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From the Prisons of Japan

A Letter, Written Aboard the Exchange Ship, to the Rev. Robert S. Marsden

By the REV. BRUCE F. HUNT

Orthodox Presbyterian Missionary to Manchukuo

M.S. Gripsholm,
August 7, 1942

DEAR BOB:

It seems strange to be writing you after so long. In fact I can't quite get used to the idea of writing freely, or at all for that matter, and with only my conscience as my guide. We are due to land in Rio within a few days and I want to have a letter ready to send off air mail to you. Though we did not hear from you at Lourenço Marques directly, we knew you knew we were on board the *Asama Maru* because the folks wrote us that you had informed them of that fact and told them of the possibility of getting letters to us. We heard there only from my people and Kathy's father. We had not heard the sad news of the home-going of Kathy's mother until we got to Lourenço Marques, though Dr. Blair had tried to get the message to her through the Red Cross. Kathy took it with true Christian fortitude, as she has taken all the experiences of the year; she has even taken her hardships buoyantly; truly the Lord has been good to us.

We were the only ones from Manchuria to get mail at Lourenço Marques, outside of the consular staff, and we thank you for keeping our folks posted. We thought of cabling you at Lourenço Marques but it seemed, on the one hand, a work of supererogation, and, on the other hand, we were needing to economize. Dr. Byram,

on his own responsibility, sent a cable to the Independent Board and I understand he mentioned all of our names so that if you did not know before, for certain, I am sure you will have heard by now that Dr. and Mrs. Dodd, Mr. and Mrs. Frehn and Helen, Mr. Andrews, Dr. and Mrs. Byram, and our whole family are on board the *Gripsholm*.

Over one-third, and almost one-half of the passengers on board are missionaries. No Protestant missionaries have been left in Korea of any denomination or country. In Manchuria only Protestant missionaries of non-allied nations, Norway, Denmark, and Hungary, possibly Finland, have been allowed to remain. All American and British Protestants are out even though some of them, including myself, when asked our preference, had said that they wished to stay. This was true of missionaries in Korea also. In China the wishes of the individual were respected in some instances but in other cases those who expressed a preference to stay are being sent out. An exception was made for American Catholics in Manchuria; about half of them are staying and half of them are with us on this boat. In Korea all the American and British Catholics are leaving, "by order of the bishop", but it is a question whether the Korean bishop dared do otherwise without having trouble.

I suppose we'll have to wait till we see you to tell you all that has befallen us during the last almost ten

months. The Lord has written it large before our eyes, and sometimes has filled in the minutest detail of the picture, to tell us that He is, and that He has been with us and that no power on earth can turn Him from His great and holy purposes. I have roughly outlined the period for my folks in a letter to them and you may have a chance to see that. Roughly, we, Dr. and Mrs. Byram and myself, were arrested on the 22nd of October, kept in an ordinary jail with the ordinary prisoners for four days in Harbin, undergoing daily investigation at the prosecutors' office.

On Sunday the 26th we were taken in handcuffs by train to Antung, on the border of Manchuria and Korea, spending a night in a jail in Hsing-king en route. Almost all of our imprisoned Christians had been gathered in the penitentiary at Antung before us. I knew of between thirty and forty being there at the same time that we were, and saw at least twenty with my own eyes at different times. It was a great privilege for us to share their suffering with them and it seemed a great source of encouragement to them that we were there. We were kept in the penitentiary in solitary confinement for forty days. We were taken out for examination a couple of times during that time. On December 5th we were taken out and tried before a higher court. They did not disguise the issue: it was clearly a case of Jehovah God or Ama Terasu Omi Kami (the Sun Goddess)—Christ or Caesar. The miracle of it is that, in spite of our frank opposition to State Shinto, the court gave us a "two year suspended judgment". In other words, we were not found guilty. All the other missionaries and newspaper men that we have heard of, who have been in the hands of the police in recent months and have received one kind of sentence or another, have mostly received a longer or shorter "suspended sentence", which means that they were found guilty, but that the actual carrying out of the sentence was suspended, usually with the understanding that the parties would leave the country in the meantime. However, after giving us a "suspended judgment" they turned around and that

night we were taken to the provincial capitol and there the Governor of the Province read us an order of deportation and three men were delegated to take us to Harbin to wind up our affairs and then see us to the border.

We got home Saturday night. On Sunday we were told that we were to take the five o'clock train on Tuesday afternoon. We told them that we wished to remain in Manchuria and that, if it was the Lord's will that we should, He could overrule even the decisions of the government to keep us there. Sure enough, on Monday morning the vice consul came to say, "It's too late. You can't go now anyway. War has started between Japan and the United States". It was a grim kind of overruling, but it did seem to be the Lord's overruling hand.

The officers insisted that we were to be deported anyway and went ahead with buying our tickets that morning, even after we had heard of the beginning of hostilities, and they insisted that we pack, which we were rather half-heartedly doing when the three of us were again whisked off to prison—this time to a prison for political prisoners in Harbin.

We had no contact with the outside world for sixty days and sometimes I used to feel that we had been sealed alive in our tombs. We all lost between twenty and thirty pounds and were pretty low when, for reasons which we have never been able to discover except the abounding grace of God, we were taken to the concentration camp in Moukden, where

we were put in the Moukden club with some forty other Catholic and Protestant missionaries. There we had the club library and a bowling alley and showers, and, while the food supplied by the government was not sufficient, the Cathedral and the missionary ladies who were still free in the city brought enough daily to supplement what the government gave so that, under their charitable ministrations, we almost got back to normal during our month and a half there.

Then we were taken back to Harbin and put in the concentration camp there with Andrews, who had been there since a few days after the beginning of the war. Kathy and the children were left at liberty, though they were put out of their house in February. The officials, however, found them another house well-heated and rent free. The story of how the Lord met all their needs and how they were kept unusually free from sickness is another story of God's care for those who love Him.

The saddest part of it is the separation from those with whom we have been standing. We heard lately that some seventy of our Christians, in all, had been imprisoned. One report was that all seventy had been sentenced to from three to sixteen years imprisonment with hard labor. Other reports are that only some of the more outstanding of them have been so sentenced. Even this is encouraging, for some of those who were arrested after we were, were taken from groups which had been showing the weakest stand, and we took it as a sign that the Lord had strengthened them to endure suffering. Another encouraging thing is that one of the leading evangelists, who had been in prison with us, and then released while we were still in, because he had become mentally deranged, has wholly recovered and has been going ahead with the work. This spring, after his release, he held a Bible conference attended by over one hundred people gathered from different parts! He has moved to Harbin, that place where Satan's throne is, and has gathered some of our scattered sheep together in his home. My wife saw him quite
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God and the Nations

By the REV. THEODORE J. JANSMA

Pastor of Calvary Orthodox Presbyterian Church, Philadelphia

HOW can America be assured of God's favor? In these times of world-wide turmoil and danger a clear-cut, straightforward answer to this question is needed more than ever before. To take God's favor for granted is not only dangerous but also very sinful. Unless we have adequate ground for such assurance, we only lull ourselves into a false sense of security and besides do despite to the truth as God has revealed it. Our Lord rebuked and warned the Jews of His day for their boast that they were Abraham's seed. Because of their false sense of security, they felt no need for the Saviour. In a sermon preached recently, the minister of a prominent downtown church in Philadelphia expressed his confidence in God's favor on the ground that in this war our enemies have openly renounced God. He said that in the previous great war we faced a problem in that both the German and American peoples prayed to the same God for victory. But now that problem does not exist. Has this preacher the right to assume that God is on our side just because our enemies openly deny God? Does it not seem naïve and even ridiculous to base such a confidence on negative grounds? Do we not have to examine ourselves to see whether those positive conditions exist which God requires?

In one of Moses' farewell addresses to Israel, recorded in the twenty-eighth chapter of Deuteronomy, God makes it abundantly clear that the nation that serves Him alone can expect His blessing, and just as surely the nation that does not serve Him will be cursed. Are we so sure that our nation serves the living God? Or is the difference between us and Hitler merely one of degree in denial of God? Remember that the nation of Israel was punished severely, even though the Assyrians and others whom God used to punish them were far more apostate. If we are to prosper as a nation and enjoy the blessing of God, we must take to heart two simple but fundamental propositions which Moses emphasized in his ad-

dress to Israel: (1) God deals with nations as well as with individuals; and its corollary: (2) Nations must deal with God.

God has formed the nations and determined the bounds of their habitation (Acts 17:26). He has endowed each nation and race with its peculiar characteristics and talents. Nationalism is therefore not evil per se. Indeed, it is noble to love one's country and people, just as it is a God-given virtue to love one's family. Love of one nation or family does not imply hatred of every other nation or family. However, when our love is divorced from the doctrine of creation and torn from Christian impulses, it ceases to be true love and becomes narrow and selfish.

Since God is the Father of nations,

Foreign Missions Goal Reached

AT THE time of going to press, the fund for providing transportation for the foreign missionaries of The Orthodox Presbyterian Church stands at \$4586.94! The goal was \$4500. This fund will completely pay the passage of all the missionaries and their families who have come from the Orient. They all docked safely at Jersey City on August 25th.

Members and friends of the church are to be congratulated on the sacrificial spirit shown in this excellent response to the appeal. We praise the Lord that He has provided for this need through His people. To the great numbers of friends who gave to this special fund, the Committee on Foreign Missions says a most hearty

"THANK YOU"

He is also their Ruler. Paul writes to the Romans, "There is no power but of God: the powers that be are ordained of God" (13:1). His law is not only for our individual lives but also for our national life. The princes and potentates of the earth, whether obtaining their authority by the vote of the people or in some other way, are ultimately responsible to God. God often addresses the rulers, as for example in the second psalm: "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling". As citizens of this nation, we have a great responsibility before God, but the responsibility of our President and all who govern us is tremendous, especially in these times when they wield such great powers.

Since God is sovereign, "who doeth according to his will among the inhabitants of the earth", He also directs the destiny of the nations. This is a comfort for God's people, especially in times of national upheaval and distress. That sovereignty is indeed a terror to the unbelieving, but God's children know that nothing can get beyond God's control, and they rest in the assurance that God exercises His power in justice, wisdom, love, and mercy. Calamity and prosperity both come from God; war and peace are both of His dispensation. It is God's grace that He relinquishes none of His powers and prerogatives, God's grace that the nations are not abandoned to the ruthless and unprincipled, or to blind fate. God controls the nations so that He can exalt whom He will and debase as it pleases Him. It seems logical, as someone has observed, that God deals fully and finally with the nations in this life, since national distinctions will not exist hereafter. This also seems to be supported in the history of the world; empires have risen and fallen, dynasties have been created and destroyed, nations have flourished and perished.

It follows necessarily therefore that the nations must deal with God. That which is self-originated, self-sustaining, and self-sufficient is re-

sponsible only to itself. But that which is utterly dependent upon a higher power is also completely responsible to and cannot escape from that power. Moses tells Israel that their nation will be exalted "if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments" (Deut. 28:1). On the contrary, he also warns, "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful . . ." (vss. 58, 59). Do we as a nation fulfill these requirements? Do we as a nation honor the God of the Bible as the only true and living God, the Creator, Ruler, and Judge of all the universe? Do we accept the Bible as the unchanging, infallible Word of almighty God? Is it not alarming when our First Lady makes a public statement in one of our leading periodicals to the effect that the opening chapters of Genesis are fable? Is there any basis for true religion without the doctrines of creation and the fall? And this rejection of God's truth is by no means limited to a few individuals in our land; rather, it is popular. What standing has the Bible in our great institutions of learning, or even in our theological schools? At best it is considered as great religious literature, preserving for us certain quaint and outmoded beliefs, but also containing some of the moral principles that commend themselves to right-thinking men of all ages. When the Bible is nothing more than human literature, even if it be the very best, we cannot hearken to it diligently as the very Word of God.

One need not be a trained observer to recognize that our nation has little regard for the law of God. Our Sabbath is a day of pleasure and self-seeking, instead of a day of holy convocation, of private and public worship, of meditation and prayer. Our great expositions and fairs open on the Sabbath day to draw the biggest crowds, and our President presses the button that starts the mad whirl. Adultery is the joke of the man in the street, the common talk of school children, the boon of sales propaganda, a privilege of high and low, that bemirches even the first families of the land. Our best sellers are books that

excel in profanity and filth, and obscenity and blasphemy are the prime requisites for a stage hit. "America! God shed His grace on thee." God can say to us, "I have nourished and brought up children, and they have rebelled against me".

With nations as with individuals there is not one that can claim innocence before God, but blessed is that nation that repents in sackcloth and ashes. As often as Israel turned from her evil unto God she was delivered and blessed. But can we reasonably expect a national repentance and a return to those religious foundations upon which this nation was built? Does the doctrine of sin and repentance resound from the pulpits of our land? Does the church that calls herself after Christ beseech us to be reconciled to God? Do the theological seminaries, except for a few, send forth ambassadors of Christ asserting the claims of the universal King? Is there a concerted effort on the part of our leaders to direct us by the Word of God, to set us an example in humility, penitence, and obedience? O America, I weep for thee. Humble thyself in the dust; lift up thine eyes to God from whence cometh thy help. Thy gold is but dross, and in the multitude of thy possessions thou shalt perish. Thy mighty men shall grow faint, and in thy counsels shall be confusion. Return thou to thy God who formed thee and nourished thee and set thee in a large place.

God in His grace may use the efforts of Christians in bringing about a great revival, but without such a miracle of grace we certainly cannot expect a national repentance. But let us not forget that, for the sake of ten righteous, God was willing to spare the cities of Sodom and Gomorrah. When the nation of Israel repented we must not suppose that every Israelite was included. The preserving quality is not necessarily in the mass but usually in the remnant, as Isaiah also recognizes and teaches for our comfort: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah" (1:9). True Christians are the "salt of the earth", a preservative and seasoning. As Christians we can and must make an indispensable contribution to our country. Some of us are called to bear

arms and offer our very blood for the land we love. Others are engaged in the production of the materials essential to our war effort. We are supporting our nation with our money and resources. But the most important and most essential part that all of us must undertake on behalf of our country in these days of chaos is to represent her before the throne of grace in the court of the great King. We Christians alone know God because we have believed on the Christ whom He has sent, who alone reveals God by His Word and Spirit. We Christians alone know what is the righteousness that exalteth a nation. We Christians alone know what sin is and how to repent of our national sins. Beloved in Christ, we have a corporate responsibility; we are involved in the sins of our nation. We Americans are intemperate, unjust, greedy, adulterers, sabbath-breakers, blasphemers, worshiping the creature rather than the Creator. We Americans must weep for our sins and plead the merits of the crucified Christ. We as a nation must be cleansed with the blood of the Lamb of God.

Let us arise as the mighty warriors of Christ, taking unto ourselves the whole armor of God, having our loins girt about with truth, and having on the breast-plate of righteousness, and our feet shod with the preparation of the gospel of peace; above all taking the shield of faith. And take the helmet of salvation, and the Sword of the Spirit, which is the Word of God.

"Arise, O lord of hosts;
Be jealous for Thy Name,
And drive from out our coasts
The sins that put to shame:
O Lord, stretch forth Thy mighty
hand,
And guard and bless our fatherland.

"The powers ordained by Thee
With heavenly wisdom bless;
May they Thy servants be,
And rule in righteousness:
O Lord, stretch forth Thy mighty
hand,
And guard and bless our fatherland.

"The church of Thy dear Son
Inflame with love's pure fire;
Bind her once more in one,
And life and truth inspire:
O Lord, stretch forth Thy mighty
hand,
And guard and bless our fatherland."

"I Die at Dawn"

Reprinted from This Week Magazine (New York Herald Tribune) and The Reader's Digest

This unusual letter was written by a 22-year-old Dutch boy just before he and three companions were shot to death, on February 27th, by a German firing squad. Kees and his friends were captured while attempting to escape from Holland to join the Dutch forces in Britain and, for "assisting the enemy", were sentenced to death by a German Military Court.

DEAR FATHER: It is difficult for me to write this letter to you but I have to tell you that the military court has pronounced a very heavy sentence upon us.

Read this letter alone, and then tell Mother carefully.

When I wrote you before on the 14th of February, we already knew that we had been condemned to death. But I could not find the courage to write you this because I didn't want you to go through the same time of tension. An appeal for mercy, sent in our behalf to Paris, was denied, although we thought we stood a good chance because our case was not, after all, a crime.

I do not say a time of "fear," for fortunately it hasn't been that. I have been able to pray much, and have the firm conviction that I may look forward to a death in Christ.

In a little while at five o'clock it is going to happen and that is not so terrible. It is, after all, only one moment, and then I shall be with God—no more terrible miseries and the sadness of this earth. Is that, after all, such a dreadful transition?

On the contrary, it is beautiful to be in God's strength. God has told us that He will not forsake us if only we pray to Him for support. I feel so strongly my nearness to God I am fully prepared to die. I hope that will be a consolation to you.

I know quite well that it is horrible. We are still so young. But God knows that our cause was a just one. I think it is much worse for you than for me because I know that I have confessed all my

sins to Him and have become very quiet. Therefore do not mourn, but trust in God and pray for strength.

Mother, dear Mother, let me embrace you. Forgive me any wrong I may have done. Do not cry, darling. Be courageous. You still have children left—unlike Mrs. L. I know that I will see you all again. One last tender kiss from your son Kees.

Father, forgive me too. Be strong in your belief which I know you have like Mother. Do not mourn, but thank God that we may have the certainty of His grace. Do not say: "Because you are gone peace can be no joy for us any more," because after all, I gave my life for my country, as so many are doing at this time. Give me a firm handshake. God's will be done.

Jan, Bep, El and Fien—greetings to you all. Be strong and pray to God for fortitude. Believe in Him and He will make everything come right. Be good to Father and Mother. Many kisses from your brother Kees. Greet my little brothers and sisters; maybe they won't understand it so well yet but teach them, too, to believe.

Greet everybody, for the four of us. My sincere thanks for all they ever did for me.

We are courageous. Be the same. They can only take our bodies. Our souls are in God's hands. That should be sufficient consolation.

I am going—until we meet again in a reunion which will be so much happier. May God bless you all.

Have no hate. I die without hatred. God rules everything.

Kees

Grateful acknowledgment is made to the publishers of This Week Magazine and of The Reader's Digest for their gracious permission to reprint this copyrighted article.

Orthodox Presbyterian Church News

Presbytery of the Dakotas

WESTMINSTER Church, Hamill, S. D.: With the church filled almost to capacity, another successful Bible school was concluded. Five teachers assisted, and the enrollment was forty. . . . The Rev. Robert S. Marsden visited the church and conducted two evening meetings on August 5th and 6th. . . . Ten men from the church and Sunday school are in the armed forces of the nation.

From Wilton, N. D., the Rev. C. A. Balcom writes that four of the fields he serves joined in a recent program and picnic. The Rev. John F. Gray of Leith traveled two hundred miles to be the guest speaker. . . . The Women's Missionary Society at Rock Hill has just made a splendid contribution to the mission work of the denomination, and the visit of Mr. Marsden has helped to stimulate missionary interest.

At Leith, Lark and Carson, N. D., rainy weather and bad roads held down attendance at Bible schools, but the Rev. John F. Gray reports that the schools were nevertheless successful. . . . On August 8th the three churches combined in a meeting addressed by Mr. Marsden. . . . The Leith church and manse have just been repainted.

Dr. Ned B. Stonehouse spent a week-end in Volga, S. D., during his return journey to Philadelphia. On August 9th he preached at both worship services and baptized Eleanor Ruth, infant daughter of the Rev. and Mrs. Charles L. Shook.

Aurora Church, Aurora, Nebraska: On August 2nd, the fifth anniversary of the church was celebrated. In July, two communicant members were received upon reaffirmation of faith, one of whom is a recent draftee in the armed forces of the country. A farewell dinner for him was given by the church and friends.

Jennings Church, Omaha, Nebraska: Bible school was conducted for three weeks, with forty-five attentive children enrolled. . . . During the hot days of summer, evening services were held on the church lawn.

Four vacation Bible schools were held in Denver, Colorado, during the six weeks from June 15th to July 24th: (1) For the children of the Lincoln Park Housing Project, under

the auspices of Grace Orthodox Presbyterian Chapel. Enrollment, 51; daily average, 25. (2) At the Second Congregational Church of Denver. Enrollment, 75; average attendance 48. (3) Also at the Second Congregational Church, a school for Mexican children. Enrollment, 49; average attendance, 19. (4) A school for colored children. Enrollment, 49; daily average, 27. Despite a shortage of teachers, the children learned their lessons well. An eminently Scriptural program was followed, and each school was concluded with a picnic and a special program.

Presbytery of California

ORTHODOX Presbyterian Church, San Francisco: Ten members attended the Suttle Lake Bible Conference in Oregon. Three of the young people who made professions of faith at that conference form the nucleus of an Intermediate Machen League. . . . July missionary offering and attendance show an increase over last year. . . . Mr. Marsden preached at a Sunday morning service and spoke at a Thursday evening meeting. . . . The pastor, the Rev. Robert L. Atwell, preached to sailors in the chapel on Treasure Island on July 19th, and a double quartette of young people assisted with the music.

Westminster Church, Los Angeles: Four communicant members were received into the church at a communion service addressed by Mr. Marsden. . . . The S.O.S. Club of the church was host to the Southern California Machen League on July 24th. The Rev. Henry W. Coray of Long Beach was the speaker.

Covenant Church, Berkeley: Plans were made for the holding of vacation Bible school in August, to be followed by evangelistic services. An empty store building has been secured in an unchurched section of Berkeley.

Westminster Church, Bend, Oregon: Eight new communicant members and two baptized children were received during the early part of July. . . . Fifty young people were registered for the summer conference at Suttle Lake, with delegations from Bend, Shevlin and Gilchrist, Oregon, and San Francisco, California. The faculty included Dr. Ned B. Stonehouse of Westminster Seminary, the

Rev. Robert L. Atwell of San Francisco, and the Rev. and Mrs. Glenn R. Coic. Several of the delegates professed faith in Christ as Saviour.

Presbytery of Philadelphia

BETHANY Church, Nottingham: The Rev. R. Heber McIlwaine and the Rev. Leslie W. Sloat were guest speakers during the vacation of the pastor. . . . The annual congregational fellowship supper was held on the lawn at the home of the pastor, the Rev. Peter De Ruitter.

Knox Church, Washington, D. C.: Two vacation Bible schools, with an average attendance of fifty pupils in each, have been completed. A member of next year's junior class at Westminster Seminary was received into communicant church membership by letter at the last communion service. . . . The church and its pastor, the Rev. Henry D. Phillips, rejoice in the testimony of a member, Private Paul Norton at Jefferson Barracks, Missouri, who has been instrumental in leading three of his comrades to a saving knowledge of Christ.

Presbytery of New York and New England

SECOND Parish Church, Portland, Maine: On July 28th the Rev. Arthur W. Kuschke showed motion pictures of "Life at Westminster Seminary". . . . Attendance at Bible school was about fifty per cent. better than last year. . . . Nearly a score of young people from the church and Sunday school plan to attend Deerwander Bible Conference.

Calvary Church, Schenectady: The Machen League has discontinued regular meetings until Autumn, but all other services of the church were held throughout the summer. Members of the Machen League participated in the evening service on July 12th, at which the pastor, the Rev. Raymond M. Meiners, spoke briefly on "The Shelter of the Blood".

Presbytery of New Jersey

THE Emmanuel Independent Presbyterian Church of Morristown, New Jersey, whose pastor is the Rev. Donald C. Graham, a member of the presbytery, sponsors an open-air meeting each Saturday night at a time when the center of town is crowded with shoppers. Large crowds assemble to hear the gospel and many show real interest.

The Presbyterian Guardian

EDITORIAL

God and the War

EVERY day over the radio and in the newspapers we are called upon to buy bonds, save rubber, conserve gasoline, turn in scrap iron and what not in order to help win the war. Similarly the defense plant workers are asked to put forth Herculean efforts to outproduce the Axis and assure victory. Practically every adult who is physically able is associated in some way with defense activities as an air raid warden, Red Cross worker, fire warden or any of a hundred other auxiliary services, all for the purpose of prosecuting the war to a successful conclusion. All loyal Americans are determined to put forth every effort to bring an end to this slaughter, so that they can go back to the ordinary pursuits of life. The winning of the war has become a full-time job and the people of this nation are giving of their best to finish the job quickly. Americans are answering the calls to sacrifice.

In the midst of these appeals what a gratifying shock it would be to hear, over the radio, government spokesmen and other leaders of the war effort make such a cry as "Help us, O Lord our God; for we rest on thee, and in thy name we go against the multitude. O Lord, thou art our God; let no man prevail against thee". These were the words of Asa, King of Judah, as he went into battle against the Ethiopians. The Lord heard Asa's cry and he was victorious.

We are not contending that World War II is one of Christianity versus Paganism, as though all the people of the United Nations were Christian and the Axis armies all were pagan. With China and Russia on our side we know that such is not the case. But it is safe to state that if the Axis wins, Christianity cannot, humanly speaking, be propagated. And it is also true that the United States and Great Britain maintain the greatest Christian missionary enterprises in the world. No one can contradict the fact

that Christian civilization is very much at stake in this global conflict.

Great Britain and the United States are supposed to be Christian nations, although in many respects they fall short of such a designation. It should not be a great shock to hear those in authority call upon God for help, but with the exception of the Day of Prayer we have not heard such pleas. What is more, it would be proper and natural to hear such cries from a Christian nation, and the fact that none is forthcoming makes the situation even more of an indictment of our spiritual apathy.

It seems that we as a nation are depending entirely too much upon planes, guns, tanks and ships to bring the Axis to its knees and so preserve the right at least to human freedom. These are essential and no one must belittle the dire necessity of complete human mobilization in this gigantic struggle for existence. On the other hand, we hear statesmen, politicians and other leaders contend that we are fighting for a Christian civilization and yet scarcely a word is uttered in petition to almighty God who alone can bring victory.

King Asa at first relied upon the King of Syria to aid him—and he failed! He yielded to the temptation to trust in material strength to win the battle. This is our sin now.

It is a source of encouragement and enlightenment to read that, although the Ethiopians and the Lubims were a great host with many chariots and horsemen, yet "because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the

Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him". Inferior equipment and a smaller force seemed hopeless against the enemy, but the Lord was on Asa's side and that made victory a certainty for him.

We must humble ourselves before the Lord, we must confess our sins and call upon Him, for He is the sovereign ruler of the universe. It is far more important for us to be sure that we are on God's side than that He is on our side.

Jeremiah told the children of Judah in captivity to Babylon to set up a standard in the land against the king and his paganism. That prophetic utterance is most applicable to the situation today. We who name the name of the Lord must set up His standard, raise His banner and call the nations of the earth to the Lord. We must be certain that we are on the Lord's side for no man can prevail against Him. —E. H. R.

Rationing

THIS war is not an unmixed evil. The conservation of tires and gasoline has made the American people discover that home is not a small hotel where one only eats and sleeps; it is the center for the family. Now mother and father gather with the children on an evening and play old-fashioned games like checkers, dominoes, finch and even tiddledy winks, to the enjoyment of all, instead of piling into the family car for an aimless ride on the highways.

The backyard is suddenly discovered to be a very interesting and often profitable place where one can grow vegetables and beautiful flowers. The machine-conscious American is made to realize that nature is a wonderful thing and that rain is not a nuisance that spoils a joyride but a very important factor in keeping us all alive. We knew these things in an academic way, but surely not from experience. The good exercise required to cultivate the ground is adding to health.

The whole tendency of the policy of less gas and fewer tires will give us all the opportunity to meditate more, and to ponder the meaning of life. We hope that it will lead to a contemplation of God.

—E. H. R.

Westminster Opening

YOU are cordially urged to attend the Fourteenth Annual Opening Exercises of Westminster Theological Seminary on the campus at Laverock, Chestnut Hill, Philadelphia, on Wednesday afternoon, September 23rd, at 2.30.

The speaker on that occasion will be the Rev. Calvin K. Cummings, pastor of Covenant Orthodox Presbyterian Church, Pittsburgh, Pa.

Radio and the Columbus Compromise

Is the National Association Worthy of Evangelical Confidence?

By THOMAS R. BIRCH

IN OUR July 10th number, we discussed five very bad recommendations for the control of religious broadcasts. Those recommendations were debated at the religious sessions of the Institute for Education by Radio held at Columbus, Ohio, early last May. Present at the sessions were delegates from numerous church councils, associations and theological schools, as well as representatives of local radio stations and the three major networks. The National Association of Evangelicals for United Action, formed last April in St. Louis, was officially represented by the Rev. J. Elwin Wright, its Promotional Director, and the Rev. Harold L. Lundquist, D.D., of Moody Bible Institute.

Our editorial paralleled in many respects a discussion of the same subject in an undenominational weekly of wide circulation; both journals had access to the same information and both believed it to be complete and trustworthy. Mr. Wright, however, pointed out to us a number of misstatements of fact, which we were glad to correct in a later issue. Among other matters, we had been misinformed in stating that the text of the recommendations which we published was the text approved by the Columbus group. Rather, it was the text submitted to the group for its consideration.

In the past few days we have come into possession of a printed copy of the official report of the proceedings of the Columbus conference. The report throws additional light upon the activities of the representatives of the National Association. Those representatives did indeed make some protests against what they considered to be declarations dangerous to the cause of gospel broadcasting. Through their efforts, certain amendments were adopted. But that is only part of the story; we believe that the other part should also be told.

The Adopted Recommendations

Just to set the record straight, here are the six recommendations that were finally adopted by the Columbus

group. Significant revisions of the original text are printed in italics; the sixth recommendation is a new one, added at Columbus to the original five.

1. That religious programs intended for the listening of individuals of differing or no religious faith should be addressed *without dilution of doctrinal teaching* to the understanding of that public.

2. That religious programs should not attack religious teachings of members of other faiths. When religious doctrines are expounded on the air, the presentation should be [here the word "strictly" was deleted] affirmative.

3. That time for the broadcasting of religious programs should be provided by radio stations in keeping with their responsibility to serve the "public interest, convenience and necessity." Religious programs should be presented, *wherever possible, on a sustaining basis.*

4. That time available be allocated by networks or local station management in cooperation with advisory committees from the various faiths, in order to insure fair treatment of the various religious bodies seeking representation on the air. Also, that time for religion on the air should be provided in accordance with (a) the merit of the program for which time is sought, and (b) the numerical strength of the various religious faiths within the service areas of the networks or local stations.

5. That no regular religious radio programs should appeal over the air for contributions for the support of the radio program itself. Nor should a charge for sermons, pamphlets or religious objects, distributed through religious programs, be used by the sponsor as a means of raising funds.

6. *That religious broadcasts in wartime as well as in peace times should not only avoid stirring up hatred against human beings of any race, nation or creed but should seek to contribute to the understanding and good will which are basic to a just and durable peace among the peoples of the world.*

To sum up, then, Recommendations 1 and 3 received minor alterations which, at best, are a short step in the right direction and, at worst, a few meaningless crumbs tossed to the evangelicals to make them very happy about the whole thing. We cannot feel that the deletion of the

word "strictly" in Recommendation 2 has any real significance at all; the plain sense of the sentence is changed in no slightest respect by the omission. The fourth and fifth recommendations are unaltered, and the sixth certainly in no way mitigates the evil of the other five.

Analysis of the Recommendations

Superficially, the alteration of the first point seems an improvement. But when it is analyzed, we begin to wonder how it would work out in practice. That is the real test. How can a Bible-believer preach "without dilution of doctrinal teaching" if he must address himself to the "understanding" of Jew, Roman Catholic, Mohammedan, Christian Scientist and atheist? The word "understanding" obviously does not refer to the intelligence quotient or mental level of the public, for the sentence was offered by Dr. Lundquist as a rephrasing of the original form of the recommendation which read, "That religious radio programs, received in the homes of individuals of differing religious faiths, should be addressed to a cross-section of the public—to Protestants, Catholics, Jews and non-believers—and not to members of any one faith". The evangelical representatives have never claimed that the revised form contained any essential alteration save the addition of the words, "without dilution of doctrinal teaching". But if the word "understanding" means the world- and life-view of the anti-religious public, how can an undiluted gospel be preached? "The preaching of the cross is to them that perish foolishness"; "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him". It seems to us that the chameleon on the Scotch plaid would have an easy time compared with the gospel broadcaster who tried to limit himself to the "understanding" of an antichristian public and still avoid dilution of doctrine. Even with this revision, the Modernist still has a strangle-hold on the conservative for,

if the grand particularities of sovereign grace are preached, the program can be silenced on the charge that it fails to address itself to the understanding of the public. The vote on Recommendation 1, as amended, was unanimous.

As for the second recommendation, our opinion has not changed from that which we expressed in our editorial of July 10th. Our Saviour and His apostles imposed no such restrictions upon themselves, and the followers of the historic Christ dare not submit to any rule that would compromise their testimony against the monstrous inroads of present-day unbelief and error. Before this point was put to a vote, Willard Johnson of the National Conference of Christians and Jews exegeted it and appealed for its adoption on the basis of some of the frankest Modernism we have ever read. We urge everyone who wants to know the full details of what happened at Columbus to send 15¢ to the National Conference of Christians and Jews, 381 Fourth Avenue, New York City, for a copy of the report entitled "Religious Broadcasting in Wartime". On Pages 29 to 31 is the complete text of Mr. Johnson's remarks. Here are a few samples:

... Some of that which we call error consists only of different interpretation of common truths. Moreover, there is a vast area of common ground on which we all stand, without essential conflict. . . .

... In that part of the country with which I am familiar, there are several programs which are points of friction because their spokesmen continually harp on doctrinal differences. For example, they seem to have a ritual on the fallacies of "modernism" (and that includes everything with which they differ). . . .

... Within the month, a radio continuity director told me of a religious leader who could not see why it was wrong to broadcast a sentence about "Mohammedans, Buddhists, Roman Catholics and other pagans." [Italics are Mr. Johnson's.] It is obvious that any person who would indulge in such statements would lose much of his following very rapidly. However, because there are some prejudiced people in any radio audience who would support such a leader, it is perfectly clear that such statements must be kept off the air. . . .

... Since a radio audience is all-inclusive and more or less automatic, direct conversion attempts as well as doctrinal controversies are out of place. . . .

After listening to these and similar remarks, the vote in favor of the rec-

ommendation was unanimous. The National Association's representatives did not vote against it; they voted for it! Having approved it in the face of Mr. Johnson's interpretation of its obvious meaning, the whole National Association can now know exactly what to expect. If this recommendation ever becomes a part of the broadcasting code, the preaching of an undiluted gospel on the air is doomed!

The addition of the qualifying phrase, "wherever possible", in the third recommendation helps very little, if any. It does not, as one representative of the National Association seems to believe, guarantee the right of evangelicals to buy time. It merely says that "wherever possible" time is to be free; surely only the most naive would believe that this implies that, where free time is not possible, the station or network is obligated to sell it, whether it wants to or not. In addition, the whole question, regardless of whether the time is bought or free, will, under Recommendation 4, be controlled by radio management in cooperation with advisory committees. Those committees are bound to be preponderantly antichristian, and their vote alone will sound the death-knell of gospel broadcasts.

The vote on Recommendation 3, as amended, appears to have been unanimous, except for two negative votes by Roman Catholic representatives against the insertion of the words, "wherever possible". Again, it seems that the National Association's representatives were satisfied. As for Recommendation 4, "the point was accepted unanimously". That also includes those who professedly spoke for evangelicalism.

Only on Recommendation 5 do we see eye-to-eye with the evangelical delegates. They didn't like it, and neither do we. They protested it with vigor, and voted against it. We are very glad that they did.

The sixth recommendation is the kind of thing we have been hearing from modernist councils since long before Pearl Harbor. It does not oppose the gospel; it merely neglects it. Interpreted by a Christian, we could agree with it in most respects. A Christian would grant that, though "understanding and good will" should be a by-product of his effort, a "just and durable peace" can only result when the nations, in repentance and true faith, bow before the Prince of

Peace. We believe, too, that this recommendation assumes, in a Modernist's mind, that if a man preaches the gospel of God's Word as ultimate and complete truth and declares that all other philosophies and religions are false, he is guilty of stirring up hatred. This sixth recommendation was "adopted unanimously, without question or dissent". We think the Modernists really slipped another fast one past the evangelicals.

No Runs, One Hit, Five Errors

Now let's add up the score. Of Recommendations 1 and 3, Mr. Wright said, in a letter dated August 19th: "It seems to me that as they were passed they leave little to be desired and it certainly made a world of difference as to whether the right of evangelicals to buy time is retained; and also whether or not it is definitely stated that our messages may be without dilution of doctrinal teaching".

Recommendation 2 Mr. Wright approved heartily at Columbus, and he did not even question it for two and a half months. Then, after we took issue with him on the subject, he wrote, on July 23, ". . . I can see that there might be an interpretation of this recommendation which would construe a constructive presentation of truth as an attack on unbeliefs held by members of other faiths. In view of this, I would think it important that this recommendation be changed in its wording so as not to limit the presentation of the Gospel". We are glad that Mr. Wright is no longer so enthusiastic about the recommendation, but we think that his reasons for changing his mind are totally inadequate. After swallowing the camel at Columbus, he is now straining at the gnat. His argument here merely sidesteps the whole issue—an issue which was catapulted by Mr. Johnson squarely into the evangelical lap at Columbus.

Of the fourth recommendation, Mr. Wright said in the same letter, ". . . I am unwilling to say I am satisfied with it. I am definitely not satisfied with it, but I did not know, at Columbus, what suggestion to offer regarding its alteration. . . ." Mr. Wright was "definitely not satisfied with it", yet the record shows that he voted for it! Moreover, as the representative of evangelicals and the guardian of their rights, it was his business to know what suggestions to

offer or else to step aside and let someone who did know take over the job.

As we have already said, Mr. Wright and Dr. Lundquist protested and voted against the fifth recommendation, but the sixth was carried unanimously.

So, out of a total of six recommendations aimed at blacking out the gospel on the air, the representatives of evangelicals came out flat-footedly against only one and, according to the record, voted against only one. True, Mr. Wright tells us that he filed a written protest at Columbus against three of the recommendations but, in the face of his own words quoted here and of his vote at Columbus, we fail to see how such a protest (except against the fifth point) could be taken very seriously.

The Road of Compromise

Our reason for reviewing this matter in such detail is that Mr. Wright and Dr. Lundquist were present at Columbus not as individuals but as representatives of the National Association of Evangelicals for United Action. They were the accredited spokesmen of that organization, appointed by its president. Their attitude, we are convinced, is a reasonably accurate facsimile of the attitude of the Association. In what they did and said, they gave clear evidence of the compromising policy which has characterized the Association since the days when it was known as the Temporary Committee for United Action Among Evangelicals.

The National Association has now come out into the open. In the August issue of its bulletin, *United Evangelical Action*, its president, Dr. Harold J. Ockenga, replies to the question, "Is the National Association willing to attack the Federal Council?" Dr. Ockenga minces no words. "The position taken by all but six delegates voting on April 8th at St. Louis", he declares, "and officially the position of the National Association of Evangelicals for United Action is that we will not attack the Federal Council. Let this be plainly stated and understood". Elsewhere in the same issue, a member of the Advisory Committee of the Association says, "We do not ask any church to repudiate its denomination or the Federal Council. Furthermore, we, as an association, only make statements regarding apostate organizations by

name which are authorized by unanimous vote of the executive committee. I think that is a fair statement. If a man wants to attack the Federal Council in his own pulpit he can go ahead and do it. That is his business".

Can evangelicals, true evangelicals, require further proof that the National Association is headed down the road of compromise that ends in the town of capitulation? We have often objected in the past when the Federal Council purported to speak for American Protestantism. We must now object no less strenuously to any attempt on the part of the National Association to speak for American evangelicalism.

Let Bible-believers be warned! A well-known apostle of appeasement, clutching his umbrella, visited Munich not so many months ago, but the world discovered too late that appeasement, with or without umbrellas, is a worthless defense against the forces of evil. Will American evangelicals, too, have to learn again the same lesson the hard way?

Notes on Archaeology

AHAZ was one of the wicked kings of Judah. We remember him because of his refusal to trust in God when danger approached. Two enemies were seeking to depose him from his throne. The prophet Isaiah told Ahaz that he should rely upon God, but Ahaz preferred to trust in the king of Assyria.

Recently a carnelian scarab has come to light, and this seal bears upon it the name of the wicked king Ahaz. On the seal are some skillfully carved Egyptian symbols and an inscription of two lines, consisting of the following three words: LASNA EHD AHZ, which mean, "Belonging to Asna, Official of Ahaz".

The letters on the seal are attractively made. They are not the square letters which are found in Hebrew Bibles today, but are the so-called "Phoenician" characters, in which Hebrew used to be written. Their form corresponds to the time of Ahaz. The words are separated one from another by means of dots.

Who is Asna, the official of Ahaz? The word itself seems to be an abbreviated form. It has been suggested that the name is Assyrian. But there are strong arguments against this

view. Possibly it stands for a Hebrew name. At any rate, we do not know who the official was.

The important fact is that here is an extra-Biblical reference of a very interesting kind to Ahaz, the wicked king. This little seal may possibly have been in existence when Ahaz heard Isaiah declare, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel".

—EDWARD J. YOUNG

MISSIONARIES SPEAK AT CAMP CHIEF YAHMONITE

THE Fourth Annual Bible Conference at Camp Chief Yahmonite, Steamboat Springs, Colorado, was conducted from July 25th to August 4th and featured several missionary speakers. The Rev. Robert S. Marsden of the missions committees of The Orthodox Presbyterian Church addressed several sessions and taught a class on "The ABC's of Christian Doctrine". Dr. John A. Cremer, formerly a medical missionary to Ethiopia under the United Presbyterian Church, gave a course on medical missions in the Near East and spoke on "Science and the Bible". The Rev. Clarence W. Duff, formerly of Ethiopia and now under appointment to that country as a missionary of The Orthodox Presbyterian Church, gave a course of studies on "How We Got Our Bible".

The children's school was conducted by Miss Harriet Z. Teal of Denver, assisted by Miss Margaret Duff and others.

In spite of restrictions on travel, attendance was equal to last year's mark. Fewer persons traveled from a distance, but localities near the camp were better represented.

The camp is situated in an isolated wooded valley in the heart of the Rocky Mountains. Combined with its splendid spiritual program are excellent recreational facilities, including swimming, trout fishing and hiking.

The Rev. W. Benson Male, a minister of The Orthodox Presbyterian Church and pastor of the Second Congregational Church of Denver, is the camp manager.

Totalitarian Christianity

An Address Delivered at the Conference on the Christian World Order

By the REV. HENRY SCHULTZE

President of Calvin College, Grand Rapids, Michigan

PART II

The Method of Divine Totalitarianism

HAVING discussed the source of totalitarian rule, let us turn to its method. Totalitarian methods must do full justice to the character of those governed. The government of any people is justified by what it does for those governed. God has been very insistent that man as the image bearer be not despoiled. The devil himself had to recognize that fact and did so in his dealing with Adam, and was compelled to recognize it when he dealt with Job. He must recognize the fact that men are responsible beings. God Himself made man after His own image and so controlled him.

Well, then, how did God create man after His own image?

Man is made after the rational image of God. This means that the divine control must make due adjustment to man's thinking ability. If the ultimate purpose of God's universe is to glorify Himself, then man, the only rational being and representative of this universe, must be able to think the divine thoughts after Him. The revelation of God in nature comes to its own only in so far as someone understands it and comprehends nature. In order to realize His ultimate purpose of self-glorification, God created a creature with a rationality like unto His own. The reason which we find in ourselves is of the same kind as the reason which expresses itself in the universe, and that in the universe is divine reason. If that were not true, any true science would be impossible.

May I express this in a slightly different way? Do you not know that you would not be able to understand or comprehend the least of this universe, had not God given you a mind like unto His own? Oh, I realize that there is a tremendous difference between the two. The difference between the finite and the infinite will never be eradicated. Yet God can reveal Himself in nature to man only

if He has equipped man with a mind that can read His thoughts as they were written in nature. Allow me to illustrate. Suppose that you were asked to translate a Dutch book into the English language. As a translator you must have a mind similar to that of the original author, or you would be utterly unfit for the task that was assigned to you. You would have to be able to think as he thinks, to place yourself in his thought-trend and environment. If you were not so equipped, your work would be doomed to failure. Precisely the same holds true of our interpretation of the world which is a product of God's mind. That God actually so created man is apparent from the way that Adam, in the state of rectitude, as I indicated before, could properly name the animals as they passed before him. Each animal was an expression of a divine thought. Properly to name an object is to express in the name the essence of the thing named. So Adam revealed this ability to read the thoughts of God in the world only because he was in that respect created after the image of God.

This is the principle that the lords of Europe have caught very well. The entire system of education is calculated to teach the people to think as they think. Recently it was my privilege to listen to an educator who was acquainted with the system of education in Germany. He informed the audience that this matter of education was controlled in the minutest details. In a class room, the children get their concepts from the things that keep Hitler busy. We teach our conception about accuracy by thinking of the sun's activity or that of a watch. The German children are taught that a thing is as accurate as a rifle that cannot miss. We think of speed in connection with an automobile or a train. The warplane suggests their conception of speed. We think of the strength of a horse or a locomotive. They think of the strength of an irresistible tank. We think of smoothness in connection with the

smoothness of velvet or perhaps a cat. But they learn the concept of smoothness in connection with the smoothness of their military lines, and so on. They are methodologically correct. Totalitarian forms of government require precisely such a recognition of the rational qualities of the governed. That is what God had long ago insisted upon. Justice to this fundamental law of totalitarian government would call for precisely the same type of education, namely, to induce the children to think of everything not in terms of Hitler but of God. That is the principle back of a thoroughgoing system of education. Totalitarianism must be educationally conditioned, or it will fail of its objective.

God has not only created man, who is to be subject to His totalitarian régime, a rational being after His own image, but also a moral being, and God seeks to glorify Himself through him as He controls him after a totalitarian fashion.

Man does not bear the moral image of God in that he was made in innocency and possessed what we may call righteousness, but in that he was indestructibly moral in his make-up. First, he has God's moral image in that he has the power of moral knowledge. That moral knowledge you will not find in the sub-human created world. However, it can be found in God, and also in man. In God, the perfect moral knowledge; in man, always the derived moral knowledge—but moral knowledge nevertheless. It is an aspect of his rational knowledge, I think. For even as I receive the elements of knowledge through the mind, so also through that channel God gives me the laws of duty. This element would again seem necessary in man in order that God may achieve His purpose with His creation of man and the universe. Suppose, for a moment, that man was non-moral, that he had no knowledge of what was right and what was wrong. There would be no possibility of a conscious being choosing to glorify God by

properly reacting to the universe, of recognizing God back of it all, and of seeing things so that he could see God in them all. Knowing man as we do, he would persist in so interpreting the natural phenomena that he would find himself reflected there. But there has been a moral *ought* created in his being, and he cannot shake the conviction of his moral responsibility. Even the ungodly have such principles engraved in their consciences or in their hearts. Their very make-up tells them that they *ought* to see God in nature and not themselves, that they *ought* to do good and not bad, and that they *ought* to glorify God and not self.

God has also made man to be a free spiritual cause, that is to say, man has moral freedom. I am not now speaking of man as he actually is, but man in the constitutive parts of his nature. His creation in God's image also implies that he has been created morally free. Let us ask once again, Why such a creature? Because God seeks in and through His creation the highest possible type of glorification. The whole created world is mute as far as the divine glorification is concerned, but it does occasion—in man, the image-bearer of God, and because he is the image-bearer of God—concepts of sublimity, majesty, vastness, and eternity. Now what is man's reaction to these concepts? Is he inclined to go into a process of self-glorification in spite of the evidence of an infinite being, or is he going to cry out as the Psalmist, "I give thanks to thee, for I am fearfully and wonderfully made. Wonderful are thy works and that my soul knoweth right well"? Either is possible on the basis of man being a free moral agent. It is in just that free moral act that you find the summit of divine glorification. Without that moral act, man's act of glorification would be imposed and mechanical, that is the nature of man's totalitarian control. He would glorify God because he was morally incapable of doing anything else. There is a world-wide difference between the praise that a person receives from another when it is forced and when it comes voluntarily. And there is no praise of God that exceeds that of man who deliberately and voluntarily stands before the works of God's hand, and thankfully and sincerely expresses his praise to the Most High. That is divine glorification that

reaches its highest point of perfection. That is the kind of glorification that issued forth from Jesus, for which God controls the universe.

Being created in the moral image of God also implies moral affections. God is love, we are told. If that is true, man must have love in order to be a proper image of God. That is true of all the affections of man. He loves what God loves, he hates what God hates. He has fundamentally the same affections that God manifests. So created, man can, of course, effectively and properly represent God before the created universe.

The totalitarian governments have attempted to do justice to these various aspects of man. The entire organization is calculated to teach the governed that what Hitler determines is right, and to do what is right glorifies him and promotes his cause. There is a striking similarity between the two methods. But there is this infinite difference in the two compelling forces: Hitler is but a sinful man, and God is God. And woe unto that people who tolerate any totalitarianism than that which proceeds from God.

There is also in us the image of God's sovereignty. The sovereign aspect of God is one of the most cherished in the hearts of all true Calvinists. To our minds, He is, first of all, sovereign. That is one of the chief character manifestations of men. Men are naturally bossy, it is said. Why, of course! That is the way that men are created! What man does with that tendency to rule is entirely a different question. But he was made to have dominion. One finds nothing like that in the inorganic world nor in the kingdom of plants, nor even in the kingdom of animals. One may find among the animals a tendency to defeat all rivals in the conquest of sex or in the search for food, but that is altogether a different matter than to exercise dominion. And to the reality of this human sovereignty all man's achievements abundantly testify. He harnesses the laws and forces of the inorganic world, and he makes them serve his purposes. He enters the field of vegetation and it serves him, either by beautifying his parks or by satisfying his pangs of hunger. He makes the mountains to flow down at his will. He orders the desert to blossom like a rose, and it does. With all his scientific developments

one can detect his gradual conquest over the various forces, good and bad. Man is a ruler, made after God's image.

At this point human totalitarianism will always fall short. Man is not big enough to permit his subjects to reach out and be individual sovereigns themselves. But God's creative control encourages it. It does justice to the fact that we are all kings.

There is one other aspect in which we bear God's image. It is stressed by James Orr in his book on *The Christian View of God and the World*. It is an aspect of man which is seldom emphasized but which is, nevertheless, of prime importance in understanding that man has been created a little lower than God. I refer to what may be called, for the want of a better term, man's potential infinitude. Man is so created that he does not seem to be satisfied with what he is. He does not like the limitations to which he is subject. He tends to leap over the boundaries that keep him a finite creature. Do you know that it may be impossible for a man to know that he is finite unless he transgresses the limits of the finite and frames some conception of the infinite? It is marvelously strange that man is finite, hedged in on all sides by his finiteness, but yet has a constant tendency to leap over his bounds and ally himself with God. God only is omniscient. Yet there is in man an insatiable desire to go beyond the knowledge that he has. He would penetrate the unknown. He would pierce the darkness. There seems to be no limit to his knowledge, and he is always dissatisfied with what he knows. God only is omnipresent. Man is confined by his six feet of height, his forty inches of girth. And yet he refuses to be so confined. During this evening, while I was speaking and while you were sitting there, some of you may have been at home, in the midst of the European struggle, in your shops, and even in heaven with your thoughts. Why roam all around when you are supposed to be only here where your body is? God only is omnipotent, but in man you will find an insatiable grasping for more power. It is a natural tendency. This power may be in the world of literature, of finance, of society. But it is there. We seem irked by the limitation of power. We strive to become almighty. I

need not go on to present other illustrations of the tendency of man to reach out and beyond himself and to approach God. This is not bad in itself. Sometimes we seem inclined to think so. The bad element in it touches the matter of man's disposal of the powers when once they are attained, of his purposes, and of his method of reaching out.

All these are within the scope of the divine totalitarian power. Hitler

cannot possibly do justice to these. He probably would like to if he could feel safe. But for him it is a dangerous game. A man must remain at least no more than a mere man. The control of God allows and encourages the highest possibilities of man. A totalitarian government, exercised by a method that will do justice to man as he is, can be approved. And God only is qualified to do that.

(To Be Concluded)

Alexander Mackay

Missionary Heroes of the Past: X

By the REV. ROBERT S. MARSDEN

WITH evangelistic, educational and medical missionaries we have become very familiar, but Alexander Mackay will probably be found to be the only engineer-missionary who will deserve our attention. His inclusion in a limited list of missionary heroes of the past will forcefully illustrate how the Lord can use the most diverse talents on the mission field, where engineering as well as medicine and instruction can serve to gain an entrance for the gospel of Christ. Needless to say, these useful arts must be kept in their proper places and entirely subservient to the main object of missions, which is to make Christ known unto salvation to the heathen, to the glory of God.

Mackay was born on October 13, 1849, and was a most precocious child. He was born into a minister's family, and at five he is reported to have been able to read the New Testament fluently and aloud. His father taught him until he was twelve years of age, and the influence of the pious home on the boy's life was tremendous. His mother also took an active part in his training, and on Sabbath evenings they read together the lives of "missionaries and martyrs" (the mention of them together is significant). At nine he requested and received a printing press, against the protests of his father who was anxious that his son become a minister and was disappointed in his predilection to manual arts.

Mackay's interest in missions, especially in Africa, began with his earliest recollections. In his father's study there was a primitive map of Africa. The explorations of Livingstone and

Stanley had brought this dark continent into prominence, and the progress of those missionary-explorers was watched in the manse with much interest. As progress was made in the knowledge of this continent, the geographical outlines were carefully filled in on the map which showed the whole center of the vast continent of Africa as terra incognita—unknown land. When Lake Victoria Nyanza was discovered as the source of the Nile, the lad was especially interested, and that interest never left him, but rather led him to his mission field there.

Alexander Mackay was brought up in the Free Church manse "in the fear of the Lord". When he left home for his education it was to go to Aberdeen where he sat under the ministry of the saintly Horatius Bonar. Mackay held a lively concept of the holiness of God and this led him to shrink from the ministry, since he was convinced that he was unworthy of it. He consequently was never ordained to the ministry, but served as a layman. This did not deter him from exhorting the heathen, but it did hinder him from having a proper part in the building of his converts into a church.

When Stanley reached Uganda on the shores of Lake Victoria Nyanza, the king Mtesa had requested that a missionary be sent to his court. Stanley published the request in a newspaper, and Alexander Mackay answered it. The Church Missionary Society of the Church of England appointed him, and he set out for Africa.

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Mackay passed in reaching his chosen field of service are almost indescribable. Fever, desert, jungle, avaricious chieftains with their demands for toll, Arab slave traders, and the distance from the coast all added to the difficulties. As a matter of fact, of the eight who were sent out in the same party with Mackay, he was the only one left after three years. Three or four of the others had died on the field and the rest had returned to England.

For weeks he traveled into the interior with two hundred bearers to carry his vast equipment, which included a portable boat he had made to navigate the lake. The trail through the jungle was often only eighteen inches wide, and he was constantly plagued with fever. Finally he had to turn back to the coast, and on orders from home he proceeded to build a wagon road two hundred and thirty miles long through the desert and the jungle! Is it any wonder that an engineer was needed as the pioneer missionary to Uganda?

In 1878, two and a half years after he left home, he arrived at his destination. He and his one companion were greeted cordially by Mtesa, and they had high hopes of winning him and his people for Christ. They soon discovered, however, that the king was merely desirous of satisfying his vanity by having the white men in attendance and, while he listened to their preaching on the Sabbath and favored them in many ways, yet he was vacillating in his interest. His court was under the influence of petty chieftains and particularly of Arab slave traders. These, with two Romanist missionaries who arrived shortly after Mackay became established, gave the king excuse for affecting a tolerance for each religion while he rejected all of them. Mackay and his successive co-workers found it difficult to prevent themselves from becoming merely clever artisans to satisfy the vanity of the king, who would have kept them busy at their forges and lathes constantly if they had permitted it. The principle of the wheel and of cylindrical motion such as that of a lathe was unknown to Mtesa and the natives of Uganda, and they never ceased to marvel at the wonders which Mackay produced.

Despite great difficulties caused by the vanity of the king, the opposition of the Romish priests, the Arabs and

the practitioners of witchcraft, converts were made, and with the arrival of an ordained missionary the first baptism was celebrated in 1882. Other converts were added, especially among the young boys who helped Mackay in the building which he undertook.

The death of King Mtesa ushered in a reign of terror, however, and it was reported that the new king was planning a mass murder of all the Christians. The Christians began meeting furtively at night in Mackay's house. One by one his co-workers left, and finally for nearly a year he remained on the field alone, "teaching, printing, translating, doctoring and carpentering". The reign of terror increased, however, and Mackay was forced stealthily to withdraw from

Uganda. He left not through any fear, but with the permission of the king, believing that it was against him personally that the hatred was directed, and with the understanding that another missionary should be sent in to Uganda immediately. He did not withdraw from Africa, but settled himself in the country to the south of the lake, after sending the Rev. E. C. Gordon to Uganda. He was joined by five other missionaries and together they established a station where Mackay labored, amid the great dangers of civil wars, for two years until his death of fever in 1890. He died while still a young man, but "burned out" for the Lord in his thirteen continuous years in darkest Africa.

The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

Pastor of Grace Orthodox Presbyterian Church, Los Angeles

THAT the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him" (1:17). In the preceding verse Paul has said that he constantly remembers the Ephesian Christians in his prayers, and in this verse he begins to tell why he prays for them so unceasingly. It is in order that God may give them increased growth in spirituality to enable them to experience the full richness of the Christian life in all its deepest meanings. The content of this prayer for them extends to the 19th verse. Paul was a deep believer in prayer. He realized that, whatever mysteries are connected with the place of prayer in a universe governed by a God who never changes His mind, prayer is nevertheless a necessary link in the chain of causation of events leading to the answer given by God to the prayer. In other words, Paul believed that it was absolutely necessary for him to pray for the Ephesian Christians, if they were to receive the spiritual blessings prayed for.

That spiritual compulsion has tended to disappear from our prayer life today. We tend to pray because the Bible commands us to pray, or because we have been in the habit of praying, or because we are expected to pray. But how many of us feel the

urgent, driving necessity of praying because of a deep conviction that someone will not receive the blessings sought unless we pray? Yet that is the actual fact! God does not change His mind when we pray, but our prayer is the vital link in the chain of events producing the desired answer. If that link is missing, in the providence of God the answer will be missing or delayed.

This is a sobering thought for all of us. We cannot tell why God has chosen such a simple thing as prayer to produce such mighty results, but the fact remains that He has done so. Nor is it possible for us to reconcile this fact with predestination. We know from the Bible and from logical considerations that the answer is planned from all eternity, but the Bible also tells us that we must pray for that answer, and that the prayer is an absolutely necessary link in the chain of causation producing the answer. We are constantly tempted to think that the answer will be certain anyway, so it won't matter if we forget to pray; but just there is where the mystery comes in. When we forget to pray, the answer doesn't come! Now there is where the spiritual compulsion should come in. If we really believe this fact, we will have a divine soul-restlessness that will drive us to

prayer, because the answer is important, and we are convinced that we just must have an answer to our prayers.

Presbyterians have too often, and with some reason, been charged with dead orthodoxy. If there is just cause for such a charge, is not one of the reasons the fact that there is absent from our prayers this divine urgency that sweeps everything before it and forces us to pray? In many homes and studies is hanging the motto, "Prayer Changes Things!" In one sense this motto leaves me cold, for it is based on an Arminian theology, and tends, at least, to assume that prayer can change God's mind, or in some way produce a change in God's plan for the world. That, of course, is contrary to fact, and is the result of shallow Bible study and illogical thinking. In that sense prayer never changes things, and the motto is false. But the attitude of mind of the one who really believes that prayer does change things is that of one who is driven by the sense of urgency in his prayers. He feels that he must pray, or there will be no answer. This fervency and urgency and serious purpose in prayer life is something that we Presbyterians must never lose, or if we have lost it, must regain before there can be any depth to our religious experience, and before we can escape the charge of dead orthodoxy brought against us.

Now I believe that we can have this sense of urgency in prayer without being Arminians and without believing that our prayers are answered because God is a God of caprice who changes His mind and His predetermined plan whenever some Christian grapples with Him in prayer and won't let go! Prayer never changes things in that sense, and those who believe it does are simply victims of self-delusion. But there is a true sense in which prayer does change things. We feel desperately that, unless God intervenes in a given situation, all is lost, and so we fall on our faces before God in the agony of compelling prayer and, marvel of marvels, our prayer is answered, God does intervene, and the situation is saved. When that happens, prayer has changed things. If we could go back into the secret counsels of God and understand what happened, we would know that that agony of soul in prayer was just the necessary link in the

chain of causation that secured the desired answer. The prayer was just as much foreordained as the answer. Christians, then, need to understand the very real fact that their prayers are necessary, and that they are answered, when they are prayed in the Spirit of God, because they are according to the will of God. That knowledge will lend the same urgency to our prayers that Paul had in this prayer for the Ephesians.

"The God of our Lord Jesus Christ". This phrase comes to us at first almost with a shock, for it seems to put our Lord into a position subordinate to God, and imply that He is less than truly God, the Second Person of the Trinity. In fact, this is one of the verses used by the Arians in the great controversy in the fourth century over the deity of Christ, in the attempt to prove that Christ was not truly God. Some bold commentators, without any textual evidence, have asserted that the phrase should read, "the Father of our Lord Jesus Christ, the God of glory", which would indeed remove the difficulty. But believers in the inspiration of the Bible are not at liberty to alter a text, simply because it presents theological difficulties, without the best of textual evidence in support of the alteration. In this case the evidence is altogether lacking, so we must take the text as it is, the "God of our Lord Jesus Christ". It is a very superficial view of the text, however, that would hesitate to accept it because at first it seems to reflect on the deity of our Lord. We must never forget that our Lord was not only truly God incarnate, but just as truly man! Purely human characteristics are recorded of our Lord. He ate, grew weary, slept through a storm on the lake, was hungry and thirsty, and in every respect was as we are but without sin. He prayed to the Father all night and, in His human nature, could really speak of God as His God and Father. That in no way reflected on His divine nature or implied that He was not on an equality with God as the Second Person of the Trinity. It means merely that He was truly man in His estate of humiliation, as well as truly God. It was, in fact, a part of that humiliation that in a human sense he should speak of God as His God.

"The Father of glory". This strange expression has been interpreted as

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meaning the "glorious Father", describing God the Father, and as the author of all glory in the universe, or as the Father who bestows glory on

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us when we are raised in glory. Such interpretations, however, fail to connect the thought with the Shekinah Glory of the Old Testament, whose meaning was God manifesting His presence unto men. Now Christ was to be called "Immanuel", "God with us", and in a real sense was the incarnation of the Shekinah. It seems, then, best to think of this word as another name for Christ, and to find in these two expressions, "the God of our Lord Jesus Christ", and "the Father of Glory", the humanity and the deity of our Lord brought before us in a contrasting manner. In the Greek, this meaning seems obvious because the definite article is used, "the Father of the glory".

"May give unto you Spirit of wisdom". The omission of the definite article before "Spirit", has led many commentators to think that this does not refer to the Holy Spirit, but to a quality of mind in believers. However, in other passages where the Holy Spirit is unquestionably referred to (e.g., Matt. 12:28; Luke 4:1, 18; Acts 10:38) the article is omitted, so here the meaning seems to be either "the Holy Spirit which is the source of wisdom", or "The Holy Spirit who is Himself the embodiment of wisdom". Since they already have the Holy Spirit, it seems better to interpret this as the "Spirit which is the source of wisdom and revelation in the knowledge of Him". Christians need wisdom to live aright, and Paul prays for this gift from the Spirit for the Ephesians.

"Revelation in the knowledge of him". If we are to know God truly, it can only be by revelation of the Spirit of God. We can only know God as He reveals Himself to us, and without the power of the Holy Spirit in our lives we cannot understand this revelation about God either in the universe or in His Word, or in our own souls. The word "knowledge" here used refers to "perfect and thorough

knowledge" of the deeper things of God.

And how we today need that same knowledge of God! For the most part, our knowledge about God is so superficial, partial and too often untrue! We have spent so much of our time dealing with the things God has created that we have no time left to study God Himself. And because we have neglected the study of God, we never truly understand the things He has created! The world today seems meaningless and contradictory simply because we do not understand God and His ways with men. We do not learn either from history or the Word of God, and so go through life with confused minds, seeking knowledge from every source but the right one, the Spirit of God!

From the Prisons of Japan

(Concluded From Page 242)

a few times and one time he came to the outside of our concentration camp in Harbin just to give me a wave of encouragement! Another one of our best men was released because of sickness. Whether he is living or dead, we do not know. All we heard was that he had been released.

But more of all that when we see you. We are daily praying that when we come to you we will come to you in the fullness of the blessing of Christ, and we are praying for God's guidance as to what His will for us is in wartime America. You have had to face a lot of things and think through a lot of issues that we have not yet had to come up against. We know many have been praying for us, as we have been praying for you all with such prayer as we have never known before, and we know that God has heard your prayers and ours.

We have learned this year that we cannot hurry the Lord, and it is good that we cannot. We will be seeing you in the fullness of time, which we trust will be before this month is out. Till then be assured of our prayers for you in your high calling and work for Christ and His kingdom,

With warm greetings to the ministers and members of our church, in which my wife joins, I am,

Sincerely,

BRUCE F. HUNT