Day so essential to its very life, there must be a return to the Reformed conception of the Sabbath.

We propose, very briefly, to present two thoughts. First, we shall set forth certain dangerous views of the Sabbath in contrast to the Reformed view. Second, we shall appeal to Jesus, the undisputed Lord of the Sabbath, for His verdict as to which is the correct view.

Two of the most dangerous views of the Lord's Day prevalent among believing Protestants are the Lutheran view and the Dispensationalist view. Although the reasons adduced for their respective conclusions are different, the conclusions are essentially the same. They both repudiate the fourth commandment. The New Testament Lord's Day is regarded as a totally separate and distinct institution from that of the Old Testament Sabbath. The divine restrictions of the Old Testament concerning work and pleasure on the Sabbath are considered no longer binding on Christians today. Listen to these brethren as they speak! The historic Augsburg Confession of the Lutheran

Church declares: "The Scripture, which teacheth that all the Mosaic ceremonies can be omitted after the Gospel is revealed, has abrogated the Sabbath" (Italics ours; P. Schaff—*Creeks of Christendom*, Vol. III, p. 69). This is the view of current American Lutheranism.

Dr. L. S. Chafer of Dallas Seminary, writing in the *Sunday School Times* a few years ago, declared: "... the present suspension of the Sabbath. . . . Being a part of the Mosaic Law, and existing only as a feature of that system, it must of necessity be inoperative at such a time as this, when, for the present age, the Law, with its merit-demanding features, has been superseded by the economy of Grace. . . ." (Italics ours; *Sunday School Times*, Oct. 8, 1938, p. 709). This is the view of modern Dispensationalism.

The Reformed view insists that the fourth commandment has never been repealed. The New Testament Lord's Day is regarded as a continuation of the Old Testament day for physical and spiritual rest. The New Testament Lord's Day, far from repudiating the moral and spiritual obligations of the Old Testament Sabbath, added the requirement of greater spiritual activity on the appointed day. The Reformed view of the Sabbath is clearly stated in the Westminster Confession of Faith, Chapter XXI, Section VIII: "The Sabbath is then kept holy unto the Lord, when men . . . do not only observe an holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations; but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy". The Heidelberg Catechism, likewise, definitely sustains the fourth commandment as binding. The historic Synod of Dort (1618-19) commended to the churches of the Netherlands the following declaration of its Sabbatic views:

"First—In the fourth precept of the Divine law there is something ceremonial and something moral.

"Second—The ceremonial consists in

the rest of the seventh day from the creation, and in the rigid observance of that rest enjoined specially on the Jews.

"Third—The moral is the assignation of a certain and stated day to Divine worship, and so much rest as is requisite for Divine worship and holy meditation on that day.

"Fourth—The Sabbath of the Jews having been abrogated, the Lord's Day ought to be solemnly sanctified by Christians.

"Fifth—This day was ever from the times of the Apostles observed by the ancient Catholic Church.

"Sixth—This day ought to be so consecrated to Divine worship as that there may be a cessation thereon from all servile works, excepting works of charity and urgent necessity, and from such recreations as hinder the worship of God."

Now the all-important question is, Which of the conflicting views of the Sabbath did Jesus hold? Jesus as professed "Lord of the Sabbath" is the touchstone of Sabbath truth; to His verdict all must submit.

Those who repudiate the fourth commandment as binding today object to this appeal to Jesus. The appeal to Jesus, they hold, is not valid. Jesus, it is held, lived under the Old Testament dispensation; therefore any pronouncements on the Sabbath given by Jesus prior to His death are worthless. Now we concede, of course, that Jesus did make His great pronouncements on the Sabbath when the Old Testament laws *in toto* were in force. But, we ask, what of it? The Sermon on the Mount and virtually the entire content of the four Gospels were taught by Jesus under the Old Testament period. Are we for this reason to repudiate the Sermon on the Mount and practically the entire testimony of the Gospels? Obviously and emphatically, we are not! We would also remind our brethren that Christ's acts after His resurrection, together with the acts of His apostles, wonderfully confirm the words spoken before His resurrection. A study of Christ's pronouncements on the Sabbath reveal that He never repealed but rather sustained the fourth commandment.

Christ upheld all of the ten commandments as a unit. He did not

single out certain commandments that were to be observed, and certain ones that were not to be observed. Christ repeatedly stated that He regarded all of the commandments as binding on all men. Since the fourth commandment is an integral part of the ten commandments, it follows that the Lord upheld the fourth commandment as binding on men. Christ said that He came "not to destroy the law and the prophets: I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled". When the rich young ruler came to Jesus one day and asked Him the way of eternal life, Jesus replied, "Thou knowest the commandments . . . if thou wilt enter into life, keep the commandments". Then later Christ taught this man and all men to cease trusting in their own righteousness and to trust His righteousness. In the words of the Apostle Paul: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous". It is only upon the basis of Christ's obedience to the whole law of God that man can be justified.

Our Lord not only upheld the ten commandments in general; He upheld the fourth commandment in particular. Jesus took the same attitude toward the fourth commandment that He took toward the sixth and seventh commandments in His Sermon on the Mount. Far from repudiating the fourth commandment, He sought to bring out the deeper and fuller significance of the Sabbath. The very passage that is most frequently appealed to, in support of a "loose" Sabbath, affords abundant proof that the view that has come to be known as the distinctively Reformed view of the Sabbath is correct. Let us examine Christ's oft-quoted words to the Pharisees on the Sabbath: "The sabbath was made for man and not man for the sabbath" (Mark 2:27).

In these familiar words, our Lord does not repudiate the Old Testament Sabbath but rather the Pharisaic perversion of the Sabbath. The Pharisees had just criticized Jesus for plucking corn as He passed through the cornfields on the Sabbath day. On several other occasions they had called Jesus to task for healing on the Sabbath. By their countless man-made laws and traditions the Pharisees had made the

### May-June Book Club List

**T**HE following five books are available at special discounts during May and June to members of the Christian Book-of-the-Month Club.

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

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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%).

Sabbath a burden rather than a blessing to man. Their perverted interpretations of the fourth commandment were defeating rather than assisting the divine purpose of physical and spiritual rest intended by this commandment. Christ refused to be brought into bondage to man-made laws which frustrated God's law. He fought to liberate all men from such bondage. Hence, Christ's ringing words of denunciation to the Pharisees: "The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath".

These words of our Lord, far from repealing the Old Testament Sabbath, constitute an endorsement of that Sabbath. Christ assumes in His reply to the Pharisees that the Sabbath is to be kept. It is highly significant to observe what Jesus does not say. Jesus does not say to His critics: "It is my privilege to do these things on the Sabbath because, you see, the fourth commandment is not binding any more; that is a law of the past". Christ clearly accepts the fourth commandment as binding on Him. He

protests that He has kept this commandment. He is anxious to deny the charge of Sabbath-breaking; He insists that He has kept the day as God intended it to be kept—holy.

Christ here teaches the Pharisees the true purpose and meaning of the Sabbath, just as in the Sermon on the Mount He taught men the deeper meaning of the sixth and seventh commandments. It is in this revelation of the true significance of the Sabbath that it becomes most apparent that Jesus could not have regarded the Sabbath as purely temporary or Jewish in its character. Christ taught that the Sabbath was made for man—for man's good, physically and spiritually. The word Sabbath means "rest". Christ would have the Pharisees know that the Sabbath was intended for man's physical and spiritual rest. The Pharisees had made the Sabbath a burden physically and spiritually. Christ would restore the Sabbath to its rightful place as a day of blessing to man, as God's gift to man. Christ would just as vigorously oppose those religious leaders today who justify unnecessary labors and the pursuit of exciting pleasures on His day. It is when we understand this purpose of the Sabbath, a purpose which God and Christ intended for man, that we see the cruelty and sinfulness of those men who repudiate the Sabbath, however pious they may be in other respects.

Many objections are raised to the Reformed view of the Sabbath. The change of the day, Colossians 2:16, and a contention that Jesus after the resurrection did not observe the Sabbath are the more weighty ones. These objections and others, we believe, can be satisfactorily answered by sound exegesis. But even if these arguments of the opponents should present serious difficulties, one thing would remain unalterably true: *Christ never repealed the fourth commandment; He upheld it!* Therefore all difficulties of exegesis must give way to the plain teaching of Christ on the subject. We may not use a few difficulties, even though they be real difficulties, as in this case they are not, to overthrow the clear teaching of our Lord. This is to assume that the Scriptures contradict themselves. Even worse, it is to assert that our Lord had a dual code of morality. The integrity of our Lord, however unintentionally, is thereby assaulted.

## Dr. John Scudder

### Missionary Heroes of the Past: VIII

By the REV. ROBERT S. MARSDEN

**W**HEN it came time to write a biography of Dr. John Scudder, the first medical missionary to India, his biographer characterized him as "one whose self-denial and self-consecration in the holiest of causes have never in modern times been exceeded and but seldom equaled" (J. B. Waterbury, *John Scudder*, iv). Praise in such superlative terms is not greatly misapplied to this man whose sacrifice and indefatigable activity are almost unparalleled even among great missionary heroes.

John Scudder was born in Freehold, N. J. on September 3, 1793, and he was well brought up in a Presbyterian family that valued its covenant relationship to God. Circumstances which took him to New York City on the completion of his medical training turned him to the Dutch Reformed Church under which he served as a medical missionary for thirty-six years.

As a young layman in New York, Scudder showed himself eminently fitted for full-time Christian service. While he was working as a young physician, building up a practice, he was also most active in soul winning in the local church. According to his biographer, he brought between one and two hundred people to a saving knowledge of Christ in less than two years! Young Christians who are contemplating giving themselves to full-time Christian service, and especially young Christians who aspire to that high service on the foreign mission field, will do well to study Dr. Scudder's activities during these years of preparation. It is little wonder that one who had proven himself so faithful in the small opportunities in the local church should have been chosen of the Lord for a far greater service as a missionary.

The determination of this successful young physician to forsake his lucrative practice and his growing social position was not an easy one to make, but on June 8, 1819, he and his young wife with their two little children sailed on the long voyage to Calcutta.

The time on shipboard was not without striking events. The Scudders, with some other missionaries on

board, encouraged by a Christian captain spent much time in prayer for the members of the crew. Prayer for the crew led to personal work in bringing the Word of God to them, and the personal work was rewarded by the definite conversion of most of the crew! A revival of true religion broke out when the journey was about half completed, and many of the members of the crew arrived at Calcutta new creatures in Christ; not a few of the crew were known to have persevered in their faith to the end.

At Calcutta Dr. Scudder had some contact with William Carey and the Serampore missionaries, but determined to begin work in Ceylon rather than remain on the mainland. There Dr. Scudder had a most fruitful ministry, in which he used his medical skill as an adjunct to his evangelistic talents. On long journeys of itineration he gave out Testaments, Gospels and tracts, and especially almanacs which were in great demand. The almanacs were highly valued because they contained much useful information which was interspersed with the Word of God, and they were almost the only way by which the Brahmans could be reached for Christ. Dr. Scudder always kept his medical ministry subordinate to his chief purpose—that of being physician to souls.

Within a few years of his arrival in Ceylon a revival broke out among the inhabitants who had heard the gospel from Dr. Scudder, and in September, 1824, there were forty-one converts received, after careful examination, in one day. While he worked among the pagans, he did not neglect to bring the gospel to the Roman Catholics who were steeped in superstition and idolatry little distinguishable from the darkest heathenism. Dr. Scudder was successful in bringing many of these also to a knowledge of the Saviour.

Circumstances seemed to direct that he leave Ceylon, and he removed to Madras where he carried on his work. He continued the same method of itineration which he used in Ceylon, giving out tracts, almanacs, testaments and gospels by the thousands, but only to those who could read. On

a solitary journey across the whole lower peninsula of India, he was attacked by jungle fever which never entirely left him. His journey, and Mrs. Scudder's trip to see him for what she thought would be the last time on earth, provide drama seldom equaled in the history of missions.

Recurrent attacks of the fever compelled him to return home on furlough. While in this country he conducted a most unusual kind of itineration—he toured the eastern part of the country conducting meetings for children and young people! When we consider that the churches of a century ago gave little attention to the needs of the rising generation, this is surely noteworthy. Children and young people turned out by the thousands to hear this remarkable man. His theme was the necessity of dedicating lives to full-time Christian service, and hundreds were thus awakened to the claims of missions upon their lives.

It is not surprising that Dr. Scudder showed an unusual interest in children and young people, for the Scudders had fourteen children of their own. Four died before reaching maturity, but of the eight sons and two daughters who remained, seven of the sons at one time or another labored as missionaries, and the two daughters, who married civil servants, also remained in India. The interest of both Dr. and Mrs. Scudder in the spiritual welfare of their children, whose education separated them from their parents in early youth, is shown in many letters which have been preserved, and illustrates well how these Christian parents fulfilled their covenant obligations to their children. God's faithfulness in keeping His covenant with them is demonstrated in the fact that all the Scudder children became active Christians.

The Scudders returned to India when Dr. Scudder's health was somewhat improved, and he continued his strenuous work. His diary for this period describes his typical busy Sabbath—attending to the sick, preaching in the chapel, preaching on the highways in the afternoon, and again to the natives in the evening. The sick thronged to him, and he was compelled to have regular hours to see them, lest his evangelistic work suffer.

The death of Mrs. Scudder in 1849 and, within a few days, the death of a

son who was studying for the ministry, were great blows to him, but in the midst of failing health he con-

tinued his work until he was called from his labor to higher service early in 1855.

## With Christ: In Life and in Death

A Meditation on Philippians 1:21-26

By the REV. BURTON L. GODDARD

**I** SHOULD like you to perform an experiment. The directions are simple. Take a balance. On one pan place Christian life, on the other, Christian death. Then watch which way the scales tip. Which will prove of the heaviest value? On the Christian life side you will want to include every benefit which life brings to the Christian. On the other side you will heap up all the things which death brings to him. It may seem but a waste of time, yet one of the busiest men who ever lived gave time and thought to this very experiment. Who was he? What did he find?

### Two Great Affirmations

The one who made the test was Paul. First he placed his life, a Christian life, upon the scales. How heavy it was! How great was its value! This was what Paul had to say of it, "For to me to live is Christ". Surely life could not have been dull for the apostle. For him, two things were inseparable—life and Christ. Thoughts of Christ, joy in Christ, service for Christ, affliction because of Christ, power through Christ, and communion with Christ made his life wonderful indeed.

Paul's life reflected the glory of the Christ who was its center, its inspiration, its motive power. Could the same be said of you? Many a Christian would never think of saying, "To me to live is Christ". Day after day goes by without a glance at God's Word or fellowship with Him in prayer. A good time is sought—away from God! Of such a Christian the Rev. Nathan Wood says, "He hasn't passed the halfway house. He has come partway up the mountain side, now feeling the frozen blast, now falling through the snow crust, but never getting above the timber line where one is alone with God". Did you know that if you have

stopped partway, if you pretend to be a Christian and are yet unable to say, "To me to live is Christ", that your life is somewhat of a sham? For when Christ comes in, your "life is hid with Christ in God", and you no longer live except as the life of Christ energizes and vitalizes your whole being.

As for Paul, his life was in Christ and therefore exceedingly precious. Could anything be preferred to such a life? We watch him as he goes on with the experiment. He places something on the opposite pan. We are amazed as we note what it is. It is death, Christian death! How very strange! Surely death cannot be preferable to life! But watch how the scales swing. Gradually the one side sinks and the other rises, and Paul tells us the result: "To die is gain". Death has weighed down the balance and proved itself to be even greater in value than life—life in which Christ was all in all.

We often think of death as an occasion for mourning. We are sad. It seems to be the end of things. Let us be rebuked by the testimony of Paul—"To die is gain". Paul spoke as a Christian. When the Christian dies, it is not the end of things but the beginning. He leaves this life to

dwell in the presence of Christ, his Saviour, in the mansions prepared for him. He leaves a world of sin and trouble and suffering and sorrow to inhabit a city where these miseries are unknown. Yes, Paul was right—"To die is gain".

### Wrestling with Indecision

The experiment, however, is not over. There is something Paul has forgotten. He has considered self, but has he thought of others? What would be most pleasing to him might not work out the best for others. Execution in a Roman prison would bring "gain" to him, but what about the infant church at Philippi? What about the weak Christians in the wicked city of Corinth? What of the loyal saints who were persecuted by the worshipers of Diana in Ephesus? Paul would carry the experiment farther. He would weigh his own desires over against the best welfare of the many Christians who looked to him for friendship, direction, instruction, comfort, correction and admonition.

Should death be considered a preferable course, when prolonged life would enable him to reap abundantly in the harvest fields? He holds the pans in either hand, struggling within himself for courage to accept the truth to be revealed. He speaks aloud: "I am in a strait betwixt two, having a desire to depart, and to be with Christ". Now he lets go. The pans swing free. The scales tip. This time life—not death—weighs the heavier.

### Confident Assurance

Paul's mind is now at rest. It is as though he has breathed with Christ, "Not my will, but thine be done". He is now confident that the Master would have him continue his toil in the vineyard, that it is not yet time for him to lay down his tools and to enter into his rest. His soul stirs with the conviction that God wills for him to live—not unto himself—but for the lost, the discouraged, the unformed, the weak.

Indecision had ruled; now assurance takes its place, and Paul declares, "Having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith".

I wonder how many of us look on life and death as did Paul. How many of us find in the Christian life the fullness of joy which comes from

### Assembly Number

**T**HE next issue of the Guardian will contain a full account of the proceedings of the Ninth General Assembly of The Orthodox Presbyterian Church. If your subscription has expired, be sure to renew it NOW.

constant fellowship with our Saviour? How many of us have a real desire to depart and be with Christ in glory and can say that to do so would be "far better" than the best of life here? How many of us would yield ourselves unto life or death, whichever might prove of greater blessing in the kingdom program?

One thing is clear. There is only one real advantage, one good excuse for the Christian to cling to life. That is that he may work for Christ and that Christian fruit may appear where he labors. On this basis are you justified in holding on to life? Think it over carefully. Be honest with your-

self and with God. You know the answer; so also does God.

Pray that you may be like Paul, that your evaluation of life and death may be the same as his, and that every day of life here upon earth may be lived not for self but for God and His glory through that which you do in His service. Then you can say with Paul, "For to me to live is Christ, and to die is gain". Then, too, you can have the confident assurance that the issues of life and death are in God's hand and that He will take you to that better land, the heavenly home, only when your work for Him here upon earth is complete.

## Immanuel Presbyterian Church

### A Brief Historical Sketch of a Recent Addition to THE ORTHODOX PRESBYTERIAN CHURCH

**U**NDER the leadership of the pastor, the Rev. William T. Strong, the congregation of the old West Collingswood Presbyterian Church withdrew from the Presbyterian Church in the U.S.A. on June 29, 1936. A few months later, on October 18th, the congregation voted to abandon the church building and

manse to the old denomination, and, adopting the name "Immanuel Presbyterian Church", began holding Sunday services in the local movie house. With a few exceptions, the members and officers constituting the spiritual backbone of the old organization became charter members of the new church, making a total of

one hundred and sixty-five in all.

Through the efforts of an energetic building committee and the faithful and sacrificial giving of the entire membership, the Lord made possible the erection of the present building on a centrally-located corner property, and with great rejoicing the congregation moved in on Sunday, June 12, 1938. The pastor at that time described the edifice as "the house that God, and faith, and prayer, and consecration built". Not a little of the work on the building was done by the men of the church: the laying of the auditorium hardwood floor, the installation of the electrical wiring and fixtures, and the installation of the heating system.

Since the dedication of the building, a number of fine improvements have been made, notably the installation of an Everett Orgatron and the carpeting of the auditorium floor. At the present time, the church building, which with its equipment represents a total investment of approximately \$16,000, has an indebtedness of only \$600, which should be completely liquidated within a few months. In October, 1940, the congregation purchased a fine manse, located just a block from the church building.

On May 6, 1942, at a special congregational meeting, the congregation voted to unite with The Orthodox Presbyterian Church, and was received by the Presbytery of New Jersey on May 13th. On the following Sunday morning, the Rev. Leslie A. Dunn, moderator of the presbytery, formally welcomed the congregation into the fellowship of the denomination.

At the present time, Immanuel Presbyterian Church numbers two hundred and seventy communicant members and fifty covenant children. There is a Bible school of about two hundred.

From this congregation, which is exceedingly blessed in having a splendid band of consecrated young people, has come a minister of our denomination, the Rev. Peter Pascoe of Rochester, N. Y. Another member, Mr. John W. Betzold, is at Westminster Seminary, preparing for the ministry. Eighteen young men from the church and Bible school family are serving with the armed forces, thirteen of whom are members of the church.



Immanuel Presbyterian Church, West Collingswood, N. J.

## Liberty and an Enemy Nation.

(Concluded from Page 162)

Nay, I can conceive of a situation when a nation would be justified in self-defense in attacking even a religion which has overstepped its rightful bounds in the realm of the spirit, and which seeks to impose by force of arms its own religious beliefs on other nations. Suppose, for example, a nation of cannibals believed that as a matter of religious principle it was necessary for their souls' salvation to eat the hearts of other peoples. Suppose, then, as a result of that religious belief, they sought to put it into practice by attacking a neighbor nation. Would not the nation so attacked be justified, if it was in its power to do so, in going to the extent of preventing such a people from practicing their religion?

The principle of religious liberty must always be understood to involve liberty of conscience and worship only to the extent of not interfering with the rights of others. When a religion exceeds its rightful bounds and interferes with the rights of others, then it becomes the right and duty of the nation to resist its encroachments and attacks. That is our present difficulty in dealing with the followers of National Shinto. We oppose National Shinto because it has gone beyond its rights and liberties as a religion, and has become identified with the Japanese government. The Japanese government has then attacked America and seeks to dominate the world. Because that is its program we must oppose and defeat the Japanese government. As long as the present form of government exists, the same program of world domination will be in the minds of the National Shintoists. Therefore, to protect America in the future from similar attacks, when victory comes we should insist that the imperial form of government must be abandoned, just as we should insist that the Nazi form of government should be abandoned in Germany. I do not believe we should make Japan a colony, but I do believe that it should be subject to international policing to prevent it from embarking on a future career of conquest. The denial of a navy and army, plus the establishment of a form of government divorced from the doctrine of

the deity of the emperor, should effectively prevent future trouble. Had they kept out of our affairs and the affairs of other nations, we would have no right to interfere, but since they have interfered with us, we have a right and a duty to do what is necessary to prevent them from doing it again. I still believe that the most effective way of doing that is to insist that there shall be a new form of government, and to insist that we will not make peace until such a new form of government is established. When that occurs, then an educational system divorced from National Shinto can be instituted in Japan, Christianity (and for that matter all other religions) can have full liberty of propagation, and there will be good grounds for thinking that the next generation in Japan will abandon its program of world domination; the basis for such a program would be lacking with the abandonment of the imperial form of government.

It is difficult for Americans to realize the grip that National Shinto has over the life of the Japanese people at present. Not only is there no freedom to propagate Christianity, which demands exclusive divine worship of the Christian triune God, but also the identification of National Shinto with the imperial form of government places the educational system, with all its teachers and textbooks, firmly in the hands of the National Shintoists. There is no freedom in the choice of textbooks even in private schools. All the textbooks are permeated with teachings of the deity of the emperor, the divine descent of the Japanese people, their difference in kind from the people of other nations, and the divine destiny of Japan to dominate the world. Unless the educational system of Japan is divorced from National Shinto, future generations will receive the same training. The fact that National Shinto and the imperial form of government are identical makes it necessary for us to insist upon the abandonment of the imperial form of government, and the divorcing of Shinto from any control over the governmental system in Japan. Only so can we make our own national future secure from future attack by Japan, and only so can we bring real freedom of religion and government to the Japanese people. Our right so to interfere rests upon our own right of self-defense.

## "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 Expansion

THE desire for expansion on the part of the members of The Orthodox Presbyterian Church is a healthy sign. It manifests a longing to see souls brought into the kingdom of God. It indicates a desire to attack the forces of evil. It definitely proves that we are not smug and complacent. In fact, we are filled with dissatisfaction at our lack of progress. A glance at our statistical record for the year ending March 31, 1942, is enough to make us ask ourselves some serious questions. Undoubtedly we have done so and received many and diverse answers, all of which probably contain an element of truth. Everyone in the church wants to expand the influence of its testimony to the gospel of Christ. Expansion is in the air.

This is healthy and promising, but also perilous. I do not refer to the fact that such a desire might possibly produce a growth that is unstable, but that it might lead to a scattering of our resources on so many undeveloped fields that the church could not carry the load.

Some might say that this shows an utter lack of faith. Perhaps so, but I cannot look at it simply as a question of faith. I do not think that it is wise or right to expect that expansion beyond our resources, insofar as we can measure those resources, will produce the blessed results for which our hearts yearn.

I am of the opinion that the majority of our present churches must show greater missionary zeal in giving, and in seeking to win lost souls in their own communities, before we shall see a healthy expansion program.

Individuals pray for a revival so that they may see the glory of the Lord in the land of the living, but very often they do not see that a revival must begin in their own hearts. Likewise, the majority of our churches appear to be praying earnestly for a revival, but do not seem to see that such a revival must begin at home.

The necessary basis for the kind of expansion our souls desire is an expansion on the part of the majority of our churches.



# The Presbyterian Guardian

## EDITORIAL

### The Westminster Confession Under Glass

**A**CCORDING to the General Assembly number of *The Presbyterian*, the 154th Assembly of the Presbyterian Church in the U.S.A., meeting at Milwaukee from May 21st to 28th, will be asked to approve plans for the celebration next year of the 300th anniversary of the meeting of the Westminster Assembly of Divines. A rather elaborate program is contemplated. Museum pieces to be displayed at Milwaukee will include very early copies of the Confession, Catechisms, Form of Government, the Parliamentary Acts in connection with the Assembly, and a copy of the Greek Testament actually carried by the members to and from the sittings.

We suppose we should rejoice over the fact that there is reasonable certainty that the Presbyterian Church in the U.S.A. will dust off its Confession of Faith at least once every hundred years. The fact that, for the ninety-nine intervening years, it will be shoved far back into the archives of oblivion should, we suppose, be overlooked by a properly tolerant soul in view of the festive holiday that can be counted upon once a century.

Somehow we find this attitude hard to achieve. We are, in fact, shocked and grieved over the proposed celebration. What has brought our usually sunny disposition to this sad frame of mind is something which has probably escaped the notice of the ecclesiastical bigwigs who have planned the carnival. It is just this: The Presbyterian Church in the U.S.A. has now forsaken the gospel declared by the Westminster Divines, and has espoused another gospel—the social gospel of Christ-dishonoring Modernism. And, for more than a decade and a half, the Presbyterian Church in the U.S.A. has driven the armored tanks of its corporate and individual unbelief over the citadels of truth that the

Westminster Confession of Faith so gloriously proclaims.

True, the Confession and the Catechisms are still officially the doctrinal standards of the denomination, subordinate only to the Word of God, but practically they have come to be regarded in the church in much the same way that the Thirty Nine Articles are regarded in the Episcopal Church—merely a nice historic landmark, which it is pleasant to look back upon in order to see what wonderful progress has been made since those kindergarten days.

Every candidate for licensure and ordination in the Presbyterian Church in the U.S.A. has been, and still is, required to give an affirmative answer to four constitutional questions. The second of these is this: "Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?" Every man who is now a minister of that denomination has given an affirmative answer to this clear-cut question. That includes the twelve hundred and eighty-three signers of the Auburn Affirmation as well as the vast number of Modernists whose names do not appear on that list but who preach the same paganizing doctrine that the Affirmation upholds. As you read these words, this year's graduates of theological seminaries of the Presbyterian Church in the U.S.A. will be standing before presbyteries and saying "Yes" to this very same question—some few of them sincerely, but the vast majority with their tongues pushed hard against their cheeks and the fingers of both hands crossed. From now on, most of those graduates will retire the Confession to that particular place in the attic of the manse reserved for the daguerreotype of Aunt Agatha and the dress form for grandma's bustles.

It would not be difficult to compile a lengthy list of quotations from the present leaders of the Presbyterian Church in the U.S.A. which flatly contradict the system of Christian truth which the Westminster Confession expresses. From time to time *THE PRESBYTERIAN GUARDIAN* has dealt at length with the modern denials made so eloquently and so piously by men such as Henry Sloane Coffin, William Lindsay Young, George A. Buttrick and a score of others. These men have denied, not

non-essentials, but such fundamental truths of the Christian gospel as the inspiration of Scripture, the virgin birth of Christ, His substitutionary death to satisfy divine justice, His resurrection, and His miracles. The May, 1942, issue of *The Presbyterian Tribune*, for example, contains the following poison from the laboratories of Auburn Affirmationist William Pierson Merrill, one of the most respected and honored ministers of the church:

In the half century during which I have been a minister, I have seen church bodies distracted, divided, held apart, holding trials for heresy, over tenets Jesus never even mentioned. Three such matters have been outstanding—the Virgin Birth of our Lord, the Inerrancy of the Scriptures, and the Historic Episcopate. Jesus never said a syllable about any one of them, or gave a hint that they were in his mind. That does not mean that they are of no importance. It does mean that they are not essential. . . . Give us conclusive proof that Jesus cared at all deeply about any or all of these, and the matter may be considered settled for every Christian. But in the absence of conclusive evidence that he cared at all about any of them, how dare we hold them essential to the faith or order of his church? Is he the Head of the Church or not?

Shocking as this and the host of other possible quotations may be, however, they represent only the statements of individual members of the denomination. Most of those individual members have received the stamp of official approval by elevation to positions of high authority in the church, and any schoolboy would assume that their views are, in practice, the views of the machine in control of the church. But there is a far more important denial of the Westminster Confession in the recent annals of the history of the denomination—a denial so blatant and so traitorous as to force true Christians to withdraw from any further association with the church.

The Westminster Confession of Faith, chapter XX, section II, says: "God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or beside it, in matters of faith or worship. . . ." But the Syracuse General Assembly of the Presbyterian Church in the U.S.A., turning its official back upon the central doc-

trine of Reformed theology—the sovereignty of God—elevated its own precepts and commands above those of the Word of God and demanded implicit and unquestioning cooperation from its members in a program of Christ-denying unbelief. In one fateful stroke, the denomination had

officially repudiated the truth and glory of that great system of doctrine founded upon the revealed Word of God and formulated in the immortal words of the Westminster creedal declarations.

Thus the unbelief of a host of its individual ministers was echoed in the

voice of the highest court of the church. In the light of these facts, by what fantastic reasoning or distorted logic can the Presbyterian Church in the U.S.A. claim any right to a serious celebration of the tercentenary of the Westminster Assembly?

—T. R. B.

## Peter on the Second Coming of the Lord

Amillennialism in the New Testament: Part XI

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

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

IN the third chapter of the Second Epistle of Peter is found the last extended section dealing with the return of Christ which is to be treated in these articles before attention is directed to the Book of Revelation. I quote the passage in full:

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look

for such things, be diligent that ye may be found of him in peace, without spot and blameless.

Mention was made in an earlier article of one premillennialist's attempt to brush aside damaging implications for the premillennial theory that have been seen in II Peter 3. In that article I quoted Dr. Charles Feinberg, a dispensational premillennialist, as follows:

It is objected further [to premillennialism] that a great conflagration takes place at the coming of Christ, according to the prophecy of Peter. The apostle speaks in his Second Epistle of the burning of the heavens and the earth and their displacement by the new heavens and new earth wherein dwelleth righteousness. It is impossible, so goes the objection, for all this to happen before the alleged millennium. Premillennialists do not place this before the millennium, but after it.

In this quotation we have one of the rare instances of notice taken of II Peter 3 in the premillennial ranks. And it is most unsatisfactory notice, I feel bound to say. Dr. Feinberg's assignment of this passage of Scripture to the end of the millennium is not the result of an exegesis of the prophecy; he offers none. It is an example of a technique too often found even in Bible-believing circles, namely, of accommodating the Scriptures to one's theory instead of developing the teaching on the basis of careful exegesis supplemented by a comparison of Scripture with Scripture.

We must thus refuse ready assent to Dr. Feinberg's casual assignment of II Peter 3 to the end of the millennium. We must instead ask the ques-

tion: what does the passage itself indicate as to its place in the eschatological outline?

Peter opens his discussion of coming events by saying that he would remind his friends of well-known truths. They are not to be dismayed if scoffers come and mock at the doctrine of the second advent. In the last days there will be those who in skeptical spirit will ask where is the promise of Christ's coming. To reassure Christians of the certainty of that coming Peter goes on to write the great eschatological passage that has been quoted. His subject in that passage is clearly, then, the second coming of Christ.

How can this really be doubted by anyone? The very word used in the question tauntingly asked by the mocking ones, in the question to which Peter is making reply, is "parousia" (coming). This is the prevailing technical term used in the New Testament, as we saw in an earlier article, to designate the second advent of Christ. We accordingly do not have here a passage dealing with events at the end of a millennial reign of Christ. Rather, we have here a closely unified treatment of the great coming event which will put to silence all those of mocking spirit who, on the basis of an ignorant or a badly mistaken "uniformitarianism", reason that the world will go on always as it has in the past.

That Peter is speaking of the second coming of Christ is further seen by his use of the same language which Jesus Himself used in speaking of His coming again. In Matthew 24 Jesus likens His return to the coming

of a thief in the night. Incidentally, Paul uses the same figure of speech in I Thessalonians 5. In all three instances the thought is that of the suddenness and unexpectedness of the coming of the day of Christ.

Peter shows in still another way that he is speaking of the second coming of Christ throughout the passage. He does this by both implying and then actually stating that the great event he is describing prophetically is one for which Christians themselves are earnestly to watch. He reminds them in the middle of the passage that the Lord is not slack concerning His promises: this is to suggest that the parousia, although it punishes scoffers, brings blessing to believers. Farther on he reminds them that the approach of the great day calls upon believers to follow after holiness: thus may they without fear look for and haste unto the coming of the day of God. This makes it plain indeed that the event being discussed by Peter holds great things in store for those who are trusting in Christ. The blessing they await at the coming of the Lord is escape from a world doomed to fire and admittance into a world in whose new heavens and new earth only righteousness dwells.

The unity of the passage makes it plain that in Peter's view of eschatology "parousia", "the day of judgment", "the day of the Lord", and "the day of God", all refer to the great consummating event which brings to a close the present order of things and ushers in the new and eternal order. These terms have the very same significance in the other writers of the New Testament also, as we have already seen in these studies. The great event referred to (of which these terms used by Peter present various aspects) is the second coming of Christ. It must be concluded that Dr. Feinberg is not justified in assigning II Peter 3 to the end of "the millennium". It is interesting to note that in seeking to do so he departs from C. I. Scofield, who quickly deals with the passage by giving it two paragraph headings: "The return of the Lord" and "The day of the Lord".

The concomitants of the parousia as Peter presents them must now be observed. It has already been shown that Peter speaks of the coming of Christ as an event to be hastened toward by believers. This is to suggest what is elsewhere explicitly taught

that the coming day brings the glorification of believers, so that they may be able to inherit the kingdom of God. The coming day will, on the other hand, be a dread day for scoffers and unbelievers generally. Peter brings this out with great force by citing the judgment that passed on all the world at the time of Noah. He says that a comparable disaster will be seen in the future. But instead of a flood of water, there will come a fiery holocaust. For the world has been stored with hidden fire, reserved unto the coming day of judgment when it shall break forth at God's command to consume the earth and the works that are therein. The heavens too, in that dread day of the Lord, shall pass away.

We thus find the following outline of events in Peter's teaching:

1. The parousia (or "the day of

judgment", or "the day of the Lord", or "the day of God") will come suddenly upon the earth.

2. The saints will then be blessed by the fulfilment of God's promises to them.

3. The ungodly will be judged and sent to perdition.

4. The earth and the heavens will be consumed by fire.

5. The day of the Lord's vengeance being over, a new heaven and a new earth will be formed where only righteousness shall find a place.

Let us now ask the question: where does premillennialism stand in the light of Peter's eschatology? The answer can only be that the premillennial view of the Lord's return is negated. The coming of the Lord brings both the judgment of the ungodly and the destruction of the world. The possibility of a millennium

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of blessing for the wicked who survive the end-time troubles is absolutely excluded.

I have heard of some interesting efforts to escape the above conclusion. Two persons urged me to consider the possibility that the thousand years referred to in verse 8 are the millennium. It hardly seemed necessary to point out that the purpose of verse 8 is to teach that God counts not time as man does; the Lord's seeming slackness is really only man's impatience. Others have urged that "day" in Scripture often means a longer period of time than twenty-four hours, that particularly the expression "day of the Lord" is to be taken as referring to the whole period ushered in by the apocalypse of the Lord and running to the last judgment, so that in II Peter 3 the day of the Lord may be understood to embrace the millennium without specifically referring to it. While it is true that "day" is an elastic term, it is not possible by dwelling upon this fact to save the concept of the millennium. For observe that one of the signs of the arrival of the day of the Lord, whose coming is as sudden and unexpected as that of a thief in the night, is the passing away of the heavens with a great noise and the burning up of the earth. If this were to occur at the end of "the millennium", as the premillennial scheme would require, it would have been out of place for Peter to mention it in the connection in which we find it. In my judgment, by no device of explanation can the premillennialist escape the devastating force of this passage.

It is worthwhile to call attention to the way in which Peter's prophecy of the end of the age dovetails with other Scriptures that also speak of the making new of all things. Outstanding among these is Romans 8:21-23, which reads:

Because the creature [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Here the same ideas appear in association as were found together in II Peter 3. Christians, though saved

from their sins, await full redemption, which is accomplished in the redemption of the body. All agree that this occurs at the coming of the Lord. The creation, now groaning under the curse pronounced by God in Eden, also awaits a deliverance, one that corresponds to that of redeemed humanity: "into the glorious liberty of the children of God". Dr. J. Oliver Buswell would refer this purging of the earth to the millennium, but reflection should reveal the impossibility of such a conception. The glorious liberty of the children of God is a state of sinlessness, a state indeed in which it is impossible to sin. If the condition of creation is to parallel that of the sons of the resurrection, it will hardly be so in "the millennium", the premillennialists themselves being witnesses; for, according to their theory, in "the millennium" the world will still be full of sin, though held in check by Christ ruling in person. If one sin brought ruin to the original creation, what would be the effect upon the purged earth of the innumerable sins of the unregenerate hosts who are supposed to dwell on the earth during the millennium? We are required to see that Paul in Romans 8 is speaking of the great change described in II Peter 3. Out of the fiery bath, out of that coming great conflagration, will emerge new heavens and a new earth fashioned as the fit abode of the glorified saints. The coming of the Lord will mean complete deliverance from sin and its effects both for Christ's saints and for the world.

There is a suggestion of the same idea in Acts 3:20, 21: "And he shall send Jesus, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began". Here it is taught that Christ will remain in heaven until the times of restitution of all things. "Restitution" appears here in the Greek form (transliterated *apokatastaseos*), concerning which Vincent says, "As a technical medical term, it denotes complete restoration of health; the restoring to its place of a dislocated joint, etc." The idea is seen to be the very same as that of II Peter 3 and Romans 8. When Jesus comes again, He will make new the world itself. Complete soundness will be given to a creation bitterly cursed

because of man its master's sin. The Saviour effects no partial cure at His advent but a full one. Thus the Acts passage also teaches that the returning Lord will do a thorough work; in the restored earth neither sin nor its physical effects will have a place.

The survey of the plain, didactic teaching of the New Testament on the subject of the second coming of Christ has now been completed. It has of course been found to be a self-consistent teaching, as should be expected in a book that is inspired of God. The effect of the examination of the extended advent passages should have been cumulative. More and more clearly has it appeared, I trust, that nowhere in the Gospels, the Acts, or the Epistles is it taught that the return of Christ will usher in a provisional kingdom on this earth in which sinners will share with resurrected saints the blessings of a personal rule of the Lord Jesus Christ. More and more clearly has it appeared that Jesus and His apostles positively exclude the premillennial conception by making it inescapably plain that the second coming spells the complete doom of the wicked. More and more clearly has it appeared that the coming of Christ ushers in the eternal state, where sin is but a memory. In the course of the exegetical argument, the main thrust of which has manifestly been opposition to premillennialism, it has also appeared that the common postmillennial conception of a converted world is not taught in Scripture. Thus it has been that the amillennial view has come to be seen to be the only view of the Lord's coming that satisfies the eschatological teaching of the didactic sections of the New Testament. The Lord returns to a world that is still hostile to His gospel and His rule over it; He resurrects the bodies of departed saints and translates them and His living saints to be with Him; He consumes Antichrist and his rebel followers in a fiery overthrow that engulfs also the world; He sets up the throne of His judgment and summons before it both men and angels, that justified men may be publicly acquitted and acclaimed to be His own, that wicked men and rebel angels may be shown justly destined to everlasting perdition; He establishes new heavens and a new earth to be the abode of righteousness forever. Thus is to be

summarized the New Testament's doctrine of the return of the Lord Jesus Christ. How it should move believers to follow a holy manner of life and godliness! How thoroughly it should alarm unbelievers and how

effectively it should cause them to hasten to place their trust in Jesus Christ as Lord and Saviour, or—as Psalm 2 puts it, to “kiss the Son” lest He come upon them in anger and they perish from the way!

## The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

Pastor of Grace Orthodox Presbyterian Church, Los Angeles

### Summing All Things Up in Christ

**U**NTO a dispensation of the fullness of the times, to sum up all things in Christ, the things in the heavens and the things upon the earth” (1:10). The expression, “fullness of the times”, means “the completion of the period of time in question”, that is, when the full allotted period is completed. The word translated “dispensation” is a most interesting word. The English word “economy” is a transliteration of the Greek word here used, which literally means “the law of the house”, and is used in two senses: either the law which the owner has concerning the household, or the rule according to which the steward carries out the wishes of the owner. Since the context clearly indicates that this concerns God's own purpose, the meaning seems to be “the arrangement of affairs at the end of God's allotted period of time”. Taken, then, in connection with the preceding verse, the meaning is that God has made known to us the hidden plan which He has purposed in His own mind regarding the arrangement of affairs at the end of the period of time culminating in the coming of Christ. “God has a great family, and He now wishes to make known the law of His house; His eternal purpose had respect to this economy” (Graham). “To sum up all things in Christ”. “The purpose of God, which He has been pleased to reveal, and which was hidden for ages, is His intention to reunite all things as one harmonious whole under Jesus Christ” (Hodge). What a comprehensive view of things is here expressed! Sin has disunited them, God is going to unite them again in Christ! Discord will give way to harmony, enmity to love, and chaos to order. The word “sum up” has as its root the word for “head”,

and possibly Paul is hinting at the headship of Christ over the church which he teaches later on in the epistle.

But what are the “all things” which are to be united again in Christ? At first thought it might seem that there is no limit to the words, and that they include the animate and inanimate universe, for the verse goes on to speak of the things in heaven and on earth. This might refer to the sovereignty of Christ over the universe, mentioned in the last words of Christ before His ascension: “All authority [or power] has been given unto me in heaven and on earth” (Matt. 28:18). The only difficulty with this view, which is Scriptural and true, is that the context has in mind the redemption of the elect people of God through Christ, while the union of “all things” is with Christ Himself, and includes more than the mere idea of sovereignty. If the rest of the Bible taught that all fallen men and angels are redeemed, the “all things” might be taken in a universal sense, but since it does not so teach, and since the context deals only with the redeemed people of God, the weight of the evidence would seem to limit the phrase here to the elect, whether Jews or Gentiles, and whether in heaven or on earth. Though one is forced by the logic of the chapter to accept this view that Paul is speaking only of the elect in this place, there remains the stubborn fact that the “all things” is a neuter word, and usually has reference to inanimate objects. But certainly we cannot think of inanimate objects being united to Christ, nor can we limit the word only to inanimate objects, so that if people are to be included, the weight of the context naturally limits the thought only to the redeemed. Such a usage is found in Colossians 1:20:

“to reconcile all things unto himself; by him, whether things in earth or things in heaven”, where the thought certainly includes the redeemed, and probably must refer exclusively to the redeemed. That is probably the meaning in the verse we are discussing.

The verse then teaches the most important truth that God's eternal purpose has been to unite all His chosen people of all races in Christ, and to restore fallen humanity to the place from which it fell, yea, far above the place from which it fell, for it is to be united with the head, Christ Himself! This truth has most important implications. It implies nothing less than the universality of the church, not only since Pentecost, but before Pentecost. It implies the truth that God makes no separation between a chosen earthly people and a chosen heavenly people. It implies that both Jews and Gentiles who are saved, or who will be saved in the future, have been saved and will be saved only through Christ, and that they will never be separated at any time in the future. It implies that whatever the status of redeemed Jews and Gentiles may be after Christ comes in the clouds, or after the judgment of the sheep and the goats (Matt. 25), they will all be united in Christ and share alike in all the blessings of redemption, whether in mortal bodies or in spiritual bodies. No race, no denomination, no class of society, and no color of the skin can keep people out of this union with Christ about which Paul is speaking. What a wonderful thought that is! Today we see Christendom divided into a multitude of sects and denominations. Race and color prejudice keep people apart even in the church. But those who are truly redeemed by the blood of Christ are truly one in Christ and will always be one in the future.

### The Blessings of Inheritance (1:11-12)

“In him, I say, in whom also we have obtained an inheritance, being predestined according to the purpose of him who worketh all things after the counsel of his will” (verse 11). The phrase “in him” really belongs with verse 11, for Paul goes on to talk at once of the glorious inheritance of the saints. There is apparently a studied contrast between the “we” of this verse, and the “ye” of verse 13. The contrast here is between the

Jewish Christians who first believed and the Gentile Christians who made up the majority of the Ephesian church. Paul and the other Jews who "first believed" (verse 12) were the first to be chosen to receive an inheritance in Christ, while the Gentiles afterward received the same blessings. The translation, "have obtained an inheritance", is to be preferred over the translation of the Revised Version, "were made a heritage", for the thought is centered on what Christians receive in Christ, not on the fact that God regards them as His heritage or inheritance, though the people of God in the Old Testament are referred to as the heritage of God. "As the Israelites of old obtained an inheritance in the promised land, so those in Christ become partakers of that heavenly inheritance which He has secured for them" (Hodge). In Colossians 1:12 the same thought is expressed, "Hath made us partakers of the inheritance of the saints in light". The "also" modifies the verb, not the pronoun "we". The thought is not that we as well as others have obtained the inheritance, but that in addition to other blessings we have also received an inheritance in heaven.

But why speak of having already obtained an inheritance if it is really in the future? Well, the essential joy about an inheritance is not always the actual possession of it, but the pleasure of hoping for it. Our very beings thrill with the thought of what is laid up in store for us in the future as children of God. We are joint-heirs with Christ the head, and as I Peter 1:4 states, are heirs "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you". It is the hope of that glorious inheritance in the future that many times enables us to go through a very hell on earth with a triumphant, undiscouraged faith and hope, when endurance seems almost impossible.

A dear Korean friend who was being tortured almost beyond endurance by the Japanese police, told me afterward that the only thing that enabled him to hold out against the attempts to make him say he would go to shrines dedicated to the alleged sun goddess and bow, was the thought that betrayal of Christ might mean the loss of his heavenly inheritance. He determined that with God's help he would bear the pain rather than lose or run the risk of losing that.

While there was no justification for his fear, the hope of the future inheritance of God's people is one of the most sustaining things imaginable for Christians in times of sorrow or on beds of pain. All we have to do in times of discouragement is to let our imaginations dwell on the thought that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9). Poverty, desertion by friends, business failures, sickness, pain or sorrow cannot touch the Christian whose heart is fixed on Christ and the heavenly inheritance that is laid up in store for him in heaven. This inheritance is so sure and so certain that the apostle can regard it as a present possession, for he knows that God will not repent and will not go back on His promises to His people. God's promise is just as good as cash in hand.

The certainty of that inheritance is in the fact that Paul knows that he is "predestinated according to the purpose of him who worketh all things after the counsel of his will". The absolute, unconditioned choice of a sovereign God makes the inheritance

absolutely sure. Nothing could express the apostle's teaching that God has "foreordained whatsoever comes to pass" more plainly than the words of this verse. Unconditional election to salvation is a wonderful thought, but this verse teaches us that God does all things according to the counsel of His own sovereign will. We may not like this thought, and may seek to escape its significance, but it is a definite teaching of the Word of God and we must bow before it. It is impossible to place a limit on the "all things" of this verse, for the context makes it plain that it is an absolute universal. Human free will and even the permission of sin itself must be included in this phrase, "all things". Hard doctrine, you say? Yes, but who would respect a God who did not have the power to do whatever He had planned? It is really a question of whether we have an omnipotent God or not. If, as the Bible teaches us, our God is all-powerful, then it inexorably follows that He carries out His own plan in all events that occur in the universe. Nothing can surprise Him and nothing can defeat His plan, for that plan embraces even the puny affairs of man.

## Today in the Religious World

By THOMAS R. BIRCH

### "Conservative" Moderator

THE 154th General Assembly of the Presbyterian Church in the U.S.A., meeting at Milwaukee on May 21st, has shown us the folly of ever trying to predict what that denomination will do next. "Never a dull moment" seems to be the motto of the nearly nine hundred commissioners. A few years ago the moderator was Sam Higginbottom, relatively innocuous farmer-missionary to India; then a long jump gave the blue ribbon to Auburn Affirmationist William Lindsay Young; last year the Affirmationists were nosed out by one who was not a member of their exclusive club but who was nevertheless definitely "one of the boys"—Herbert Booth Smith; and this year, just to show how all-inclusive is their vaunted tolerance, two Modernists were defeated by a reputed "conservative"—Dr. Stuart Nye Hutchison of Pittsburgh.

Dr. Hutchison, contributing editor of *The Presbyterian*, is also a director of Princeton Theological Seminary and a member of the Board of Pensions of his denomination. He polled 464 of the 841 votes cast in the third ballot, defeating Dr. Joseph M. Broady of Birmingham and Auburn Affirmationist Asa J. Ferry of Wichita. Dr. Hutchison is probably as conservative as one can be and still remain in the Presbyterian Church in the U.S.A., but we hope no one will be so brash as to consider that this represents a swing back to evangelicalism.

### The Grimness-of-War Department

We have learned to take sugar and gasoline rationing in our stride, and we don't really resent the inroads on our income occasioned by the war. But there is a point beyond which we will not be pushed. As an example of the sort of thing that makes us cry

out in our sleep, we give you the following "prayer" to St. Francis de Sales, patron saint of newspapermen, composed by a Church of England clergyman and dedicated to the "harrowed tribe" of journalists:

Dear patron saint of a harrowed tribe, grant us thy protection. Bestow on us a little more of thy critical spirit and a little less on our readers. Confer on our subscribers the grace of condescension in overlooking our faults, the grace of light in acknowledging our merits, and the grace of promptitude in meeting our bills. Make them less partial to compliments, more callous to rebukes, less critical of misprints.

Give us beautiful thoughts, brave thoughts, so that we may have the courage to write as we think, and our readers the docility to think as we write.

That, Mr. Clergyman, is how we got harrowed.

#### MacArthur's Cable

A short time ago, while General Douglas MacArthur was still in the Philippines, the Right Rev. James E. Freeman, Bishop of Washington (Episcopal), sent this cable to him: "In Washington Cathedral today, gave thanks for your heroic service and prayed for God's protection of you and your men". General MacArthur's reply was, we think, extremely fine: "Appreciate deeply your prayers for our protection. God's will cannot fail to be the determining factor in this as in all other human endeavor".

#### Quisling Not Quibbling

A pastoral church, independent of the state, has been formed in Norway following the resignation of eleven hundred clergymen from the state church. Only sixty pastors are now left in Norway who support the Quisling régime. The Quisling government has served notice on the resigned pastors that they have forfeited their churches and manses, as well as their salaries. Meanwhile the government is making plans for the creation of a "new Christianity", Nazi style.

A Stockholm newspaper quotes an address delivered by Sigmund Feiling, leader of the Quislingite Church Department, in which he states that Quisling desires to establish "a new Christianity which would take due account of the problem of race and living room".

The Stockholm newspaper further

reports that Quisling's book, entitled *Russia and Ourselves*, has been introduced as a kind of catechism for the new church and that it is already being used in religious services by Quisling-appointed pastors. One of the latter, it was stated, has been commissioned to work out the "ritual" of the proposed church.

(*Russia and Ourselves*, first published in 1931, is a violent attack against Russia and Communism. In it Quisling repeats Nazi propaganda slogans, such as that the Russian Revolution was brought about by "international Judaism". He also charges the Jews with being responsible for Christianity and putting it into practice. He advocates combining the Nordic idea of race and religion.)

As supreme head of the church of Norway, through his executive power as "presiding minister", Quisling has already appointed seven bishops to supersede those who resigned in protest against the Nazi régime. The new bishops, the Swedish daily adds, have declared themselves ready to cooperate with the government and have agreed that the church must "move with the times".

#### Loose Talk

A United Press dispatch on May 15th, concerning President Roosevelt's "vehement distaste for what he said was a great amount of 'loose talk' in Washington—including the Capitol—about the war", contained the following sentence: "My God, he replied, there is more loose talk in Washington than anywhere else". Since the quotation marks do not indicate a direct verbatim quotation of the President's words, we cannot be sure whether the profanity was actually employed by him or injected by an overzealous reporter in the mistaken belief that it added "color". But we don't like it! And there are a great many thousands of Christians all over the country who don't like it either! It does not increase our civilian morale, nor make us more aware of the national peril, nor increase our respect for the judgment of our officials. Nor is this an isolated case. Almost every edition of the daily newspaper publishes the profanity of some prominent public official. Perhaps our leaders hope thereby to impress us with the fact that they are "tough", that they mean business. If so, they have missed the mark. To us it is the

worst kind of "loose talk", whether it comes from the President of the United States or the janitor in the Congressional Library. We hope

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### Tokyo Invasion of Religion

A Japanese-dominated coalition of all religions in East Asia is being planned in Tokyo, according to radio announcements from the Japanese capital picked up in Washington and reported by Religious News Service. The announcements indicated that Christianity, Hinduism, Buddhism, Islamism and other faiths would be regimented under the centralized control of an official "Imperial Religious Federation".

The Japanese broadcast said: "In order that all religions and religious factions within the Greater East Asia co-prosperity sphere may unite as one and cooperate for the establishment of the co-prosperity sphere, the established Imperial Religious Federation held its first directors' meeting.

"At this meeting, three things were decided upon: to hold a religious cooperation conference for the establishment of Greater East Asia; to establish an office for a general survey of religions in Greater East Asia; and to form a league of East Asia religious correspondents.

"The conference is scheduled to be held for about five days during the latter part of September at Tokyo. Prominent representatives of religious organizations of Japan, Manchukuo, China, Mongolia, French Indo-China, Thailand, Burma, India, Ceylon, the Philippines, Malaya and the islands of the East Indies will be invited.

"With the coalition of Hinduism, Buddhism, Christianity, Islamism and all factions of religion within the co-prosperity sphere, discussions are to be held on religious plans for the establishment of the co-prosperity sphere which will follow the greater war achievements".

### Church Building Now Prohibited

Construction of new church buildings has been halted for the duration of the war, but certain exceptions may be made to meet cases of extreme need. Until recently, construction projects which did not require the use of critical materials were permitted. Now, however, virtually all construction materials, including nails and simple building hardware, are classed as scarce materials. With all non-essential civilian construction banned, priorities may be granted for

church construction under circumstances where it can be shown that a new church is a necessity. This does not, however, mean that the church building is merely to be a necessity from the point of view of the local congregation. It must be a community necessity. Priorities will be granted in communities where defense workers have swelled the normal populations to the point of seriously overcrowding existing church facilities. According to WPB, priorities would probably be granted for construction of a church in a locality where an entirely new town is being developed.

However, even in such cases it is probable that large and elaborate church edifices would not be permitted. It is likely that eligible churches will be required to limit their construction to wooden temporary buildings.

The new construction limitation order will permit essential repairs of churches where the cost of such repairs does not exceed \$500. Repairs will be limited to the most essential requirements, and modernization will not be considered as repairs.

At least one church of The Orthodox Presbyterian Church has already felt the pinch of the new restriction, and this digest of the present situation is given for the guidance of others who may be considering construction or extensive modernization of existing equipment. No doubt the present regulations will be altered from time to time, but it is unlikely that the restrictions will be relaxed.

### Vatican Representative

The National Catholic Welfare Conference has reported the disquieting news that President Roosevelt has given "broad indications of the possibility of permanent diplomatic relations between the Holy See and the United States". The news service sponsored by the Conference adds: "Asked the direct question at one of his regular press conferences if he expected to have a permanent representative at the Holy See, the President said he could not tell. He added that it is a question of transportation". President Roosevelt also said, according to the report, that the government of the United States had not communicated with the Vatican to express anxiety over the proposal to exchange representatives between the Holy See and Tokyo.