

The Presbyterian Guardian

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J. Gresham Machen
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A Praise and Prayer Calendar

For the Work of the Committee on Foreign Missions of
THE ORTHODOX PRESBYTERIAN CHURCH

in Harbin, Manchoukuo

BECAUSE we desire so much your prayer for this work, and know you are praying for us, we have prepared this little calendar that you may know better the particular needs of this field and also the causes for thanksgiving, and that we may be able to meet together in presenting these before the throne of grace.

While this calendar necessarily deals mostly with the work in Harbin, with which we are familiar, it was our purpose to include all the committee's work in the Far East, and we hope in the future to be able to do this more fully.

These are days of many obstacles, for the overcoming of which often our only recourse is prayer. May the Lord teach us all how to be more used of Him in this great work.

Sincerely your fellow-workers,
THE MEMBERS OF HARBIN STATION

General Information

STATION ROLL:

The Rev. and Mrs. Henry W. Coray, Edward Andrew, Donald Warner, Virginia

The Rev. and Mrs. Bruce F. Hunt, Lois Margaret, Bertha Lloyd, Katharine Condit, David Blair, Mary Allen

The Rev. Egbert W. Andrews

NATIVE WORKERS:

Chinese Evangelistic Helper—Mr. Han

Korean Evangelistic Helpers—Mr. Kim, Mr. Chai

Korean Bible Woman—Mrs. Pak

FIELD:

The city of Harbin, with a population of 480,000, located on the much-traveled Sungari river, and the great railroad center for North Manchuria, is a large field in itself, with no Presbyterian work except that being started by ourselves and the Independent Board missionaries; with only seven other ordained missionaries working among the Chinese and no others among the Koreans.

Believing the evangelization of country districts to be of prime importance, it has been the aim of the workers among the Chinese to witness in and, if possible, establish churches in the outlying communities within a radius of 100 miles.

Mr. Hunt's aim in the Korean work has been to preach the gospel and as far as possible establish churches in all the communities within the bounds of the Moukden Presbytery, which includes most of the northern provinces, and to visit twice a year all the groups that are holding meetings, and to hold a week of Bible study and special meetings in as many as possible.

First Day

For the Harbin church (Chinese), with three baptized members, three catechumens, about 16 inquirers and about six regular attendants who are baptized members of other churches, that they may be rooted and built up in Christ and established in the faith, and that more may be added.

For the adult Bible class that meets Sunday mornings, and especially for its leaders.

For the regular Friday evening prayer meeting.

Second Day

For the work among the women who attend our services, that Mrs. Ts'ao, a faithful "mother in Israel" who has helped much and is eager to help more, may be able to teach them the phonetic that they may be able to read the Bible for themselves.

Third Day

For the work among the more than 30 children with whom we have contact and for their Sunday school teachers, of whom, in answer to your prayers, the Lord has raised up two.

For the Wednesday afternoon meeting with the children in which the helper's wife is teaching them.

Fourth Day

For the new Chinese evangelistic helper, Mr. Han, who, shortly after coming here from Tenghsien, has been taken very ill with typhoid fever, that he may not be discouraged by the difficulties and dangers of the situation, and by the severe climate, and that he may be given boldness and strength and zeal to the winning of souls and the building up of the church in this field.

For his wife, who is also a trained worker, that she may be a help to her husband, and also used in the work among the women and children.

Fifth Day

For those Korean Christians in Harbin who, for conscientious reasons, have had to withdraw from the established Presbyterian church, and who are meeting in private homes in four or five sections of the city, making a total of about 50 adults and 20 children, that their faith may not fail, that they may be made willing to suffer all things if need be, and that they may be used to the winning of many new souls in their different localities.

Especially for the children who miss the companionship of the organized Sunday school, and who are under particular testing these days because of the rites they are required

to attend if they are to have any institutional education.

Sixth Day

For the new helper, Kim Cho Sa, who has just agreed to work among these groups, and whom they want to support, that he may stand absolutely without compromise, and be given strength and peace of heart to face the consequences to which his stand may lead; and that he may be greatly used in building up the faith of those with whom he works, and in bringing in new believers.

For Kim Moksa, who has also been called and who has just promised to come up next month. He has taken a strong stand in Korea, and should be a great strength and encouragement to the groups, and a great help in country Bible conferences and in training the leadership of the church.

Seventh Day

For the Korean Bible woman, Mrs. Pak, whom the Lord has raised up from among the groups here, who has taken a strong stand and is being greatly used to encourage and build up the groups in her work of house-to-house visitation.

Eighth Day

For the Chinese country work begun by Mr. Coray, south of the Sungari River, in the Eastern district; for Chou Chia, where Sunday and mid-week services were held for almost a year in a drug store of which two believers are two-thirds of the owners; for Niu Chia, adjacent to Chou Chia on the same railroad line, where there are a few inquirers; for Wu Chia, in which there are several be-

lievers and which, with Niu Chia, could be included in the same circuit with Chou Chia in securing an evangelist; for Chu Yuan Ch'ang, in which there is one Christian family, and for Hsin Li T'un, where there are one or two believers.

Ninth Day

For the work south of the Sungari in the western district, (also under Mr. Coray); for Hsiang Huang Ch'i Ssu T'un, where there are some church members and a building rented as a church under the Scottish Presbyterians, which they would like to turn over to us. The problem is that the church is already registered, and the congregation is used to the idea of being supported by foreign money, so that it would be very difficult to get it on a self-supporting basis; for Cheng Pai Ch'i Wi T'un, and T'ai P'ing Chuang, in both of which there are a few believers and which could both be included with Hsiang Huang Ch'i Ssu T'un under one evangelist.

Tenth Day

For the work north of the Sungari under Mr. Andrews; for Chao Yuan, a county seat, where there are quite a number of baptized Christians, many of whom are back-slidden and some of whom are living in grievous sin, but where they should be assembling regularly for worship; for San Chan, where four visits have been made, on the first of which one of the police force was converted, and where each subsequent visit has brought additional encouragement.

Eleventh Day

For Chao Tung, a former county seat, where there are one or two believers and several inquirers (there is a Seventh Day Adventist church here and many former evangelical members have gone into it for want of shepherding); for Ta T'ung, with about half a dozen inquirers (here there is a Seventh Day Adventist colporteur, at one time an evangelical Christian, who is very friendly and with whom Mr. Andrews has had some very earnest talks); for Wu Chan, a town visited a number of times by Mr. Coray, where the proprietor of a store and a number of others are Christians.

(Please Turn to Page 111)

TABLE OF CONTENTS

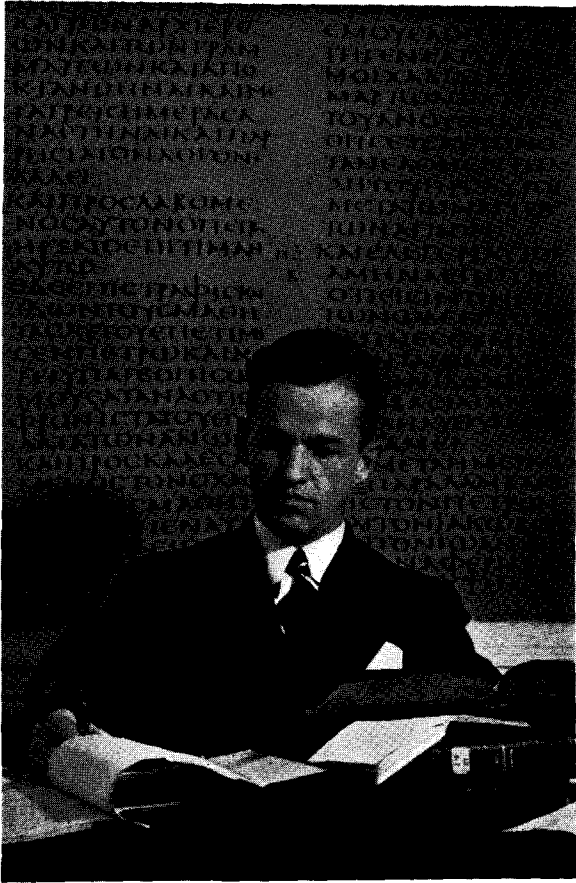
April 10, 1940

A Praise and Prayer Calendar	97
From the Students of Westminster Theological Seminary ..	99
Christ as Prophet, Priest and King J. Gresham Machen	104
Editorial	107
Putting Away	108
Burton L. Goddard	
Today's Youth in Tomorrow's World ...	109
Paul Woolley	

from the students of
**WESTMINSTER
 THEOLOGICAL
 SEMINARY . . .**

THE PRESBYTERIAN GUARDIAN takes pleasure in devoting these pages to the reprinting of a pamphlet issued by the Recruiting Committee of the student body of Westminster Seminary. It is our conviction that the students have here admirably set forth, in detailed and graphic form, the picture of Westminster Seminary's unique place in the field of theological training. It is our hope that readers will bring these pages to the attention of young men of their acquaintance who contemplate entering the gospel ministry and who are now considering the choice of a theological seminary. We hope, too, that Christians everywhere will recognize in Westminster Seminary an institution that merits their utmost in prayers and sacrificial gifts.

WESTMINSTER
 THEOLOGICAL
 SEMINARY



DR. NED B. STONEHOUSE, *New Testament*

CLUTCHING in vain for an absolute support, modern thought has been swept into the abyss of relativism, which claims that men cannot speak of truth and error, right and wrong. But in the midst of such conflicting speculations stands one citadel of authority—the Bible. Its authority is absolute because its words are God's, and it demands the controlling place in all thought.

At Westminster Seminary, where we are students, the Bible is taken seriously, and the conviction of the full truthfulness of the Bible nurtures the most careful scholarship. The following brief survey of the seminary curriculum illustrates how every department attempts to emphasize and expound that conviction.

EXEGESIS . . .

When God speaks, we must heed: His truth must be the norm for our thought and life. Through the Word as used by the Holy Spirit men are converted; through it Christians grow in faith and practice. It is not important, then, what we think or what our experience has been. If we are to please God the important thing is what He says.

Exegesis is the study of Scripture to discover its exact meaning. God has spoken to us in human grammar through human writers. Therefore properly to understand the statements of the Bible we must view them in the light of the situation in which they were written and examine the original language. In addition, since the Bible is one book, with God as its author, we must compare one passage with another to gain the full truth, and interpret the more obscure parts in the light of those which speak more clearly.

Current errors among those who wish to follow the Bible spring most often from this one mistake: failure to engage in exegesis. Westminster Seminary insists that students master the technique of determining what the Scriptures teach. Such it believes to be the most necessary equipment for a preacher of the gospel.

Work in exegesis is divided into the departments of Old Testament and New Testament; yet these, since they are one in essence, must always be understood in the light of each other.

Old Testament

The Old Testament department is in charge of Assistant Professor Edward Joseph Young, whose study in Palestine and Sinai has given him a first-hand knowledge of the language of the Bible lands. A year of study at the University of Leipzig has served to acquaint him with the recent trends of higher criticism.

During the first three semesters the student is given an intensive training in the Hebrew language. Today many people question the value of Hebrew, but at Westminster it is regarded as an invaluable aid in the interpretation of the Old Testament. Hebrew is extremely difficult to translate into modern language; so unless a minister knows it, he is handicapped by the inaccuracies and insufficiencies of English translations.

Robert Dick Wilson once said, "I have not shirked the difficult questions." The same may still be said of the department he once served. In this field as in no other, violent attacks have been made on the trustworthiness of the Bible and the Biblical idea of supernatural revelation. The problems brought to bear on the Old Testament by the critics are fairly studied, and the conviction of our professors is that the religion of the Old Testament is a God-given religion, and the Old Testament a God-given book.

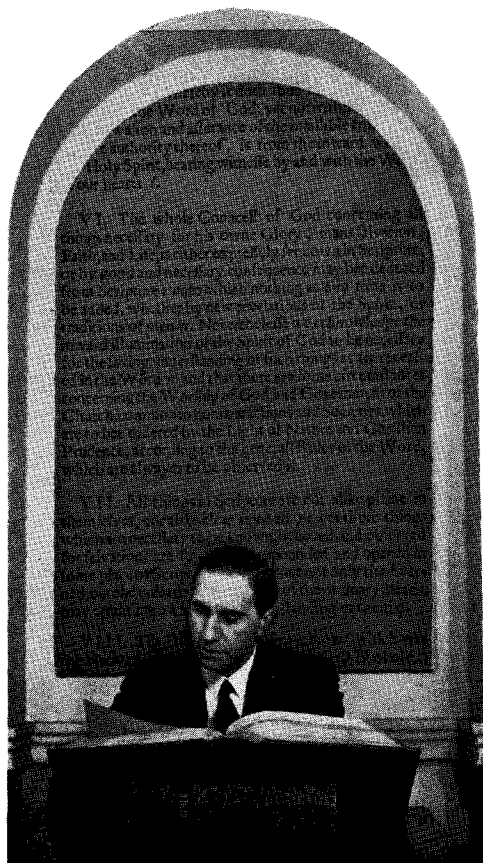
New Testament

Likewise in the New Testament Department, problems relating to the text, canon, and history are faced. It is maintained that the New Testament tells of the Person and work of our Lord Jesus Christ, the Son of God, who died and rose again to redeem a great multitude which no man can number. Historical criticism, rather than weakening the church's faith, has confirmed it. Liberal critics, interpreting history on naturalistic presuppositions, have made loud attacks on the Bible; but our faculty believes that when history is properly interpreted the Bible is upheld.

Dr. Ned B. Stonehouse is Professor of New Testament. His academic achievements at Princeton, Tübingen, and Amsterdam admirably qualify him for this task. He is assisted by the Rev. John Skilton, recently returned from a period of study at Cambridge and Basel, whose appointment is a strong addition to the faculty.



PROFESSOR E. JOSEPH YOUNG, *Old Testament*



PROFESSOR JOHN MURRAY, *Systematic Theology*

from exegesis SYSTEM...

The facts of the Bible gathered from exegesis necessarily arrange themselves in order by an inward law. As there is no diversity in God, there can be no diversity in His revelation. Systematic Theology brings each individual doctrine into proper relation with all the elements of divine truth and shows its significance in the whole counsel of God.

One who teaches this subject must be thoroughly grounded in the Scriptures and have insight into the heart of doctrinal issues. Professor John Murray is such a man. Standing in the line of succession to the Hodges and Warfield, he is of the firm conviction that the system of truth taught in the Bible is:

The Reformed Faith

Systematic Theology is divided into six compartments. Under the head of *Theology* proper come the perfections and work of the absolutely sovereign God. *Anthropology* concerns the origin and nature of man, his fall into sin against God, and the consequent state of depravity, death, and inability to do anything to save himself. *Christology* covers the Person of Christ and His covenant with the Father, according to which He has secured the redemption of His chosen people. *Soteriology* relates to the operations of the Holy Spirit in bringing salvation to the individual sinner, and the manner of the Christian life. *Ecclesiology* concerns the Church, both invisible, as the body of Christ, and visible, as the pillar and ground of the truth. Finally, *Eschatology* deals with the state of the soul after death, the personal return of our Lord from heaven, the resurrection, and the final judgment.

Historical

These truths have come into systematic formulation through long centuries of exegesis; of labor, discussion, debate; of staunch adherence to the Word of God against heresy and schism; of blood and of tears. For more than nineteen hundred years the Holy Spirit has been leading the church into the truth. There have been countless errors and costly sins, but in the great scope of history as controlled by God, the truth has been made increasingly plain. We find, moreover, that the greatest of theologians have adhered to the distinctive doctrines of sinful man's utter inability to save himself and of God's pure grace in redemption, which characterize the Reformed Faith. Augustine carried on the teachings of Paul by emphasizing these essential doctrines. Later, the Reformers—Luther, Calvin, Zwingli, and Knox—heralded the same body of truth. In the more recent times such men as Edwards, Whitefield, Spurgeon, the Hodges, Warfield, and Machen have continued in this line of orthodoxy.

Today we stand in this stream of history—we cannot ignore it—to defend the priceless heritage of truth which has been committed to us. To alter, dilute, or abandon this truth would be to admit that the gospel of the grace of God can be improved upon, or that a diluted gospel is sufficient to save sinners.



PROFESSOR PAUL WOOLLEY
Church History

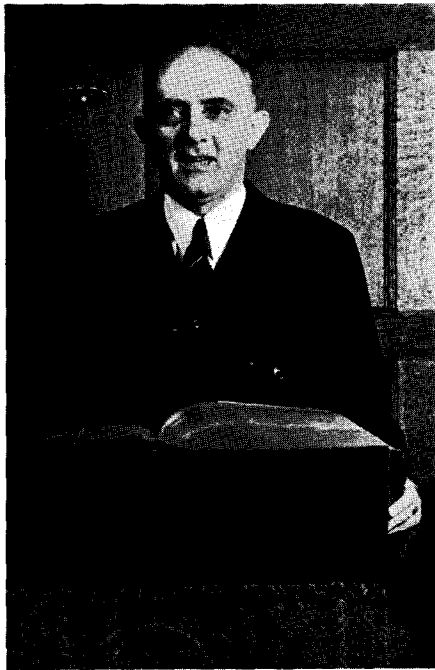
Defensible

Dr. Cornelius Van Til has made strong contributions in the field of apologetics, attracting recognition in this country and abroad. In his courses he does not merely seek to prove that the Christian position is better than the others, or that there is more probability of its being true. Neither does he endeavor simply to establish a place of respect for Christianity, but rather claims for it the place of absolute and exclusive truth. Consistently with the Bible, Dr. Van Til holds that all systems of unbelief are utterly false; for the unregenerate man is not only unable to see the truth, but even thinks that truth is foolishness.

In a world blinded and marred by sin, the unbeliever cannot really understand the meaning of any fact, because he does not know God. Without the searchlight of divine truth illuminating the facts of the universe and bringing them into their proper relation to the Creator, man cannot help but have an utterly false view of reality. The God of the Bible is the only One who can reveal the significance of the facts He Himself has created; "For of him, and through him, and unto him are all things: to whom be glory for ever."



DR. CORNELIUS VAN TIL
Apologetics



PROFESSOR R. B. KUIPER
Practical Theology

Fourteen years in the pastorate, former president of Calvin College, Professor R. B. Kuiper brings vast and varied experience into class lectures and exercises.

PRACTICAL An Application by PROFESSOR R. B. KUIPER

All the aforementioned studies serve a practical purpose. Westminster Theological Seminary is committed to the position that "truth is unto goodness" and that the Reformed Faith must not only be believed but also done. Definitely and emphatically opposed as it is to dead orthodoxy, the seminary aims in all its teaching to prepare men for an effective gospel ministry.

It is the peculiar task of the department of Practical Theology to instruct the students how best to make theological learning serve practical ends.

This instruction too is based squarely on Holy Writ. God has revealed in the Bible not only what is truth but also how truth must be used. Therefore the principles of preaching, of missions, of the government of the church, of the conduct of public worship, of Christian education, and of the pastoral care of individual souls are all contained in Scripture and must be sought there.

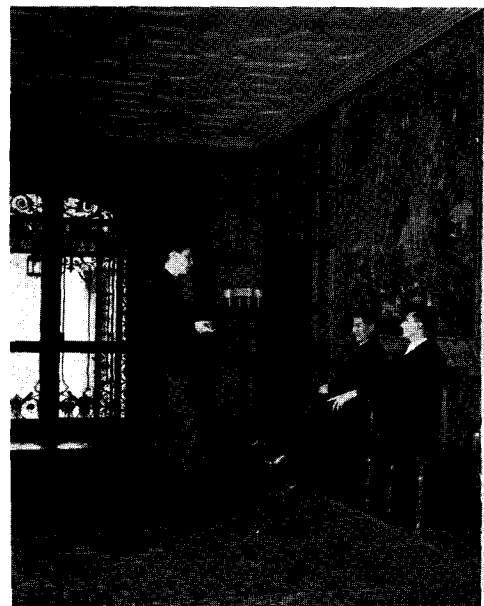
It is not difficult to see that practical theology presupposes exegesis, systematic theology, church history, and apologetics. Take, for example, the study of homiletics. Preaching is proclamation of God's Word. It is impossible to state the precise meaning of any portion of Scripture without careful exegesis. Nor is it possible to declare the whole counsel of God unless one sets forth each Biblical truth in the light of the entire system of truth revealed in Scripture. Again, how foolish it would be for a minister of the gospel to ignore the fact that the Spirit of truth, in pursuance of Christ's own promise, has throughout the centuries illuminated the historic church in its study of the Word. And let no one say that it is not the preacher's task to defend the Word, for the chief of the apostles himself declared that he was "set for the defense of the gospel."

The Bible has been called the book of salvation. Of the two books which God has given to men, the book of general revelation in nature and history and the book of special revelation or the Bible, only the latter answers the stupendous question how a sinner may be saved. It asserts that he must be saved by the grace of the Triune God because he cannot possibly save himself. In a word, salvation is supernatural. "Salvation belongeth to the Lord." Careful exegesis of Scripture leads to this conclusion. This doctrine constitutes the core of the system of truth revealed in the Bible. In the course of history the Holy Spirit time and again has led the church back to this position. Because this truth highly exalts God and deeply humbles man it has ever had to bear the brunt of the attacks of unbelief.

It is the glorious distinction of the Reformed Faith that it holds with unswerving consistency to salvation by grace. In so doing it presents the purest Christian doctrine and at once the strongest motive for Christian living.

Westminster Theological Seminary teaches, defends, and preaches that eminently Biblical, inestimably precious, and supremely practical truth.

Below, left—The Rev. John H. Skilton, Instructor in New Testament, examines a facsimile of the famous Codex Sinaiticus. Below, right—Students relax in the lobby of Machen Hall.





Above—Snow drifts high in the enclosed garden. Entrance to the dining hall in the background.

Campus . . .

Student life centers about the spacious campus. Football and baseball are favorite forms of outdoor exercise, and games are scheduled with other seminaries. Indoors, stated social events and dining club festivities provide relaxation and entertainment. ● Devotional life is nurtured by regular student body and class prayer meetings, the daily chapel period, a devotional period at the evening meal and other more informal gatherings. There are opportunities for deputation work of various kinds. ● A theological library of 15,000 volumes is located near the main building. The library building also houses a large auditorium. The Rev. Leslie W. Sloat, librarian, plans substantial new additions in the future.



LOCATED on a beautiful twenty-two acre campus, Westminster Theological Seminary is near the city limits of Philadelphia. Machen Memorial Hall is the main building and contains the seminary classrooms and offices, the chapel, the faculty room, the dining halls, the lounge and a recreation room, as well as dormitory facilities for 24 students. At each of the entrances to the campus is a stone house, providing additional dormitory space.

Westminster Seminary is under no ecclesiastical control, but it is committed uncompromisingly to the standards of true Presbyterianism. Students of all denominations are welcome. The

seminary endeavors to maintain the highest academic standards, and the Bachelor of Arts degree or its academic equivalent is required for entrance. The regular three-year course leads to the degree of Bachelor of Theology. Those who hold this degree or its academic equivalent from an accredited seminary may enroll as graduate students.

Since there are no tuition charges and rooms are provided by the seminary, expenses are at a minimum. In addition, numerous scholarships are available in accord with the student's need. Further information may be obtained by writing to the Registrar,

WESTMINSTER THEOLOGICAL SEMINARY
Chestnut Hill, Philadelphia, Pennsylvania

Christ as Prophet, Priest and King

The Fourth in a Series of Radio Addresses Broadcast on the
Westminster Seminary Hour During the Fall of 1936

By the REV. J. GRESHAM MACHEN, D.D., Litt.D.

LAST Sunday afternoon I was reviewing with you the Biblical doctrine of the plan of salvation. All mankind having come by the fall into an estate of sin and misery, being utterly lost in sin, deserving only of God's wrath and curse, God was pleased in strange and unaccountable mercy to elect some to everlasting life and enter into a covenant of grace with them to deliver them out of the estate of sin and misery and bring them into an estate of salvation.

That was God's plan. We shall be studying, during this winter, the way in which He carried it out. We shall be studying the wonderful unfolding of the covenant of grace.

We made a beginning of that study last spring, and this afternoon we must try to pick up the thread at the point where we there left off.

How has God carried out the covenant of grace? I observed last spring that He has done so through a redeemer. A redeemer is one who delivers someone else by the payment of a price. It was a redeemer in that full sense of the word that God provided for the salvation of those whom He had graciously chosen for eternal life.

Who, then, is the Redeemer of God's elect? The answer of the Westminster Shorter Catechism to that question can hardly be bettered:

The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be God, and man, in two distinct natures, and one person, for ever.

I observed last spring how every word and every phrase in that answer was arrived at by the Christian church only after long study of the Word of God, meditation, discussion and prayer.

Notice, in the first place, that Jesus Christ is here called the *only* Redeemer. That word "only" strikes against various errors that have arisen throughout the long history of the

church; and it strikes particularly against the prevailing modern error which admits that the sufferings of Christ were redemptive, but regards the sufferings of Christian people as being redemptive too. It strikes against the modern notion that the cross of Christ was just a particularly noble example of self-sacrifice. It safeguards the truth which is contained in that sweet Christian hymn:

"There was no other good enough
To pay the price of sin,
He only could unlock the gate
Of heaven and let us in."

There was no other good enough, and there was no other great enough, to pay the price of sin. All through our study we must bear that truth in mind. We must keep steadily before us the fact that Jesus Christ is not one redeemer of God's elect among many, but the *only* Redeemer. Our only hope is in Him.

Notice, in the second place, that this only Redeemer of God's elect is from all eternity God. "Who, being the eternal Son of God . . .," says the Shorter Catechism. That truth also finds a place, and a central place, in the hymns of the church:

"Who is this so weak and helpless,
Child of lowly Hebrew maid,
Rudely in a stable sheltered,
Coldly in a manger laid?
'Tis the Lord of all creation,
Who this wondrous path hath
trod;
He is God from everlasting,
And to everlasting God."

That great basic doctrine of the deity of Christ was not even postponed in our series so late as last year. It was treated two years ago, when we were dealing with the teaching of the Bible about God. The doctrine of the deity of Christ is an essential part of the great doctrine of the trinity, the great doctrine which sets forth what the Bible tells us regarding Father, Son and Holy Ghost, three persons in one God:

"Holy, Holy, Holy! Merciful and mighty!

God in three Persons, blessed Trinity!"

Notice in the third place that the answer in the Shorter Catechism says that the eternal Son of God became man. That is the doctrine of the incarnation, which is more fully set forth in the following answer—the answer to the question, "How did Christ, being the Son of God, become man?"

Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived by the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

That doctrine of the incarnation is treated by theologians—and rightly so—in an entirely different place from the doctrine of the deity of Christ. The doctrine of the deity of Christ is part of the Biblical teaching about God. This person whom we now know as Jesus Christ would have been God even if no universe had been created and even if there had been no fallen man to save. He was God from everlasting. His deity is quite independent of any relation of His to a created world.

The doctrine of the incarnation, on the other hand, is a part of the doctrine of salvation. He *was* God from everlasting, but He *became* man—at a definite moment of the world's history, and in order that fallen man might be saved. That He became man was not at all necessary to the unfolding of His own being. He was infinite, eternal and unchangeable God when He became man and after He became man. But He would have been infinite, eternal and unchangeable God, even if He had never become man. His becoming man was a free act of His love. Ultimately its purpose, as the purpose of all things, was the glory of God; but that purpose does not conflict at all with the fact that it was a

free act of mercy to undeserving sinners. He became man in order that He might die on the cross to redeem sinners from the guilt and power of sin.

The Bible not only tells us that the Son of God became man, but it tells us something of the way in which He became man. He "became man"—if we may quote the Shorter Catechism's summary of the Bible's teaching on this point—"by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin." According to the Bible, the Son of God became man not in some mere semblance but actually. The body which He took to Himself was not, as some early heretics said, a mere semblance of a body but it was a true body, a body of flesh and bones. Moreover He took to Himself "a reasonable soul." His human body was not just a human body indwelt by the divine Person, the eternal Son of God; but it was a human body that was indwelt, as other human bodies are, by a human soul—a human soul with all the faculties of reason which other human souls possess and which distinguish human souls from the lower creatures.

This stupendous act by which the eternal Son of God took unto Himself a human body and a reasonable soul took place, according to the Bible, in the supernatural act of the virgin birth. He was conceived, according to the Bible, by the Holy Ghost and born of the virgin Mary. It is needless to say that the Bible does not narrate the virgin birth as one theory advanced among other possible theories to account for the incarnation. It simply narrates it as a fact. It does not say: "The Son of God became incarnate, and one explanation of the way in which He became incarnate is found in the story of the virgin birth." But it says simply, before it narrates the virgin birth: "Now the birth of Jesus Christ was on this wise." That is not theory. It is history.

When the Son of God became man He did not cease to be God. He certainly did not empty Himself of any of His divine attributes, as an unfortunate translation, in the Revised Version, of a verse in the second chapter of Philippians tends to lead people to think. No, He remained all that He was before. He was infinite, eternal and unchangeable before the

incarnation; He remained infinite, eternal and unchangeable after the incarnation. Indeed, to assert the contrary would be quite absurd. It would be quite absurd to say that an unchangeable being changed by becoming changeable. That would surely be a contradiction in terms. No, He was infinite, eternal and unchangeable in all His divine attributes after the incarnation exactly as before. After the incarnation, exactly as before the incarnation, He was infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth.

So by the incarnation He did not cease to be what He was before. But He did become something that He was not before. He was God. He now became man. So after the incarnation He was God *and* man.

Does that mean that there was some kind of merger between the divine and the human in Christ; does it mean that the human was somehow taken up into the divine and lost its identity in it? Or does it mean that divine and human entered, as it were, into some sort of chemical combination, so that a third something neither divine nor human but divine-human resulted? No, the Bible does not teach these things, and the church rightly rejected them as serious heresies. The Bible teaches that after the incarnation the Son of God was God and man in two *distinct* natures. God is God, and man is man. There can be no confusion between the two, either in the Person of Christ or anywhere else.

Well, then, does that mean that there are two persons in Christ—a divine person and a human person? Does it mean that what we have in Christ is a human person merely indwelt in some particularly intimate way by the Son of God? No, the Bible does not teach that at all. The church rightly rejected it as a terrible heresy. There are not two persons in Christ, but one person. The one person, the eternal Son of God, took unto Himself a human nature—a complete human nature—at the incarnation, but He did not thereby become two persons. So there we have the great Biblical doctrine of the person of Christ: "God and man, in two distinct natures and one person for ever."

I ask you to consider for a moment how truly wonderful that doctrine is. I ask you to consider how wonderfully it satisfies the longings of our souls. Sinful men have been prone to seek a

god who will be like them and near to them. So they have fallen into the dreadful sin of worshipping and glorifying the creature more than the Creator; they have fallen into the sin of worshipping other men. Well, we Christians have a God who is truly near to us. We Christians can without sin worship one who is truly man. We Christians can without sin worship one who was tempted in all points like as we are; we can without sin worship one who is touched with the feeling of our infirmities. Yes, we can worship a God who is very close to us indeed—namely, Christ Jesus our Lord. We can worship Him because He is God; He is wonderfully near to us because He is man. How marvellous was His condescension that He came thus near! How marvellous was that act of love by which He became man!

But we never ought to forget that that act would never have been necessary save for our sin. It was our sin that caused Him to die upon the cross; it was our sin that caused Him to become man in order that He might thus die. That marvellous act of condescension by which the eternal Son of God became man was part of the glorious fulfilment of the covenant of grace. Man was estranged from God by the fact of sin. The Son of God became man that He might for God's people bring the estrangement to an end. Christ became man, in other words, that He might be the Mediator between God and man. He could not be the Mediator between God and man unless He were God: He could not be the Mediator unless He were man. It is as one who is both God and man that He has brought us to God. The doctrine of the person of Christ, in other words, is at the foundation of the doctrine of salvation. It is useless to try to set forth the meaning of Christ's death on the cross unless you first understand just who it was who there died.

We have seen who it was. It was not merely a righteous man, giving us an example of self-sacrifice. It was not merely a divine person taking on the semblance of a man. But it was one who was truly man and truly God; it was one who was God and man, in two distinct natures and one person forever. He it was of whom the First Epistle to Timothy speaks when it says: "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim.

2:5). With that understanding, presupposing thus the great Biblical doctrine of Christ's person, we now go on to study the great subject of Christ's mediatorial work. What has that Christ, who is God and man in two distinct natures and one person forever, done for us as our Redeemer?

The Shorter Catechism introduces the subject by distinguishing three offices that Christ executes. "What offices doth Christ execute as our Redeemer?" it asks. The answer is:

Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

In the talks that follow we shall speak of each one of these offices of Christ in turn. We shall speak of Christ as the revealer of God and as the revealer of the way of salvation which God has provided for man. That is His prophetic office. We shall then speak of the atonement which He has made for sin by dying in our stead upon the cross, and of His present intercession for us. That is His priestly office. Finally we shall speak of the rule which He exercises over His church and of His defense of the church against all enemies. That is His kingly office.

But what ought to be observed very carefully is that Christ's execution of each of these offices is connected in the closest possible way with His execution of the others. Sad misunderstanding results if we take any one of the offices of Christ in isolation. Thus, suppose we should concentrate our attention upon the prophetic office of Christ. Suppose we should say to ourselves: "Let us take Christ first of all as a revealer of God, and leave out of consideration the question whether He did or did not die as a sacrifice for sin upon the cross." Would we in that case obtain a right conception even of that part of the work of Christ which we started out to study? That is very far indeed from being the case. No, if you start out to consider Christ only as a revealer of God and leave His other offices out of account, you obtain an utterly distorted notion even of His work as a revealer. A very important part of what He revealed is found in His revelation of the meaning of His atoning work. A very important part of his work as a prophet—indeed, the

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very centre and core and sum and substance of His work as a prophet—is found in His presentation of Himself as priest and as king. So also even His work as a priest—His offering up of Himself as a sacrifice to satisfy divine justice and reconcile us to God—would never have been applied to us except through His work as a prophet, His gracious revealing, through His Word and Spirit, of the meaning of His death upon the cross.

The point that I am now making is so important that I am not at all ashamed of lingering upon it. One of the root errors of much modern discussion about the Bible is found in the piecemeal method that is employed. Take some modern book about Jesus Christ. I am not thinking at all of any particular book, but am just trying to indicate the way in which any book ought and ought not to be evaluated. Well, this book presents itself for our consideration. Perhaps we have the job of reviewing it for THE PRESBYTERIAN GUARDIAN or for some other journal. Let us say that it is a book dealing with the teaching of Jesus Christ. Let us say also that as we read the book we observe at once that the writer does not believe in Jesus' atoning work; he certainly does not believe that on the cross Jesus died as a sacrifice to satisfy divine justice. He does not believe in the deity of Christ.

He does not believe in the kingly office of Christ. He does not believe that Jesus is seated now upon the throne and that He will come again in glory. But he has some very favorable things to say about Jesus as a revealer of God.

What shall we say about that book in our review of it? Shall we say that it is a faulty book, but that it is true as far as it goes? Shall we say that it is certainly weak on the doctrine of the atonement and even weak on the doctrine of the deity of Christ but splendid in its presentation of Jesus as a revealer of God?

That is what we might say if we followed the method of reviewing books which is followed by many reviewers—even by many reviewers who can be called fairly orthodox. But as a matter of fact that method is radically wrong. It ignores the fact that the truth contained in the Bible does not consist in a series of isolated observations but constitutes a system of truth. You cannot reject any essential part of the system and still get the other parts of the system right. So a man who rejects the priestly work of Christ, and drags Him from His kingly throne by denying His deity, cannot at the same time rightly present His prophetic work as a revealer of God. A man who presents Jesus as only a revealer of God is presenting a false view even of His revealing work. You cannot rightly present Jesus as prophet unless you also present Him as priest and king.

It is with that understanding that I am now beginning to consider with you the prophetic office of Christ. We shall go wrong at every point unless we understand that this One who as prophet reveals God to us is also the One who died for our sins upon the cross and is now seated upon the throne. Indeed, when He reveals God to us, the central part of that revelation is found in His revelation of Himself as God—in His gracious presentation of Himself as the eternal Son of God who became man to be our Saviour. That revelation is what we rightly call the gospel. What I am trying to do in these talks is to be Christ's humble instrument in proclaiming that gospel to everyone within the sound of my voice. God grant that some of you who have not yet received it may receive it for the saving of your souls, and that you who have received it may give thanks anew to Him who is our prophet, priest and king.

The Presbyterian Guardian

EDITORIAL

The Christian and Academic Freedom

THE appointment of Bertrand Russell, the English philosopher and mathematician, to a professorship in the College of the City of New York has evoked a storm of protest from religious leaders and groups, chiefly, it appears, because he has advocated a view of marriage which is "in defiance of accepted standards of moral decency." In spite of his notorious views, many prominent educators have come to his defense in the name of the right of academic freedom, and at the moment it seems that the Board of Higher Education will stand by its appointment. Without attempting to discuss the merits of the appointment of Professor Russell, it is timely to consider the general question of academic freedom, and especially that of the attitude which a Christian should take toward such freedom.

Freedom which is worthy of the name, it must be insisted, cannot exist without restraint of any kind. There is common consent that institutions which are dependent upon the recognition of liberty for their very existence, and are dedicated to liberty, cannot survive unless liberty is protected by law. Our national government, for example, which was born in freedom, has incorporated into its fundamental law the rights of liberty of worship, free speech, and the like, yet by law denies the right to use these basic liberties to destroy the government itself. Similarly in the churches liberty does not exist apart from law. The very freedom of the separate churches to exist because of freedom of worship guarantees to the churches the right to establish and to maintain their own government, and thus to determine the requirements of membership and the duties of officers.

In the sphere of education, likewise, freedom cannot exist as an

absolute right. The academic freedom of professors in institutions that are committed to the truth of Christianity must be a freedom that is devoted to the establishment of the Christian view of the world. How distressing it is that in our times unrestrained academic freedom has been allowed to subvert the teaching in scores of such institutions, with the result that they have ceased to be Christian in more than name.

The question of the limits of academic freedom is much more difficult, however, when one is concerned with the sphere of public education. Here, too, freedom may not become lawlessness. Free institutions cannot allow forces to be unloosed that will prove their own destruction and will prevent the realization of the purposes for which they exist. Practically, the restraint of freedom in a public institution will prove difficult because of uncertainty as to the purposes of education and the effects of certain teachings upon the life of the child and of the community. In any case, whenever the whole educational process seems to be placed in jeopardy by certain teachings, the right of the school authorities to act can hardly be questioned.

What now in particular should be the attitude of the Christian towards academic freedom in public education? From the point of view of the Christian, the protest which has been made by various church groups against the appointment of Bertrand Russell is open to the serious objection that it has appealed to the standard of conventional morality rather than to the absolute standard of the Bible. Can the Christian allow that Russell's view of marriage will prove the destruction of the home and of the well-being of the child, but that the conventional view of marriage and divorce will not do the same? An education that conforms merely to conventional standards of thought and life is one that a Christian must judge to be deficient and dangerous in a high degree. Moreover, once public education is tested

by the Bible it will appear that the views of Russell are not as isolated as their publicity might seem to indicate; our modern education, as anyone who runs may read, is pervaded by an anti-Christian view of life.

Hence, our view is that the situation is far more serious than the protest would indicate. We cannot accept the judgment that the system as a whole, if Bertrand Russell and a few other radical spirits were removed, would be satisfactory. If it is judged by the absolute standard of the law of God—and as Christians we cannot judge it by any lower standard—the system as a whole is found wanting. Of course, if any particular community is remarkably homogeneous, it might possibly secure the appointment of Christian teachers in its public school. But such communities are rare indeed, and the moral for most of us is that the only way to insure instruction that is controlled by the recognition of the authority of the Bible is to establish distinctively Christian schools.

While our judgment on the public system of education is, therefore, more serious than the one which merely tests it by its conformity to conventional morality, our position does, we maintain, provide a solid basis for the recognition of freedom in education. We are far from claiming that public education should be forced to conform to the standards of the Bible. Teachers in public institutions may not be required to conform their instruction to the Bible, and educational authorities may not restrict their liberties by setting up an absolute standard of ethics. The area of freedom in a public school is necessarily far greater than in a Christian school.

In view of our zeal for the liberty of worship, which limits the powers of both church and state, and our basic conviction that each individual is ultimately responsible to God the Creator and Judge, we recognize heartily the place which tolerance must occupy in the life of the community and of the nation. Sad to say, much of the agitation for tolerance in recent years has failed to plead this true basis of tolerance. Instead, tolerance has become largely a matter of utility. If tolerance were dictated less by purely practical issues and more by fundamental principles, there would be a new birth of devotion to liberty in these days of tyranny.

Unfortunately for the cause of

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tolerance, this virtue has of late undergone deplorable degeneration. It has come widely to be viewed as meaning complete indifference to absolute truth and to historic issues, and as such it may easily become intolerance of the right of private dissent. A few days ago a little girl came home from her second-grade classroom with the observation that all churches are equally good, and that a child that is a Presbyterian should not think that his church is better than any other. This viewpoint, evidently set forth in the interest of tolerance, really represents a basic intolerance of those who have religious convictions and have acted upon them.

The classic expression of tolerance, "I disapprove of what you say, but I will defend to the death your right to say it," although it comes from Voltaire, more nearly indicates the true nature of tolerance. Tolerance does not call for the abdication of conviction. If we are concerned for the right of an individual to give expression to his views no matter how offensive they are to us, we shall also be concerned to maintain our right to set forth our own views regardless of their unpopularity. And if we are, moreover, devoted to the truth, we shall seek to convince of the error of their views those of whom we are tolerant. Without such a concern for truth, there can be no true education. Consequently, we should not be concerned to challenge the right of a teacher who sets forth views at variance with our own to a place in the public school, unless we are convinced that these views jeopardize the whole system of education. Rather, we should use every opportunity to persuade those who do not recognize the Bible's authority of the true basis of liberty and of the real source of truth.

If the Christian judges all things by the law of God, is vigilant for the maintenance of free institutions and individual liberties, and is tolerant of the opinions of others, he is likely to maintain a balanced view of education. And a practical result will be that he can advocate the appointment of Christian teachers. If teachers were required to subscribe to conventional morality, a Christian could not possibly accept a position in the public schools. Academic freedom should work both ways. It should produce a tolerance of the Christian view of life as well as of non-Christian views.

—N. B. S.

Putting Away

A Devotional Study in the Book of Malachi

By the REV. BURTON L. GODDARD

And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.

Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts; therefore take heed to your spirit, that ye deal not treacherously (Mal. 2: 13-16).

PUTTING away!" That is the Biblical term. We call it "divorce." It is a despicable disruption of sacred earthly relationships. As in the case of the blood of righteous Abel, the cry of the innocent victim cannot be stifled, but rises to highest heaven and demands acquittal by a just God. God hates the practice.

Is there any authority for these statements? There is. We have quoted it above. The authority is that of the sovereign God. He has spoken through His messenger.

The Act of Treachery

All the world despises a traitor. Who will lift his voice to defend such an one? He may have been highly honored before his treachery became apparent, but once it is known his name becomes a byword for all that is contemptible.

We think of traitors as those who betray their country. Our Constitution deals explicitly with treason as a most serious crime. One found guilty may be put to death.

Because of its inseparable and common association with the state, it is often forgotten that there are other kinds of treason as well. Oh, that men would awaken to the fact that he who puts away, save for Scriptural reasons, the one to whom he pledged lasting fidelity has "dealt treacherously," and has no more than a traitor's status before God! Respectable as he may appear to his fellowmen, in the eyes of God he is as void

of moral character as the one who sells his country to the enemy. He has despised and broken the covenant by which he became a member of an institution divinely ordained and established. God holds him guilty because he has dared to rupture the union which He Himself has designed and prescribed as irrevocable.

The composite picture, pieced together from incidental sketches by Moses, Solomon and Malachi, is vivid, indeed. There is an unseen witness at every wedding ceremony. There is an unseen eye which is never diverted from the parties who therein plight their troth. Day and night, year after year, the unclosing eye watches ceaselessly. The records of the church may be consumed by fire; those of the state may be forgotten; the parties involved may be living among strangers; but there is a Witness from whom they cannot escape, who is present with them wherever they go, and before whom the covenant pledges are as fresh as the day they were spoken.

Will a man then put away the "wife of his youth"? Let him know that the unfailing Witness regards him as base, shameful, disloyal, treacherous.

The Cry of the Wronged

Civilization had scarcely dawned when a drama took place which should have admonished men once and for all that acts of injustice and sin are never buried in the silence of the past. The greedy particles of dust had quickly consumed the telltale drops of red, and Cain felt secure, only to hear the thundering voice of the Almighty as its echoes swept with hurricane force through every chamber of his conscience: "The voice of thy brother's blood crieth unto me from the ground."

That the lesson might not grow dim, it was oft repeated. King Saul could greet Samuel as though nothing were wrong, but the seer heard only one thing, the evidence of undisguised disobedience to God's command, and exclaimed, "What meaneth this bleating of the sheep in mine ears?" David could think that traces of his transgression would perish when Uriah fell

in battle, but he trembled in deathly fear when he heard the accusation of Nathan, and in the night watches was haunted with the words of the prophet, "Thou art the man." With deep remorse he penned the line, "My sin is ever before me."

It may be that in some cases the one who divorces his wife is not called upon to suffer from pangs of conscience. This much, however, can be said: the cries of the one put away find audience with God. All the anguish and shame and misery are known to Him. In fact, He can hear nothing else; He can see nothing else. They drown out the "devout" prayers of the guilty party; they cover as a flood the gifts he places upon the altar.

God will have nothing to do with him. He may live soberly; he may join the church; he may bring his new wife into it; he may hold office in it; he may give to missions—it makes no difference. His sin will not be left behind. His good works might be compared to a sound film which has but one refrain with every picture, "He has put me away! He has put me away!"

The Declaration of God

He who pronounced a curse upon Cain when the voice of his brother's blood refused to be silent might well be expected to declare Himself when the tears of divorced wives course down His altar and their heartrending complaint engages His attention. What will He say of the sin of divorce?

It would be difficult adequately to express the force of His pronouncement, "I HATE PUTTING AWAY!" No other attitude could fit what God has said elsewhere in the Word: "They shall be one flesh." "Moses because of the hardness of your hearts suffered you to put away your wives: *but from the beginning it was not so.*" "Let not the husband put away his wife." "The wife is bound by the law as long as her husband liveth." "Whosoever shall put away his wife, *except it be for fornication*, and shall marry another, committeth adultery." "What therefore God hath joined together, let not man put asunder."

God hates divorce! Let no one mistake this truth. It was a curse to Israel in the time of Malachi. It is a curse to America today. It is perhaps as great a moral evil as any with which our country is burdened. It is

conducive to adultery as well as being in itself adultery. It has made a mockery of the divinely appointed institution of marriage. It breeds unhappiness, sorrow, crime, godlessness. It is antithetical to Christianity. It is high time His children did something about checking it. We crusaded against slavery. We crusade against drunkenness. Shall we sit with folded hands and let continue that which

God so expressly hates?

The Roman Church will not tolerate it. Historically, the Episcopal Church has stood against it. What of the rank and file of our Protestant denominations? We are asleep on the job. Let us awaken! Let us act! Let us learn morality, not from the first family of the land nor from the example of Hollywood, but from the living God and His Holy Word.

Today's Youth in Tomorrow's World

A Series of Studies for Young People

By the REV. PROFESSOR PAUL WOOLLEY

April 21st What Shall We Think About Labor?

THAT work, labor, is dignified and fully worthy of the respect of men is clearly the teaching of Scripture (Ex. 31:1ff.; Neh. 2:17ff.; Eph. 4:28; II Thess. 3:8; I Cor. 4:12; II Tim. 2:6). The Bible also teaches the Christian that the laborer is worthy of his hire. (Luke 10:7). The Apostle Paul showed solicitude for a laborer in his treatment of the slave, Philemon.

How shall labor be given a proper place of respect? What kind of solicitude for laborers should we as Christians show? What is the "hire" of which a laborer is worthy?

In answer to the first question little needs to be said beyond the statement that the rights of laborers as individuals, and of labor organizations, should be given just as complete recognition as the rights of all other individuals and organizations. In and of itself there is nothing sinister about a labor organization. Because the rights of labor have so frequently been denied, labor organizations have often been forced into positions of defense, and of radical criticism of existing institutions. This has largely been due to the actual existence of unfair conditions and of unequal treatment of labor. Justified criticism of unwise policies of individual labor organizations should not invalidate the judgment that organizations in defense of labor's rights are frequently necessary.

It is the duty of the individual Christian, whatever his walk in life, to use his influence to secure fairness and justice for the laborer at all

times. Special attention to this is needed because custom has usually made the laborer the "under-dog" since the rise of the factory system.

The laborer himself can often secure a more satisfactory representation of himself through a Christian labor union than through one that has no confessional basis. A Christian labor union called the Christian Labor Association exists in this country, with headquarters at Grand Rapids, Michigan. It has been effective in dealing with employers in various fields, such as the refrigeration and furniture industries.

How can the proper "hire" of a laborer be determined? Custom

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alone is not a sufficient guide. A minimum standard of subsistence for the laborer and his family, if he has one, must at all times be met. Then above that, the laborer should share, in proportion to the importance of his part in production, in the profits of the enterprise. Regard must always be paid to the essential needs of the individual with reference to the effective discharge of his duties. Often in non-profit-making enterprises, such as the ministry or

research, a rate of compensation well above the subsistence level is necessary, if the individual is to perform his task efficiently and effectively. Of course, there is no space here to enter into *detailed* analysis of this problem, but these essential principles must be kept in mind.

April 28th What Shall We Think About the State?

Part I

The state is an institution sanctioned by God. By that statement I do not mean that God has set his approval upon everything which is done by any particular state. Nor do I mean that any particular form of the state has special divine right. I simply mean that an institution entrusted with the duty of the maintenance of peace and order in society is sanctioned by God (Rom. 13:1ff.; Matt. 22:21; I Pet. 2:13ff.).

It is the duty of the state to maintain security for its members, in order that they may be free to perform their duties as directed by God. The dual ends of the state are, therefore, security and freedom for its members.

How exactly are these ends to be understood? What do they mean? They cannot be intelligibly defined unless some particular form of social organization, of society, is presupposed. The Scriptures give no indication that one form of society, or that one form of the state, is best for all places and circumstances. But when the form of society is determined, then security can be defined in terms of it and so can freedom.

If the form of society is a capitalistic system of free enterprise with the right of private property then security and freedom mean freedom from interference with all pursuits designed to gain a living in accordance with the rules of morality prevailing under that system and from interference with the enjoyment of the fruits of those pursuits. The state should undertake no activity which goes beyond these limits.

If, however, the form of society is different, is, for example, socialistic, then the boundaries to the activities of the state are very different. In a socialistic society the concepts of security and freedom include direct provision by the state for the economic welfare of the individual.

We are not now dealing with the

merits of the different forms of society. It is in order, however, to ask whether the Bible gives especial sanction to any one particular form of the state. As we have indicated, the answer is, it does not. A reason for this is not very far to seek. It is that people at different stages of education and of cultural advancement and people with differences in temperament, due possibly to racial background, are not best served by one and the same form of the state. In many cases a democracy is incomparably the best form. But experience must be had and a temper of understanding and respect for others must be developed before a democratic state can function most efficiently. Under some conditions, large measures of popular liberty under monarchical headship are best suited to produce security and freedom.

It may well be noted, however, that, regardless of the form of the state, in no case does it have the right to enforce commands which are contrary to the individual's duty to God. God must be obeyed without regard to the demands of the state when the two are in conflict.

FACULTY ANNOUNCED FOR QUARRYVILLE CONFERENCE

THE faculty for the Fourth Annual Quarryville Bible Conference for Young People, which will be held on the grounds of the Faith Orthodox Presbyterian Church of Quarryville, Pennsylvania, from June 29th through July 7th, has recently been announced. The following ministers will have part in the conference: Henry W. Coray, Everett C. DeVelde, A. Culver Gordon, Donald C. Graham, Richard W. Gray, R. B. Kuiper, Robert S. Marsden, Clifford S. Smith, Robert Strong and Cary N. Weisiger.

Plans are also nearing completion for the First General Conference, sponsored by the Quarryville Bible Conference Association, for Labor Day week-end, August 30th through September 2nd. The cost of the Young People's Conference will be \$9.50 for the entire eight and a half days, while the cost of the General Conference will be \$5.00. Further information may be secured from the Rev. Franklin S. Dyrness, Executive Director, Quarryville, Pennsylvania.

A Praise and Prayer Calendar

(Continued from Page 98)

Twelfth Day

For the Korean country evangelistic helper, Mr. Chai, who with his wife and two small boys has been working in the Tsitsihar-T'ai An Chen field. Though trained in the Scriptures and, from his youth up, in the church, for he is an elder's son, he was not definitely converted until two years ago. Mrs. Chai is a minister's daughter, a true Christian, a sweet singer, and a great help to her husband. Having known privation, she knows how to stretch their meagre salary to make it count for the most.

Thirteenth Day

For the Korean group at T'ai An Chen of about 53 (average attendance) to which Mr. Chai is moving. They are providing a home for him and plan to pay half his salary and hope some day to make him their full-time evangelist. For the two communities of Koreans near T'ai An Chen which have been visited and in which we hope groups may be started under the care of the T'ai An Chen evangelist.

For the group at Tsitsihar of about 30 which is rather hard hit just now because an active elder and his wife have recently moved away, and the evangelist and his brother have moved with their families to T'ai An Chen. In spite of this, the group has raised half a helper's salary, hoping to secure someone who may also be used under Mr. Hunt in the fields north and east of there. Pray that the Lord may send the right man. For several communities of rice farmers near Tsitsihar, three of which have been visited, and which need to be evangelized, and which could be under the care of the Tsitsihar evangelist.

Fourteenth Day

For the four Korean groups located near Wu Ch'ang (three hours by railroad southeast of Harbin), at Hu See (with 15 attending), An Chia, Shiao Shan Tze (11) and Wu Ch'ang (18). These have been under an evangelist who has chosen to go with the presbytery both in registration and condoning the worship at shrines. But there are God's chosen in at least three of these places who have de-

termined not to defile themselves, and the question is whether the groups will have the courage to follow those whom they recognize as spiritual leaders or will follow the evangelist and presbytery. Pray for them in their valley of decision, and for those who are standing, that their faith fail not, and that the Lord will guide in shepherding these flocks and providing an evangelist in His own time.

Fifteenth Day

For the district off the railroad to the north from Man Kou, in several communities of which work has been started during the past year. The communities are far apart and the communications by train, bus, horse-cart and on foot are not of the best, so that it will be hard to organize them under one man into a self-supporting field. However, a group has recently started in Man Kou, with several well-to-do grain merchants who put by their tithes regularly, so that, before we ask, the Lord may have answered the financial needs of the field. It is then, again, the right worker for whom prayer is needed.

(To Be Concluded)

REFORMED MINISTERS TAKE STEPS TOWARD ORGANIZATION

AT ITS monthly meeting in North Deering, Maine, on March 7th, the Reformed Ministers' Association took its first step toward formal organization by drafting a constitution.

"The Reformed Ministers' Association shall be composed of ministers and pastors who subscribe to the Westminster doctrinal standards or their equivalents and who are interested in the evangelization of northern New England," declared the constitution.

The Reformed Ministers' Association was started by a group of ministers from Maine and New Hampshire in November, 1938. The Association set as its goal the carrying of the whole counsel of God to all New England. Some of the projects launched included hospital visitation, the publication and distribution of literature, the establishment of a book room, a young people's Bible league, vacation Bible schools, and itinerating work.

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THE REV. JOHN J. DE WAARD IS INSTALLED IN ROCHESTER

ON MARCH 15th, at a meeting attended by more than 200 members and friends of The Orthodox Presbyterian Church in Rochester, New York, the Rev. John J. DeWaard was installed as pastor of the Memorial Orthodox Presbyterian Church of that city. The Rev. Professor John Murray of Westminster Seminary delivered the installation sermon on the text of II Cor. 4: 3, 4. The charges to the pastor and the congregation were delivered by the Rev. Marvin L. Derby of New Haven, Connecticut, and the Rev. Peter Pascoe of Rochester.

The installation service was held in the building of the Calvary Evangelical Church in which the Memorial Church is at present worshipping. Mr. Pascoe, who has acted as moderator of the session during the pulpit's va-

cancy and who is also pastor of the Covenant Orthodox Presbyterian Church of Rochester, presided and propounded the constitutional questions.

The Presbytery of New York and New England had received Mr. DeWaard by transfer from the Presbytery of Wisconsin at its meeting held on March 14th at the Covenant Church. He was formerly pastor of the Calvary Orthodox Presbyterian Church of Cedar Grove, Wisconsin.

PHILADELPHIA CHURCH HOLDS DAY OF PRAYER AND FASTING

ON SUNDAY, March 17th, Gethsemane Orthodox Presbyterian Church, Philadelphia, went back to the old apostolic and Reformed practice of a day of prayer and fasting.

"The day was of great spiritual value to all who participated in it," said the pastor, the Rev. John P. Galbraith, "and the wisdom of the practice of our fathers is now appreciated by the congregation. It is expected that such a day will be set aside at least once each year, though probably not on a Sunday, as it was this year.

"The day's program follows:

- 10:30—Morning Worship
- 12:00—Sunday school
- 1:30-3:45—Congregational prayers in church
- 4:00-6:00—Light food and family prayers in homes
- 6:15-7:45—Congregational prayers in church
- 8:00—Evening Worship

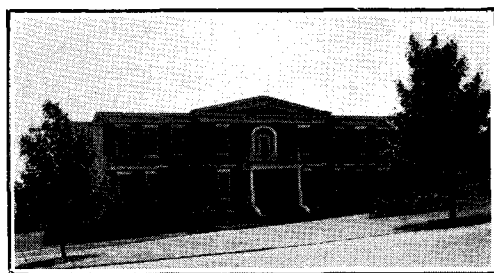
"After the first congregational prayer session, instead of any noticeable fatigue from much kneeling, there was a feeling of refreshing. So from this first experience the program will be revised somewhat for the next occasion, especially with regard to the congregational prayers. The evening session was too brief, and there will probably be just one long session of prayer, lasting most of the afternoon."

Mr. Galbraith heartily recommends this exercise to all the congregations of The Orthodox Presbyterian Church.

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