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Our New Order in East Asia

By the REV. FLOYD E. HAMILTON
Missionary to Korea for More Than Twenty Years

PART I

FOR the past five years Japan has been talking about the New Order in East Asia. Now it is our turn. The new order, according to the Japanese blueprint, was one in which Japan controlled the political and economic conditions in all of the countries of Eastern Asia for the principal benefit of Japan, with only incidental crumbs of benefit to the other countries of East Asia, after the Japanese banqueters had eaten their fill of the good things of the land.

That Japanese New Order affected Christianity because an integral part of the program was the establishment of Japanese National Shinto as the super-religion in all those lands. Instead of allowing freedom of worship and freedom of conscience in those lands, the Japanese program sought to force all the people of those countries to go to shrines dedicated to the alleged sun-goddess, Amaterasu Omi Kami, and to bow before those shrines. This was not left to the free will of the individual but was forced upon all, regardless of individual belief and desire. To a Christian who knows the teachings of the Word of God, submission to these edicts would constitute the sin of idolatry, for the Bible condemns not only the worshiping of other gods with the mind, but specifically forbids bowing before them, for the bow is universally interpreted either as respect, allegiance, or an act of worship symbolizing an inner state of allegiance and worship to the one before whom

the bow is given. Some missionaries have excused the bow before these Shinto shrines on the claim that they are not worshiping in their hearts when they make the bow. Yet even on the very lowest interpretation of such a bow, it would indicate respect—and a Christian cannot even respect a heathen goddess!

Now as for post-war Asia, I assume that none of my readers contemplates anything less than a complete and total victory for the United Nations. When that comes, what kind of world should we plan to establish in the Orient? What kind of a New Order should we seek to set up in Japan? Can we be satisfied with the destruction of the army and navy of Japan, and then leave Japan to work out its own future to its own satisfaction? Do we have a right to dictate to the Japanese in regard to their future form of government and religion? We are fighting for the so-called "four freedoms"—freedom from want, freedom from fear, freedom of speech and freedom of religion. Have we a right, then, to tell the Japanese what kind of a government they are to have in the future, and what kind of religion they are to have? These are some of the questions we are seeking to answer.

Before we attempt to outline the kind of a new order we should set up in the Orient, there are certain preliminary principles which we must lay down to govern our thinking and planning. In the first place, it goes without saying that we approach the whole problem, or all the problems, from the Christian standpoint.

That is the assumption that underlies all our thinking and planning. Naturally we may therefore reach conclusions different from those that a nonchristian would reach. What would perhaps seem unimportant to a modern pagan would seem vital to us as Christians. On one of my trips to Peking before we left Asia, I had an interview with the counsellor of the American Legation in Peking. To him, the fact that Christians in Korea were being imprisoned and tortured because they refused to worship at Shinto shrines was relatively unimportant. "Over here", he said, "I have to deal with real troubles. The Japanese have burned American homes and mistreated Americans. I can't bother with a little matter like shrine worship!" His point of view was definitely pagan, while mine was Christian, so what seemed vitally important to me was brushed aside as of little or no importance to him. Our Christian assumptions must constantly be borne in mind in evaluating our conclusions.

Then, in the second place, however much we might theoretically wish to allow Japanese nationals to plan their own future, as Americans we have a right to see to it that Japan is not in a position to plunge us again into another war in the next generation. We must take steps to prevent a similarly treacherous attack upon Pearl Harbor ten or twenty years from now. Our self-preservation demands it, even though it may involve interference with the normal rights of a free people. If we agree upon that principle, then any objection to our conclusions based on the fact that they would involve interference with the rights of free peoples would obviously be beside the point.

In the third place, we assume that bowing before shrines dedicated to the alleged sun-goddess is a sin which no Christian should commit. Logically we should first establish that point with evidence, but we cannot take the time to go into that question here. A companion assumption is that the claim is false that the Japanese emperor is a descendant of the gods and that he is therefore a god, and that therefore no Christian should do obeisance to the emperor, either at a distance or in his presence, *if such obeisance is in-*

terpreted by the government as involving respect to the shrines, to the sun-goddess, or to the imperial ancestors. A few years ago the Home Minister was asked in the Diet whether the bow to the Grand Shrine at Ise should precede or follow the bow to the East (that is, toward the emperor in the imperial palace). He replied that as far as his department was concerned, the bow to the palace included the bow to the grand shrine at Ise! Obviously, no Christian could legitimately bow to the emperor from a distance if the bow were interpreted in that way.

Please bear in mind that all these principles are involved in what I have to say in the rest of this article.

In the first place, what was it that brought about the Japanese attack on Pearl Harbor? It was not merely the fact that the Japanese felt that, without defeating the United States, they could not persuade America to give them a free hand in the Orient. Nor was their unprovoked attack on China in 1937 due merely to their desire for more territory, for economic advantages, or for fear of the growing power of free China under Chiang Kai-shek.

All those motives were present in the minds of the military caste, it is true, but they were not the supreme motive. We will not be in a position to plan a new order in East Asia until we take that supreme motive into account.

What was that supreme motive, both in their invasion of China and in their attack on the United States? It was the serious belief that it is the Japanese destiny to rule the whole world! That belief in turn was due to their belief—a religious belief, mind you—that they were as a people descended from the gods and that the rest of the world was therefore quite naturally their property. The people of China and America were mere dirt beneath the feet of the divine Japanese! Slaughtering them was perfectly legitimate because they were mere animals who had gotten in the way of the children of the gods! That religious belief of the Japanese was what plunged America into the war!

With these principles in mind, let us try to envisage the situation that will exist at the conclusion of this war. The Allied Nations will be in absolute control of the Japanese Empire. The war industries will have been largely destroyed by bombing. Probably most of Tokyo, Yokohama, Osaka, Kobe, Moji and the other industrial cities of Japan will be in ruins. The Japanese navy will be at the bottom of the sea, the youth of Japan will be almost entirely wiped out by the war, and what will be left of the mighty armies of Japan will be only cripples and the small remnants of the last forces still fighting at the time of capitulation. We need not look for another Tunisia, with hundreds of thousands of troops voluntarily giving themselves up to the victorious allies. Rather, we can look for another Buna, with the Japanese army dying almost to the last man without surrendering. The people of the whole empire will be physically so enfeebled that they will be dull in intellect through starvation and weakened in body through disease and overwork. Millions of the children will probably have died from privation and disease. It will be an exhausted, discouraged, embittered and enfeebled people with whom we have to deal.

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Training a Navy Chaplain

By **WILLIAM T. STRONG**
Chaplain, U.S.N.R.

ON THE lovely campus of the College of William and Mary, in the picturesque and historic village of Williamsburg, Virginia, is located the Navy's only Training School for the indoctrination of newly-commissioned Chaplains. Under the direction of the Officer-in-Charge, Captain C. A. Neyman (Chaplain Corps, U.S.N.), the school makes a sterling attempt to convert each succeeding class of ministers-in-uniform, fresh from civilian life, into "sea-going" Navy Chaplains. Obviously, in the course of eight weeks, the transition can only be an approximate one; and yet what is accomplished in those eight weeks is considerable. It is the purpose of this little article to give a general outline of the course of indoctrination to which the new Navy Chaplain is exposed, and to describe some of the experiences which it is his privilege and opportunity to enjoy.

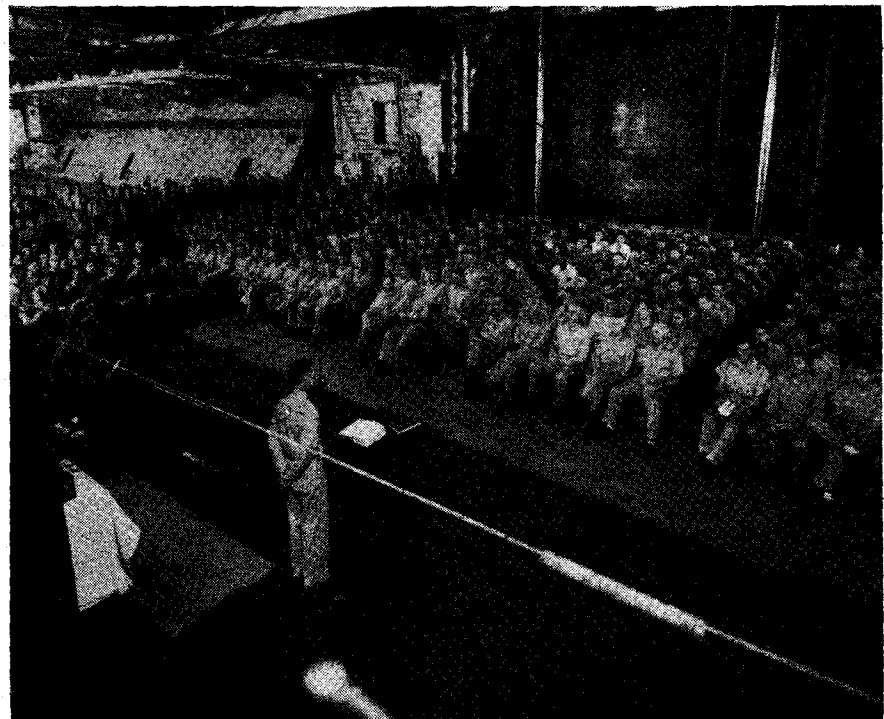
Each week-day morning, the Chaplain is rudely awakened at 6 A.M. by a loud knock on his door and the stentorian voice of the Chaplain on watch calling, "Show a leg and hit the deck!" Half an hour later, he marches in formation to Chapel for morning devotions conducted by one of his shipmates. While at the school, he will be encouraged to cultivate a sturdy personal devotional life, being told that this is one of his most important duties. After morning chow, the entire school musters in formation by classes for morning colors at 8 A.M. Then the classwork begins, continuing straight through the day until 4:30 or 5 P.M., with time out only for mail call and chow from 11:30 to 1 o'clock.

The Navy Chaplain is not only a minister now, but also a naval officer; and therefore it is necessary for him to learn the Navy ropes. Accordingly he is given lectures on personal appearance and naval etiquette. He learns that his uniform is prescribed by those in authority over him. He is no longer the master of his wardrobe. He early discovers that there are rules about how his hair must be cut, and that he must keep his shoes shined at all times. He learns how to stand, how to march, when and how to salute. He

discovers that there are rules and regulations governing nearly everything in this strange, new world in which he finds himself. And he quickly recognizes that familiarity with and conformity to these rules and regulations are the indispensable prerequisite to happy adjustment to his changed environment. He is given a lecture on Navy terminology, and before long he finds himself at ease with the Navy lingo. He knows the difference between "port" and "starboard"; he speaks of "ladders" instead of "stairs", a "deck" instead of a "floor", a "bulkhead" instead of a "wall", and so forth. (And he will probably take a certain secret and pardonable pride in the employment of these nautical terms, fancying that they mark him, at least in part, as no longer a mere landlubber!)

As befits a Navy man, the Chaplain is expected to know something of

Navy customs, traditions and history, and accordingly he is lectured on these subjects. As he listens, there wells up within him a sense of pride and gratefulness that he is an American and that he is privileged to wear the uniform of his country's Navy and the insignia of the Chaplain Corps. He hears lectures on the present organization of the Navy ashore and afloat, and is told how the Chaplain fits into the picture and what work he is expected to perform. He works his way through a comprehensive written course on the United States Navy Regulations, and he is gratified to read there that commanders of U.S. naval vessels and stations to which Chaplains are attached are required to "cause divine services to be held on Sunday", whenever possible, and that "it is earnestly recommended to all officers, seamen, and others in the naval service diligently to attend at



OFFICIAL U. S. NAVY PHOTOGRAPH

OFFICERS AND MEN of a United States aircraft carrier in the South Pacific hear a Christmas sermon preached by their chaplain. The hangar room of the huge carrier was utilized for the services.

every performance of the worship of Almighty God".

The Chaplain's knowledge of the Navy is increased by conducted tours to the Naval Operating Base and Naval Air Station at Norfolk, and to the Navy Yard at Portsmouth, where he sees something of the Navy in action; and as the fledgling Chaplain stands alongside the towering bulk of some mighty warship, he will likely dream of the day when he may go aboard some such ship as its Chaplain.

The student Chaplain is not allowed to forget that although he is also a Navy officer, he is first of all a Chaplain. He will not be addressed as "Lieutenant", but as "Chaplain", regardless of his rank. His is a unique position. He has access both to officer and to enlisted personnel, and he will minister to both. He must learn, then, what his duties are to be—his military duties, his professional, official, and collateral duties—and accordingly he is given lectures on all of these matters. He learns the details of operation of such agencies as the Navy Relief Society and the Red Cross, which stand ready to render important and valuable assistance to the Chaplain in his pastoral ministrations to naval personnel. He is lectured on various phases of this pastoral ministry, and is reminded that his personal contact with the men and with his fellow-officers will be of paramount importance to the successful discharge of his primary function as a Navy Chaplain.

There is also a course in Navy preaching, in which the Chaplain is urged to keep in mind the fact that the sermon is of vital importance. He is advised to shorten his sermons from the usual thirty or thirty-five minutes; he is urged to make every word count, to drive his message home with illustrations drawn from the experience of his hearers, and to be urgent with the intensity of a man who means business and who has an important message to deliver. He is told that he will be expected to preach according to his convictions, and he is guaranteed by the Navy Regulations the right to "conduct public worship according to the manner and forms of his own church". He understands that he is not in the Navy to conduct a denominational or sectarian ministry; but he is assured also that he is not expected to cease to be what he was, or to cease to believe what he believed be-

fore he became a Navy Chaplain.

Midway in his course of training, the Chaplain will be sent out on two weeks of field work, probably under the direct supervision of a Chaplain on active duty somewhere in the Fifth Naval District. During these two weeks he will have an opportunity to put into practice some of the things he has learned. He will come to know something of the problems and needs of the men in the Navy, and there will open up before him a vista of the manifold duties and opportunities of the Chaplain on active duty.

Then he returns to the school for his final three weeks of indoctrination. By now he is at home in his uniform. He carries himself more erectly. His muscles are developing a little toughness by reason of hours of rigorous daily physical drill. He has learned certain swimming techniques: how to abandon ship, wearing a "Mae West" life-jacket; how to keep afloat for a long period of time, if necessary; how to clamber into a life-raft without upsetting it; how to avoid machine-gun fire from strafing enemy planes. He has received instruction in first aid, against the time when, in battle, he will be required to "attend the wounded". He has had described to him the procedures for burial at sea, and the conduct of a military funeral ashore. He has been inoculated against typhoid fever, smallpox, yellow fever, and tetanus, and has obtained his "dog tag" (identification tag). And now, as his period of training draws to a close, he is exceedingly grateful for the schooling he has received and for the painless introduction he has been afforded to the bewildering but well-ordered routine of Navy life.

With consuming eagerness and curiosity, he awaits orders to his first active duty station. Will he be sent to a Training Station? to some other continental shore installation? or to some foreign shore with a Seabee outfit? or possibly aboard ship? or with the Marines? (or maybe to the WAVES?!) Whatever his orders, he will soon know; and he expects to give his job the best that is in him—for the sake of the God he serves, the country he loves, and the men he yearns to help.

And as, on graduation night, he receives his certificate from the Navy Department and, with hearty hand-clasp (and a bit of sadness, too) he

bids good-by to his shipmates and shoves off on the great adventure, he would fain call out to Christian people everywhere: "Pray for me! I have a big job!"

Our New Order in East Asia

(Continued From Page 210)

What will be the reaction of America, when the final victory is won? Though our losses in men and material will doubtless be enormous, it is hard to believe that once the battle is over, there will be any desire on the part of America as a whole to exterminate the remainder of the Japanese people. Rather, we are apt to err at the opposite extreme and think that we should withdraw from Japan as quickly as possible, leaving the Japanese to stew in their own juice. Experience after the last war should remind us that a great lethargy will sweep over the American people. Every soldier will be homesick, and tremendous pressure will be brought to bear on the government to leave Japan at once, to dismiss the soldiers in the armies, and to try to initiate a post-war recovery program in America as quickly as it can be done.

I am convinced that if America yields to these impulses, or if we generously feed the people of Japan after the war and leave them alone to work out their own salvation, without close supervision by the allies, we will make one of the most tragic mistakes we could make. In that event, we will have the war to fight all over again twenty or twenty-five years later. We cannot in Japan, as we might possibly in Europe, expect the better elements to take over the control of the development of the nation, and trust them to make the people a democratic, peace-loving and non-military country. There are, it is true, some liberal, moderate and even Christian Japanese, but they are in such a hopeless minority that, were they left alone without foreign support, they would soon be swept aside by the majority of Shintoist, chauvinistic, imperialistic Jingoists, and the old Japan, with its militarists in control, would soon be on the road to future revenge.

In post-war Japan we will be faced with one of the most perplexing problems it is possible to imagine—the problem of how to change the thinking of a whole people, so that they will cease to be a menace to the rest of the world. It would be fatal to wash our hands of the whole situation and, after withdrawing from the country, hope that somehow they would work out a solution of this problem satisfactory to us. They would work out a solution, but it would be the same old world-dominating ambition of the past, and it would eventually bring about another world war. We are Christians, and we must deal with Japan in a Christian way.

As I see it, that means there is only one practical method of dealing with the problem. Distasteful as it may be, we shall have to make up our minds to a long-term occupation of Japan for benevolent purposes. It is clear that, for our own self-protection, we will not dare to allow another military, imperialistic government to gain control of the country, but as the Japanese are constituted at present, an entirely new generation of Japanese will have to be educated and trained before we can escape such a peril. If, then, we are to contemplate long-term occupation of Japan, just what kind of a regime do we want to establish, and what features in the nation should we try to control in order to train up a new generation which will oppose militarism?

Well, at the outset, it is quite apparent that it would have to be a different kind of occupation from the one the Nazis have instituted in Europe. Otherwise we would soon be facing what the Nazis face in the occupied countries today. Likewise, it would have to be a different kind of occupation from that of the British in Ireland before the last world war, or we would face rebellion and terrorism such as the British faced then. We will have to make it perfectly evident that we are not there for the purpose of exploiting the country for selfish ends. The nearest approach to what we should desire would be the kind of occupation carried on by the United States in the Philippines for the past forty years, profiting by the lessons we learned during those years.

In the final installment of this article, we shall consider what we ought to aim at in such an occupation.

(To Be Concluded)

Ordination Vows

What Do They Mean in the Presbyterian Church in the U.S.A.?

By the REV. ROBERT B. BROWN

Pastor of Jennings Orthodox Presbyterian Church, Omaha, Nebraska

WHAT is Presbyterian orthodoxy today?" queries Dr. Walter R. Clyde, newly-installed Professor of Christian Theology and Ethics at the Omaha Seminary of the Presbyterian Church in the U.S.A. We are presenting extensive quotations from Dr. Clyde's answer to that question not because he is incorrect in his analysis of the attitude in the Presbyterian Church in the U.S.A. but because he is so tragically correct. What he here designates as Presbyterianism is not true Presbyterianism at all, but it is exactly what passes for Presbyterianism today in that once-great, once-faithful denomination. The immediate purpose of these articles is not to refute his position, but to turn a searchlight upon it. Then no words of ours will be needed to point out its un-presbyterian and antiscriptural nature.

Let us hear him further:

Obviously, if Presbyterian orthodoxy is what the various courts of the church say or grant it is, to answer that question most accurately would compel examination of each theological action of each court of the Church. . . . Sufficient accuracy can be obtained by citing the more pertinent acts and deliverances of the General Assemblies and various presbyteries, and by calling attention to the nature of whatever doctrinal discussion there might be in the Church (*Omaha Seminary Record*, Vol. XXIII, No. 4, for December 1941, page 8).

The professor proposes to answer this question as to the present complexion of Presbyterian "orthodoxy" by finding the degree of latitude allowed to the one who subscribes to three of the five ordination vows required for ministers, elders, and deacons in the Presbyterian Church in the U.S.A.

The first of these to be explained away is that sacred vow: "Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?" We are given temporary joy when it is granted that in the ancient year 1788, at the first General Assembly of the church, this question meant what it

says, namely, "Do you sincerely believe that the Calvinistic system of doctrine, which is the theological position of the Confession, is the system of doctrine taught in the Holy Scriptures?"

Through the years, however, the doctrinal position of the Church shifted. The Church began to see that the distinctive features of Calvinism, whatever their virtues, did not permit sufficient expression of the love of God, and the responsibility, just condemnation, and free-will of man. This eventually resulted in certain modifications. In 1902 and 1903 three alterations were made in the body of the Confession; two additional chapters were added, one on "The Holy Spirit" and one on "The Love of God and Missions"; and a "Declaratory Statement" was appended. At the same time, "A Brief Statement of the Reformed Faith" was composed which does not necessarily imply the five points.

And here is the interesting conclusion to which Dr. Clyde comes:

For a modern Presbyterian minister or professor to say, therefore, that he sincerely receives and adopts the Confession of Faith as containing the system of doctrine taught in the Holy Scriptures means that he has a good deal of latitude. On the basis of the original Confession he can be a thorough Calvinist. On the basis of the added chapters and the Declaratory Statement he can be something of an Arminian. Or with one foot on the one and the other foot on the other, recognizing the paradoxical [sic!] nature of Christian truth, he can be something of both—and simply call himself a Christian!

We fear that there are many Presbyterian ministers who have one foot on the solid rock of Calvinism and the other aboard the ship "Arminianism" which is bound for the port of "Modernism" and therefore stand in danger of falling into the waters of "Skepticism".

But Dr. Clyde is not yet finished:

Thus a Presbyterian minister is to accept the Scriptural system of doctrine, whatever that may be; and, on the debatable points between Calvinism and Arminianism cited by the Confession, he has liberty to determine for himself what that system is, irrespective of what it may

subsequently be called in the technical language of theology.

Now comes a question which we may well ponder:

But are there certain elements in the Confession which any Scriptural system must include, elements without which the system could not in any fashion be designated as Scriptural? This question we meet in the consideration of the next ordination question. . . . "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?"

Dr. Clyde minces no words, and leaves us in no doubt as to his interpretation of this supposedly inelastic question.

What does an affirmative answer imply? In fairly recent years the Church has spent considerable time debating the problem. Advocating one position have been the so-called fundamentalists, advocating another position have been the so-called modernists or liberals, with each group affirming its opinion to be both Scriptural and confessional. . . . The fundamentalists have avowed that the Scriptures must be considered wholly inerrant; the members of the other party have declared that it is enough to consider the Scriptures inerrant simply in matters of salvation. Second, are there certain doctrines in the Scripture necessary to Christianity? Both sides have agreed that there are. But they have differed about what they essentially express.

Dr. Clyde then reviews history which is familiar to readers of THE PRESBYTERIAN GUARDIAN. He speaks of the fundamentalist view coming to expression in the deliverances of the general assemblies of 1910, 1916, and 1923, which stipulated five points to be essential both to the Word of God and our standards: the complete inerrancy of the Scriptures, the virgin birth of Christ, the substitutionary atonement, the bodily resurrection of Christ, and the validity of the miracles recounted in Scripture. He states his conviction that

Those who have disagreed with the Fundamentalists' view, agree with them in substance but not in theory. That is, they agree that the five points cited refer to facts essential to Christianity and the Presbyterian standards, but that so far as the points indicate peculiar ways of conceiving or explaining those facts, they are not essential either to Christianity or the Presbyterian symbols.

The professor then calls attention to the Auburn Affirmation which gave expression to the dogma of the Mod-

ernists. He then makes this significant statement:

On the whole, the Presbyterian Church now accepts the position of the "Auburn Affirmation" as a legitimate one. In 1927, the General Assembly adopted the report of "The Special Commission of 1925" which included the following opinion:

"The various groups in the present discussion declare their approval of and adherence to our Constitution. These declarations must be accepted as sincere . . ."

Particular presbyteries disagree with the "Affirmation," but not too strenuously. Their disagreement is sufficient to make them refuse to ordain or receive candidates or ministers who concur with the "Affirmation," but not sufficient to make them summon for trial those already within their ranks who sympathize with it.

In proving his contention that the Presbyterian Church in the U.S.A. is content with the stand taken by the Auburn Affirmation concerning the virgin birth of Christ, His miracles, His substitutionary atonement, His bodily resurrection, and the inerrancy of the Holy Scriptures, Dr. Clyde cites the action of the General Assembly of 1940 in regard to the overture of the Presbytery of Cedar Rapids to reaffirm the declarations of 1910, 1916, and 1923. The answer of the Assembly's committee, headed by arch-Modernist Dr. Henry Sloane Coffin, proves to Dr. Clyde that the Affirmationists have won out:

He therefore quotes that decision:

"This General Assembly reaffirms the fidelity of the Church to its doctrinal standards, and declares itself convinced that its ministers and elders are loyal to their ordination vows, and we believe that the God of our fathers, who used them abundantly in winning the liberties, shaping the institutions and laying the spiritual foundations of this nation, is calling the inheritors of their convictions in this urgent day to witness in a reunited Church to the truths of the gospel of Christ, on which alone a just and fraternal commonwealth can be reared, and which are the only hope for a world of righteousness and peace."

In commenting on the significance of this pronouncement of the general assembly, Dr. Clyde says:

Clearly, the Presbyterian Church's refusal to disavow the "Affirmationist" attitude provides a wide area of freedom within the reception of the Scriptures as the Word of God and those elements regarded as necessary to a Scriptural system

of doctrine. The Church considers both the fundamentalists and what can be called the "essentialist" party as orthodox.

Note the following elucidation:

Declare the "essentialists": we accept five points—the divine inspiration of the Scriptures, the deity of Christ, the vicarious atonement of Christ, and many mighty works done by Christ in the flesh. Furthermore, the essentialists add—and this is their crucial claim—these five points can be variously conceived and explained. Reply the fundamentalists: five distinct conceptions or explanations are essential to genuine acceptance of these five points, namely, inerrancy of the Scriptures, the virgin birth, the substitutionary and penal atonement, the physical resurrection of Christ, and the validity of Christ's miracles. Whereupon the Presbyterian Church rules: both groups of you are good Christians and good Presbyterians! You are free to think as you like within the area of these issues.

He then says that of course Presbyterians must believe in salvation by faith to distinguish them from Roman Catholics. We might well ask—faith in which Christ? The Christ of the Bible or the Christ of the "Essentialist" Party?

(To Be Concluded)

The Rev. John Dolfin, D.D.

DR. John Dolfin, pastor of Bethany Christian Reformed Church, Muskegon, Michigan, died on June 12th at the age of sixty-two. Although an honored minister of the Christian Reformed Church, he was best known to members of The Orthodox Presbyterian Church as having been one of the trustees of Westminster Theological Seminary since its inception in 1929.

Born at Lafayette, Indiana, he was graduated from Calvin Seminary in 1903 and served for one year as Christian Reformed home missionary. After a five-year pastorate in Englewood, New Jersey, he accepted a call to the Muskegon church in 1909. Under his leadership, the church grew from a struggling congregation to its present large membership of more than two hundred families. In 1941, the degree of Doctor of Divinity was conferred upon him by Livingstone College, Salisbury, North Carolina, for his work among the Negroes of Muskegon.

Dr. Dolfin is survived by his widow, two sons, and a daughter.

The Presbyterian Guardian

EDITORIAL

Apologetes for a Modernist Church

CERTAIN evangelicals within the Presbyterian Church in the U.S.A. have lifted their voices to attempt to explain and to rationalize the election of the Rev. Henry Sloane Coffin, D.D., LL.D., to the moderatorship of that church. Apparently they feel that this is one event which cannot be totally ignored nor remain unexplained to their following within the denomination and to the thousands of Christians who have looked upon that communion with doctrinal suspicion.

An editorial writer for *The Presbyterian*, the Rev. David DeForrest Burrell, D.D., whom we have known for years as an evangelical and whose father was a voice of thunder against unbelief, comments in the June 3, 1943, issue, "From the point of view of this conservative writer, we have nothing to fear from the election of Dr. Coffin. He is a Christian gentleman of unusual fairness of mind, a man whose personal convictions, as evidenced by his words written and spoken, are, as the years pass, steadily moving in the right direction; and he may be, in the Providence of God, used to draw Union Seminary with him, as he hopes to draw it".

If the issue involved were not so deadly serious, true believers in the Word of God would find Dr. Burrell's words laughable. Dr. Coffin may be a gentleman with fairness of mind but to praise him as one with a leaning toward orthodoxy and with a desire to make Union Seminary evangelical is too much, we believe, even for Dr. Coffin to take seriously.

This is flying in the face of facts. All that is necessary, even for the busy layman, is to read the Pre-Assembly Number (May, 1943) of *Christianity Today*, which contains, among other pertinent information, excerpts from Dr. Coffin's articles and books. Whether the quotation be from 1926

or 1942, the same denial of the cardinal doctrines of historic Christianity is found. No, we reply, Humpty Dumpty cannot be put together again.

Another evangelical in the Presbyterian Church in the U.S.A., the Rev. John Tallmudge Bergen, D.D., has rationalized the election of Dr. Coffin in a rather ingenious way. In a letter to the *Minneapolis Star-Journal* he writes, "Also, stories and some newspapers (not yours) have claimed that the Presbyterian church U.S.A. has 'gone liberal' because the moderator is president of Union Theological Seminary of New York and has been counted among the liberal theologians of our church. The moderator of the general assembly is only its presiding officer for its session. When its May and June meeting ends (as it has), the assembly dissolves until next May, unless the requisite number of presbyteries all over the United States demand a special meeting. Meanwhile

Book Bargains for August and September

SUBSCRIBERS to THE PRESBYTERIAN GUARDIAN may take advantage of these special discounts on the following five books during August and September:

THE FIVE BOOKS OF MOSES, by Oswald T. Allis. A Calvinistic answer to the higher critics of the Old Testament. Price to subscribers, \$2.40 (list price, \$3).

THE PERSON OF CHRIST, by Lorraine Boettner. A scholarly but easily understood study of the person of our Saviour. Price to subscribers, \$1.60 (list price, \$2).

TERTULLIAN AND AUGUSTINE, by B. B. Warfield. Dr. Warfield ably discusses Tertullian's view of the trinity and Augustine's concept of grace and election. Price to subscribers, \$2.40 (list price, \$3).

CHRIST ON TRIAL, by K. Schilder. The second volume in the famous trilogy. The third will be offered in the next list. Price to subscribers, \$2.40 (list price, \$3).

DAVID LIVINGSTONE, by Basil Miller. An excellent biography of the famous Scottish missionary to Africa. Price to subscribers, \$1 (list price as of July 1st, \$1.25).

there is no assembly and no moderator. He is called 'the moderator of the last assembly.' He has no doctrinal authority whatever. Presbytery only, ruled by the 'confession of faith,' has authority".

Everyone acquainted with Presbyterian government knows that a moderator is only the presiding officer of a particular assembly and that he has no "doctrinal authority". Theoretically he should preside over one assembly and with that his office should cease, which is true in most Presbyterian churches. But in the Presbyterian Church in the U.S.A. the moderator of the last assembly becomes a member of the general council, and in a semi-legal fashion is for all practical purposes the chief official of the church. He issues statements on sundry questions and presumes, at least, to speak for the denomination.

The real import of the election of Dr. Coffin is not his lack of doctrinal authority but the fact that he is an expression of the will of the majority of that assembly and, we believe, the will of the majority of that church. No candidate's views were better known than Dr. Coffin's, for he is no obscure figure in the denomination. *Christianity Today* as well as other papers had been circulated widely and far in advance of the assembly, condemning his doctrines as contrary to the standards of the church. Every commissioner, no matter how humble or obscure, had had an opportunity to judge of the fitness of Dr. Coffin for the highest office of the denomination. And yet, in the face of this, he was elected by an overwhelming majority. Here is first-hand evidence not only of the stranglehold of unbelief but also of the fact that the church as a whole is unwilling to do anything about it.

Why do we dwell on this unpleasant subject? Certainly we have no argument with Dr. Coffin as an individual and have no desire to persecute him personally. Our sole aim is to show that the Presbyterian Church in the U.S.A. is under the control of those who deny the faith and that the church in its corporate capacity is no longer testifying to the true gospel of Jesus Christ.

Our debate with the Presbyterian Church in the U.S.A., we emphasize, in the past and now, is not alone over those doctrines which are peculiar to Presbyterianism. Our first fight is over

the basic doctrines of Christianity common to historic Protestantism. We have stuck to that principle and we shall continue to hammer home the truth that the denial of genuine historic Christianity caused the departure of hundreds from that church in 1936 and is continuing to make the Presbyterian Church in the U.S.A. spiritually impotent. To those evangelicals still in that denomination we ask, "How much more evidence do

you need before you will leave that church or make an attempt through the presbyteries and the general assembly to revolutionize its testimony?" We are driven to the conclusion that the evangelicals in the Presbyterian Church in the U.S.A. have been lulled into spiritual sleep and are indifferent to their duty in the light of this deplorable doctrinal decadence and Christ-dishonoring condition. —E. H. R.

An Open Letter to Adolf Hitler

By the REV. MELVIN B. NONHOF

Pastor of the Orthodox Presbyterian Church, Bancroft, South Dakota

TO Herr Adolf Hitler, Berlin, Germany:

You, no doubt, will be very surprised to receive a letter from me. For some time I've thought of writing you, but I have delayed for only one reason—I have been trying to avoid acknowledging my all-too-obvious connection with this war.

While I'm taking some of your precious time—in part devoted to studying the bad reports of your generals—I wish to introduce myself. Permit me to state that my standing in my community is, for the most part, unquestioned. I'm a good citizen of the United States, a seemingly moral person who has no record with our law enforcement agencies. In other words, I'm a respectable person as the world-at-large views me. Since that is true, you may well wonder why I pen these lines. But there is a reason.

Of late I've been very much disturbed by the stories which have appeared regarding your utterly inhuman practices. I shudder when I read what your agents do to innocent people. It is horrible! You seem to be an awfully bad man. And no doubt you are, even if only a fraction of what I hear is true. But I have not come to cry on your shoulder to induce you to change. I don't believe it would produce any change. Nor do I write to encourage you in your work, for it is a devilishly dirty job you have undertaken. I'm writing rather to make a confession, and by doing so I hope to help you and others who may read this. And I hope there are many.

You are pictured as the one person solely responsible for this ghastly global war. Yours is an unenviable

position. I have often wondered how much real difference there exists between us. You see, I'm so very respectable and you, with your blood-stained hands, are so very brutal. After thinking this matter over, I've come to this conscience-troubling conclusion: the difference between us is only a matter of degree. You started this war, but I helped to bring it about. Don't be comforted too much because I share your responsibility. I hate war! But I see in this war a judgment of the triune God against both you and me. Allow me to prove my point and make my confession.

You have rejected the Creator-God by allowing your henchmen to substitute your person for God's. That is breaking God's law. But I am respectable, I said. Yet I am guilty of the same sin, because I fail to recognize God as sovereign in my life. I really only live for this life. Pleasure and its near relatives are my gods. You see, I have substituted too. Hence war, as a judgment against both you and me.

By having other gods before us, we easily fall into a second great sin—creating for ourselves graven images. Your super Nordic race appears to be that image. For me it is the ultra-modern comforts of this life—everything for my physical gratification. Hence God's judgment.

Do you take God's name in vain? I really avoid that, but I do not discourage others from doing so. God is judging you and me by this war.

Again relying on reports, I must confess that I find nothing in your actions to indicate that you respect the Lord's day. Of course you

wouldn't, because you say Jesus Christ was a Jew. And how you hate the Jews! But I don't hate the Jews so much, except to ridicule them. Nor do I allow anything to keep me from spending Sunday in a way I please. If it is convenient, I go to church. And when I go I have a feeling of being spiritually rinsed—not cleansed and strengthened, just rinsed. You see, occasional church attendance helps to give me my respectable character! I'd rather not go, but it looks well, in seasons at least. Otherwise I usually spend Sunday very much as I please, without a thought of God. Often, under the cloak of necessity, I work on Sunday, but that cloak is only an alibi. Time is mine; not given to me by God. Worship of God is for the "pious", not for me. Really not very different from you, am I? Yet God is judging us in this war.

Do you honor your parents? I do, but actually it is only with the lips. What do I care except to remain respectable in the eyes of my fellowmen. This war—God's judgment against both of us!

Of course I know you kill. And that is very bloody, and disrespectful of divine law. How can you be so utterly cruel? Ah, but I am not so far behind. Jesus said that he who hates his brother is a murderer—and that's serious. I don't like some of my family or my neighbors, but I'm still respectable because neither the community nor the nation can read my mind. Yet we are together guilty, and hence the war.

To be a respectable person, I may not commit open adultery. That's apparent to you. I assume you feel much the same, but what is really true is that according to Jesus Christ I'm guilty before God. And you? To lust is to sin. Yet I must confess that some of my fellow-Americans are becoming more brazen even in this respect—and popularizing it without even a blush. Do you still wonder why God has sent this war?

To steal would lose my standing of respect in the community. I avoid it as much as possible. But I cover up my little thefts and am seldom, if ever, found out. There really isn't a whole lot of difference between "gyping" a person and taking *Lebensraum*, is there? You have not concealed it so well, that's all! I steal God's time too. God's judgment is war!

Lying is bad, exceedingly bad. Your propagandist, Dr. Goebbels—did he get his training from you? Black can be made to appear as partially white by the lie. Doesn't it bother you at times—such perversion of the truth? Yet you are not the only liar on the earth, and that's where I come in. I studiously attempt to avoid lying, but will do it if it appears to be for my own selfish interest. My government hasn't really helped matters with all its questions in this war. I even circulate lies about my fellowmen, if I know it will put me in a better light. But I may not do it too much, for I am anxious to remain a respectable person. But God says we are guilty—and hence the war.

I believe you have looked out from your mountain retreat with a covetous eye. Yes, it seems that others had things you wanted, and now you're taking them. My method and technique is different. You see, I'm respectable! Yet I do envy others, and I would do anything to get what they have without losing my standing. But envy I do. So we're both guilty. And God is justly judging us.

Since neither of us loves God as we should—and since we differ in degree only—it follows that we do not love our neighbors as ourselves. Your Axis partner, Benito, has set a classic example of the art of stabbing in the back. But he was found out! I have no desire to share his fate, but I must confess that stabbing someone in the back by a vicious lie, pronounced hatred, envy and so on, puts me in the same class. But I must not lose my respectability! I don't want the F.B.I. on my trail. My policy has been to indulge as much as I can without hurting myself or my family.

I'll have to close this letter, for I expect that Herman is waiting to see you. Do I feel better since I've made this confession? Well, a little, but not as I should. In making this confession, I begin to realize how hopeless both of us are. Before God, we are sinners—not only us, but all of mankind. This terrible war is God's judgment against civilians too. (But I pray for a United Nations' victory.)

Is there any comfort for us—you, a diabolical war leader, and me, a respectable person. Yes there is! Of all our sins, great and small, we may be cleansed. God in His mercy sent His Son, Jesus Christ, to die for us. He tells us that if we really repent of our

sins and turn from them to believe in Christ, He will save us. Then neither of us need fear God's final judgment at the end of the world. I've made this confession to you in the hope that we may both confess our sins to God and be saved by

faith and obedience to Him. Earnestly praying that God may be merciful to you and all others who think—as I thought until now—that respectability is the essence of righteousness, I remain

NOW A BELIEVER IN CHRIST

"I Will Build My Church"

A Mission Study on Ethiopia by the REV. CLARENCE W. DUFF
Missionary Appointee of The Orthodox Presbyterian Church

HOW often events prove that God's ways are higher than our ways and His thoughts than ours! We prefer to build the kingdom of God when all is peace and prosperity and sunshine; God asks us to build the walls of Jerusalem even in troublous times. We seek to make it easy for men to become Christians; God says they must through much tribulation enter into the kingdom of heaven. We imagine that our continued presence is essential to the growth of the church; Christ says "I will build my church, and the gates of hell shall not prevail against it".

It was not long after the King of Italy had been proclaimed Emperor of Ethiopia that the Fascist government showed its intention to oust Protestant missions from the country. The gray-haired staff of the National Evangelical Missionary Society of Sweden was expelled on ten days' notice. The entire student body of the Bible Churchmen's Missionary Society's school for native evangelists—forty-two men—were taken at one time by the police, a few of them shot, and the rest sent to a concentration camp at Mogadiscio on the Indian Ocean where, we hear, practically all of them died. One of these men, Asaffa, was the first Gudeilla Christian I had the privilege to baptize. The Bible Churchmen's Missionary Society missionaries were soon on their way out of Ethiopia.

No permits were granted for travel into the interior, and on one pretext or another all the Protestant missionaries were brought out of the interior to the capital.

Just about six months after the occupation of Addis Ababa, the properties of the Sudan Interior Mission in Ethiopia were expropriated by decree of the viceroy. All protests through the American and British diplomatic

channels proving to be of no avail, we attempted the best possible settlement, and finally after a year and a half we received from the Italian government an amount which very nearly covered the original cost of the buildings, though it did not represent the actual value of them when we had to vacate them. The skeleton crew which had been manning headquarters and the leprosarium boarded the train for Djibouti on the 20th of August, 1938, the last of the Sudan Interior Mission to leave Ethiopia. A little more than a year later the Italians succeeded in ousting the United Presbyterians, with the exception of the Rev. and Mrs. Duncan Henry, who are still there. Mr. Henry and his son were imprisoned for months by the Italians.

From this point, Protestant mission work in Ethiopia went into an almost total eclipse. The missionaries were gone. Would the church die, or barely survive the persecution of Fascist Roman Catholic Italy? The missionaries and thousands of Christians in their homelands, believing that the infant churches in Sidamo and Wolamo and Kambata and elsewhere in Ethiopia were parts of the true church and remembering that Christ had said that the gates of hell should not prevail against it, prayed earnestly that they might not only survive but grow under persecution. The faith of these Christian people has been justified. Rather, it might be more accurate to say that we have been rebuked for the littleness of our faith.

After three years of almost complete isolation from the outside world, the church in Southern Ethiopia made contact with men who were formerly missionaries in that area. One of the earliest accounts of the progress of the gospel in the south came from Laurie Davison of the

Occupied Enemy Territory Administration, formerly a missionary of the Sudan Interior Mission from New Zealand. The following quotation from a letter written from Addis Ababa on November 26, 1941, to his wife in Khartoum caused great rejoicing:

Clarence Duff's two boys, Sabiro and Shugutei, came to see me last Sunday and I took them over to Gulale with me for the morning service and they stayed for the afternoon service and came back with me at night. . . . They took coffee with me and talked for a long time, then I made them up a bed in my dining-room, and they stopped over night. They brought me good news and I took notes for you.

There is external evidence of a very real movement of the Spirit in the Kambata Province. During the Italian occupation, although there was violent opposition to any non-Catholic worship, the native believers built three churches entirely with their own funds and labor. Since the Italian evacuation, seven more churches have been added. These ten churches are widely scattered over the province and each of them urgently wants and needs a resident pastor. Shugutei and Sabiro, the leading Christians, through whom most of this evangelization has been done, tell how they would like to be everywhere at the same time.

From Wolamo these boys bring a more thrilling report. They say it took them fifteen days to see all the churches and Christian work that is going on there. They report sixty-seven churches in all—some holding over a hundred people and needing from five to seven lanterns to light them at night. They say they are friendly and hospitable to all believers. Shugutei says that, while up here in Addis Ababa, his mule is being tended and cared for in Wolamo for the gospel's sake. Natives are coming from Marako and from Gofa, bordering Wolamo, to learn of spiritual things from Biru, the leader there.

There follows news of individual Christians in Kambata and Wolamo. Toro had been beaten with one hundred stripes by the Italians, but he witnessed even more brightly for Christ. Biru was abused by the Italians, but not flogged, and was the instrument in God's hand for turning many people to God. Sabiro's wife, Balainish, is teaching the relatives' wives to read. Sabiro himself had been taken three times by the Italians, but was released without flogging.

There were also those who had gone astray for a time and had come back to the fold, some whose testimony was far from bright, and others

who, though boldly witnessing for Christ, yet insisted on laying unscriptural and unnecessary burdens upon Christians, such as forbidding them to eat anything on Fridays, or to give the customary greeting "Ashami" ("Be strong!"), as they passed by men working.



ADIMOW AND FATANA, two of the language teachers who taught Amharic to the missionaries.

Other Christians from these same areas have confirmed the above reports and have added that there are at least ten thousand baptized Christians in the churches in Wolamo Province alone.

"This is the Lord's doing, and it is marvelous in our eyes". God's way has indeed been proven higher than our way. Christ has chosen for a time in building His church to use as His instruments not the foreigner with his supposedly superior ability and higher education but simple Christians only recently come out of paganism, orphan boys like Shugutei and Sabiro, from one-room Gudeilla huts, where more than half the space is occupied at night by the cattle and sheep and goats and chickens, and the remaining space serves as kitchen, dining room, living room and bedroom for

the family. Shugutei, before his conversion, was a medium for the evil spirit Jara. Before he and Sabiro confessed their faith in Christ there was not to our knowledge a single Christian believer in the whole Gudeilla tribe of approximately one hundred thousand people.

When one realizes that, at the time the missionaries were forced out of that province in 1936, there were not half a dozen baptized Christians among the Gudeilla, and not more than about fifty when we all had to leave Ethiopia in 1938, the growth appears the more remarkable. In the Wolamo tribe the progress is still more striking, from about one hundred and fifty in 1938 to ten thousand Christians, gathering in sixty-seven houses of worship built without any assistance whatsoever from foreign missionaries. They tell us that at least an eight months' probation and instruction has been required of believers before baptism.

Truly "God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong. . . . That, according as it is written, He that glorieth, let him glory in the Lord".

The story of God's gracious work during the eclipse of missions in Ethiopia is not yet all told. The church that grew out of the older work of the United Presbyterians in Western Ethiopia has gone forward remarkably since the Italian invasion and evacuation. One of their native pastors suffered almost unbelievable persecution and torture at the hands of the Italian police. Full reports are yet to come from Jimma and Marako and Sidamo and other tribes in which there was a nucleus of believers.

Christ has been building His church among the tribes of Ethiopia in His own way. Looking back through years of war and injustice and persecution, we can see something of what by faith we knew all along—that as the heavens are higher than the earth, so are God's ways higher than our ways and God's thoughts than our thoughts. And we can say with Joseph, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive".

Missionaries left—but the living church carries on!

Information, Please

SSCORE five for each question answered correctly. A total score of 85 or more is excellent; 70 to 85 is good; 60 to 70 is poor; and less than 60 indicates the need for a more diligent study of each issue of THE PRESBYTERIAN GUARDIAN. Correct answers are on this page, upside down.

The first ten questions deal with events within The Orthodox Presbyterian Church.

1. Who was recently appointed Field Missionary by the Committee on Home Missions? (a) Robert S. Marsden; (b) Henry Sloane Coffin; (c) Arthur W. Kuschke; (d) George W. Marston.
2. Which formerly independent church was added to the rolls of The Orthodox Presbyterian Church in April? (a) Emmanuel Church, Morristown, N. J.; (b) Immanuel Church, West Collingswood, N. J.; (c) Bethel Church, Oostburg, Wis.; (d) Church of the Open Door, Los Angeles, Cal.
3. What former foreign missionary is now general secretary of an important committee of The Orthodox Presbyterian Church? (a) Bruce F. Hunt; (b) Floyd E. Hamilton; (c) E. Stanley Jones; (d) Richard B. Gaffin.
4. Which of the following presbyteries of the denomination recently received a newly-established congregation? (a) New York and New England; (b) Ohio; (c) the Dakotas; (d) Chicago.
5. What pastor and his wife have been forced to abandon plans for foreign missionary service in Peru? (a) the Corays; (b) the Hunts; (c) the Phillipeses; (d) the Jansmas.
6. An address by which of these ministers has been widely circulated by the Chiefs of Chaplains of the Army and Navy? (a) R. B. Kuiper; (b) John Murray; (c) Robert Strong; (d) John A. Mackay.
7. Which minister's field of labor is farthest south? (a) J. Lyle Shaw; (b) Martin J. Bohn; (c) Henry W. Coray; (d) John C. Hills.
8. How many ministers of The Orthodox Presbyterian Church are serving as chaplains in the armed forces of the nation? (a) 4; (b) 2; (c) 5; (d) 8.

9. What is the largest number of Orthodox Presbyterian churches served by any one pastor? (a) 2; (b) 4; (c) 3; (d) 5.
10. What minister served as moderator of one assembly of The Orthodox Presbyterian Church and clerk of the following assembly: (a) Leslie W. Sloat; (b) John P. Clelland; (c) Lewis S. Mudge; (d) Paul Woolley.

The following questions will test your knowledge of current religious news outside the bounds of The Orthodox Presbyterian Church:

11. What recently-established interdenominational organization has announced its purpose to fight the Federal Council? (a) National Association of Evangelicals; (b) American Council of Christian Churches; (c) National Conference of Christians and Jews; (d) World's Christian Fundamentals Association.
12. How many men were graduated this year from Westminster Theological Seminary? (a) 7; (b) 9; (c) 11; (d) 13.
13. A companion of Captain Eddie Rickenbacker is widely hailed as the man who offered prayer while the party was adrift on a life-raft. To whom did he address his prayer? (a) Almighty God; (b) Our Father which art in heaven; (c) Heavenly Father; (d) Old Master.
14. The National Association of Evangelicals has, as its president, a man who is represented by the Federal Council by virtue of his membership in what denomination? (a) Presbyterian Church in the U.S.A.; (b) Northern Baptist Convention; (c) Presbyterian Church in the U.S.; (d) Free Methodist Church.
15. Two ministers were widely discussed as candidates for the moderatorship of this year's general assembly of the Presbyterian Church in the U.S.A. (a) Stuart Nye Hutchison and A. L. Roberts; (b) William L. Young and William Barrow Pugh; (c) Edwin H. Rian and Robert B. Brown; (d) Henry Sloane Coffin and George H. Talbott.
16. The man who heads the United States navy corps of chaplains is: (a) Henry P. Van Dusen; (b) Everett R. Clinchy; (c) Robert D. Workman; (d) E. Lynne Wade.
17. At a recent Cleveland meeting of the Federal Council it was proposed that a mammoth organization be set up and be composed of eight interdenominational modernist bodies. The name proposed for the new organization was: (a) American Council of Christian Churches; (b) North American Council of Churches; (c) Christian Conference of North America; (d) Greatest Show on Earth.
18. Early in May the United States Supreme Court handed down an important opinion which ruled that: (a) John L. Lewis was a saboteur of the United Nations' war effort; (b) church property may not be taxed by the states; (c) municipal ordinances may not impose a license tax on the sale of religious literature; (d) the salary of ministers is exempt from federal income taxation.
19. Wheaton College has changed its policy in which of the following ways? (a) Students may now attend the movies on Saturday nights; (b) a Calvinistic professor must confine himself to stating his Calvinistic beliefs only when asked, and must not expound his reasons for holding such doctrines; (c) students planning to enter the ministry will henceforth be officially urged to attend Westminster Seminary; (d) courses in Urdu and Fanti have been added to the curriculum.
20. At a recent meeting of the Federal Council in Cleveland, what shockingly unprotestant event occurred? (a) Prayers for the dead were recited; (b) members genuflected before Dr. E. Stanley Jones; (c) a Roman Catholic priest celebrated mass; (d) Dr. Samuel McCrea Cavert was made a cardinal.

A Quiz for GUARDIAN READERS

Answers

HERE, inverted, are the correct answers to "Information, Please".

(a) 02 (q) 61
 (c) 81 (q) 41 (c) 91 (p) 51
 (b) 41 (p) 81 (c) 21 (q) 11
 (p) 01 (c) 6 (c) 8 (p) 4 (q) 9
 (c) 5 (a) 4 (q) 8 (c) 2 (p) 1

Today in the Religious World

By THOMAS R. BIRCH

What Happened at Columbus

THE set of recommendations for the care and feeding of religious radio programs, approved by this year's session of the Religious Work-Study Group of the Institute for Education by Radio which recently met at Columbus, is only a slight improvement over last year's recommendations, and in some instances a step backward from the revisions proposed for consideration of the group by its drafting committee. Here is the adopted form of this year's recommendations. For a complete understanding of them, they should be compared with last year's adopted form and this year's proposals, both of which were published in THE PRESBYTERIAN GUARDIAN of May 10, 1943.

1. That time for the broadcasting of religious programs should be provided by radio stations on a sustaining basis in keeping with their responsibility to serve the "public interest, convenience and necessity" of their listeners.
2. That an adequate schedule of religious programs be maintained by all radio stations and networks giving fair representation to all faiths, including responsible minority groups, in the service area of the respective station or network.
3. 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.
4. That religious programs should not be used to attack other creeds or races. The exposition of doctrine should be affirmative.
5. That religious programs even though doctrinal and confessional should be addressed to the public interest and understanding.
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, of the six recommendations this year only the fifth seems to us satisfactory. The second is a marked improvement over last year's. The first, third, fourth and sixth remain, to all intents and purposes, un-

altered and unimproved. Of them all, the fourth is undoubtedly the most dangerous to gospel broadcasting, and the sixth the least fraught with potential peril.

This represents a slight improvement over last year's recommendations, but a distinct retrogression from the form of the proposals of the drafting committee. One of the proposed revisions was voted down and the far worse 1942 text adopted all over again. Two other improved revisions were adopted after the deletion of the only phrases in them which could conceivably be held in any way to safeguard Bible-believing programs. Another, unimproved by the drafting committee, was in that form adopted. But we are happy to report that the remaining two good proposals were adopted without substantial alteration, thereby improving at least one-third of the previous year's recommendations.

It should be remembered, also, that nothing final has yet been accomplished, and the whole process of revision, proposal and re-adoption can conceivably go on for several more years. In the meantime, it should be the Christian's prayer that his sovereign God may overrule even this threat to the wings of gospel truth and make the wrath of man to praise Him. In the achievement of that goal, He has often in the past used the searchlight of full and free publicity, and the clamor of an aroused Christendom.

Love Never Fails!

The United Council of Church Women is one of the modernist bodies proposed for membership in the much-discussed and super-colossal North American Council of Churches. Last spring a "World Day of Prayer" was sponsored by the United Council of Church Women, and a program for use by cooperating churches was prepared by Dr. Georgia Harkness of Garrett Theological Institute, Evanston, Illinois, and Mrs. Benjamin E. Mays of Morehouse College, Atlanta, Georgia. Just to show what the United Council of Church Women are promoting, we reprint this choice morsel, scraped from a copy of the program used in a large Lutheran church in Baltimore, where an interdenomina-

tional Day of Prayer was being sponsored by the Federal Council. It proves nothing, unless that woman's place is in the home:

LOVE NEVER FAILS!

More than nineteen centuries ago in an obscure corner of the earth a Jewish boy was born in a stable. When he grew to manhood he was possessed by a living faith that all men are sons of God and that when you hurt man you hurt God. He suffered the abuse of a world that did not share his vision that love is the way of God, and died on a cross between two thieves. Yet his vision lives on in the hearts of men. As it takes possession of us, peace and power flow into our lives.

Personally, we get more inspiration from our favorite morning soap-opera "Shirley Fliegenspiel, Girl Taxidermist—the Story of One Woman's Fight Against the Bureau of Printing and Engraving."

A New Member for the National Association

According to the June 25th issue of *The Banner*, the Synod of the Christian Reformed Church voted this year to affiliate with the National Association of Evangelicals for United Action. We are heartily sorry that the Christian Reformed Church has made this move, and we believe that the program of the National Association will in time prove to be totally unsatisfactory to that vigorously Reformed denomination. When further information as to the reasons for the vote and the whole picture of the debate on the subject are available, we expect to make further comment on it.

Northern and Southern Union

A "Plan of Union" prepared by the joint committee of the Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S. was received by the general assembly of the Northern group, meeting in Detroit, and on the recommendation of the denomination's committee on cooperation and union was ordered sent to every minister for "serious study" and criticism. The document includes a confession of faith, form of government, directory of worship, and a suggested name for the reunited church which has been agreed upon by the joint committee.

With regard to the "conversations" on union between the Presbyterian Church in the U.S.A. and the Protestant Episcopal Church, the commit-

tee merely submitted a report of the current state of the meetings. No action was recommended by the committee, and none was taken by the assembly. The "conversations", initiated by the Episcopalians in 1937, have met with considerable opposition in both denominations, but the opposition has been more outspoken in the Episcopal Church. The Rt. Rev. Frank W. Creighton, Episcopal Bishop of Michigan, extended greetings to the Presbyterians. He told the assembly it was meeting in a diocese where the sentiment of the bishop, clergy, and great numbers of the laymen is "ardently desirous for the successful conclusion of the conversations on unity".

Isolationism in religion was assailed by the incoming and outgoing moderators. Dr. Stuart Nye Hutchison of Pittsburgh, last year's moderator, asserted that America would not be fighting Japan today if church leaders had not ignored the "well-known receptivity of Japan to Christianity in the nineteenth century", and urged that "an isolationist attitude in the matter of our faith" no longer can be justified.

Auburn Affirmationist Henry Sloane Coffin, D.D., unitarian moderator of the assembly of a supposedly trinitarian church, pledged himself to take "every step I can to further unity with the Presbyterian Church in the U.S." In the nominating speeches, it had been asserted that Dr. Coffin could do more than any other man in the denomination to foster the reunion.

Dr. Van Til Declines

This year's Synod of the Christian Reformed Church conferred upon Dr. Cornelius Van Til of Westminster Seminary the high honor of electing him to the chair of Systematic Theology at Calvin Seminary, Grand Rapids, as successor to Professor Louis Berkhof, to be effective with the fall term of 1944. Members of The Orthodox Presbyterian Church and all friends of Westminster Seminary will be glad to learn that, after the most careful consideration of the invitation, Dr. Van Til declined it and will remain at Westminster Seminary.

Church Membership

Church membership in the United States has increased by nearly three million persons since 1941—the largest gain ever reported in any religious

census or compilation, according to the Yearbook of American Churches just published under the auspices of the Federal Council.

The current grand total of 67,327,719 church members, as compared with 64,501,594 in 1941, raises church membership figures to 50.3 per cent. of the total population, the highest percentage ever recorded. An all-time high in the number of religious bodies is also reported: 256 in 1943 as against 250 in 1941.

Total membership for all Protestant churches is listed at 38,502,067; for the Roman Catholic Church, 22,945,247, and for Jewish congregations,

4,641,184.

Among Protestant denominations, the Methodist Church is highest with 6,640,424 members.

Ninety-seven per cent. of the church members in the continental United States are included in fifty-two religious bodies with 50,000 or more members. The remaining three per cent. are affiliated with the two hundred and four smaller bodies. Church members thirteen years of age and over were 54,890,044 persons, or more than 81 per cent. of the total of 67,327,719 members. In 1941, the number of members thirteen years of age and over was 52,405,659.

Going Fishing

I WILL make you fishers of men,
Fishers of men, fishers of men,
I will make you fishers of men
If you follow Me."

The children of the Junior Department sang the little chorus lustily and, just as they finished, the door opened and the Rev. Paul Grayson, the pastor of the church, came into the Junior room.

The superintendent of the department greeted him, and then turned to the class. "Boys and girls, our pastor has a very important announcement to make to you this morning".

All the children looked expectantly at Mr. Grayson, for they loved their pastor, and were always happy to hear what he had to say to them.

"Well, the 'important announcement' that I have to make", he began, "is that a week from Monday our summer Bible school is to begin".

At this news the children bounced in their seats and clapped their hands and almost cheered—they always had such a good time at Bible school.

"Just now", continued the minister, "you were singing, 'I will make you fishers of men'. Can anyone tell me who said those words?"

Several hands were raised, and some answered, "Jesus did".

"Yes", agreed Mr. Grayson, and then he went on to tell the story of the day that the Lord Jesus called the two sets of brothers, Simon Peter and Andrew, and James and John, to leave their fishing-boats and follow

A Story for the Children's Hour

By HARRIET Z. TEAL

Him to be His disciples all the rest of their lives. No doubt they loved to go fishing; most fishermen do, but they had to give that up to follow Jesus. No doubt, too, they liked the money they earned selling the fish, but if they did not love Jesus enough to give up these things for Him then they were not fit to be His disciples.

"And now", concluded the pastor, "the Lord Jesus is still calling for volunteers to go fishing for men, and for boys and girls, to bring them where they may learn of Him. There are many children in our town who do not know God the Father and Jesus Christ His Son and the Holy Spirit because no one has ever taught them from the Bible. How many of you are willing to meet me here at the church next Friday morning and go out two by two to invite these children to attend our Bible school?"

A number of hands shot up. "But", Mr. Grayson warned, "think before you promise, for Jesus said any who promise to follow Him and then turn back because they change their minds and would rather do something else, are not worthy of Him and cannot be His disciples".

Among those who had volunteered to help in the visiting were Jerry Stone and his chum Dick Barker. "Let's go", whispered Dick to Jerry, "it'll be fun!"

Thursday

Next Thursday evening at the sup-

per table Jerry had just finished telling his parents and little brother and sister, "Tomorrow Dick and I are going out all day with Mr. Grayson 'fishing' for boys and girls for our summer Bible school", when the door bell rang. It was Dick, all excited, "Say, Jerry, guess what! My Uncle Jim just phoned to say that he is going on a two-day fishing trip, and he will take me, and he said I could invite three other boys. We're going to sleep in a big tent and cook over a campfire, and everything. Won't that be swell?"

"When?" asked Jerry.

"Uncle Jim said he'd stop at our house for us tomorrow morning at eight-thirty", replied Dick.

"But, Dick, we can't go tomorrow. Don't you remember, we promised Mr. Grayson to meet him at the church at nine in the morning, to go 'fishing' for boys and girls?"

"Oh, who cares about that? We'll have a lot more fun on the camping trip".

"But, Dick, we promised".

"I can't help it if we did. We didn't know Uncle Jim was going to invite us then, did we?"

But Jerry was thinking of some words of the Lord Jesus that the pastor had repeated on Sunday morning:

No man, having put his hand to the plow, and looking back, is fit for the kingdom of God (Luke 9:62).

Whosoever doth not bear his cross and come after me, cannot be my disciple (Luke 14:27).

Then he answered, "I'm sorry Dick, but I can't break my promise . . . (to Jesus", he added in his heart).

Dick looked blankly at Jerry for a few seconds—then shouted angrily, "You make me sick!" and went out, banging the door after him.

Friday

Friday morning Jerry was on his way around to the church to meet Mr. Grayson and the other "fishers for men". It must be admitted that he had had quite a struggle with himself after Dick left the night before, and had lain awake for some hours wondering whether, after all, he would call Dick in the morning and say he had changed his mind. But he had won the battle, and he was glad! Still it was rather hard when, just before he reached the church, he saw the camping party, pass, loaded in Dick's

uncle's car, with tent and fishing tackle piled on the top. The boys saw him and leaned out of the windows to shout, "Yah, Sunday school boy! Going out calling with a bunch of sissies! Yah! sissie!" Jerry arrived at the church with red cheeks and a lump in his throat.

Several of the children who had promised to help with the canvassing were missing, but Mr. Grayson congratulated those who came on their faithfulness and told them that the Lord was pleased with such loyalty and had promised to reward those who were faithful to Him, and especially when they were persecuted for righteousness' sake—for the pastor had heard the taunts hurled at poor Jerry.

And now the "fishers for men" started out in pairs on their mission. Jerry went with Mr. Grayson down to Railroad Street, a very poor part of the town along the railroad tracks.

Mr. Grayson said, "Jerry, you take this side of the street and I'll go down the other side".

Jerry knocked timidly at the first door he came to; this work was new to him and he did not know just what to expect. However, no one seemed to be home there, so he slipped a printed invitation to the Bible school under the door and went on to the next house. At some of the houses he spoke to children who ran in to ask their mothers if they could attend the Bible school, and a few promised to come. Jerry was growing more used to the work by this time and found the going easier. Presently, about half-way down the block, he came upon a rather dirty boy of about his own age sitting on a step.

"Hello", said Jerry.

"'Lo", replied the boy, and said no more.

Jerry tried again, "What's your name?"

"Bill Haddon".

"Well, Bill, would you like to come to our Bible school next week?"

"Wot's Bible School?"

"It's something like Sunday school, only every day. And we study the Bible".

"Wot's Sunday school? Wot's the Bible? I never heard of 'em".

At that moment a woman appeared in the doorway behind Bill—she was Bill's mother. Two little children peeped shyly from behind her skirts.

"Oh", she said, "were you talking

about Sunday school? I went to Sunday school a long time ago, when I was a little girl. But none of my kids ever got to go. You see we just moved to town last week. Before that we lived way back in the mountains, miles from anywhere". Jerry handed her one of the printed invitations. She looked at it and said, "I'd like for my kids to go and learn about the Bible. Does it cost very much?"

"It doesn't cost anything, and we want them to come".

"Do you want to go, Billy?" asked his mother.

Billy hung his head and muttered, "I don't know where it is and I wouldn't know what to do".

"I'll come for you Monday morning", said Jerry eagerly, "and you can sit by me, and I can show you how to do everything".

Bill raised his head and looked at Jerry with interest this time. Another boy of his own age to do something with—he began to think he'd like to go to Bible school. It must be fun, after all.

So it was agreed. Jerry promised that he would stop around for Bill on Monday morning.

And Jerry went on the rest of the day with a singing heart. He believed he was going to land a "fish".

Monday

Sure enough, on Monday morning when Jerry stopped around at Bill's house, Bill was sitting on the step waiting for him, with a clean face, combed hair, and clothes that were neat and clean. His little sister Susie was waiting too, and the three children set off happily for Bible school.

Needless to say Billy and Susie were thrilled with the songs and Bible stories and handwork and treats, and were more than willing to come every day.

Sunday

A few days later Mr. Grayson went to call on Bill's father and mother, and invited the family to attend the church and Sunday school services on Sunday. And as Jerry looked across the church on Sunday morning and saw the entire Haddon family seated there, he had a bigger thrill than if he had landed a whole boatload of trout.

After church, when the pastor shook hands with him at the door, he said, "Howdy, fisherman, congratulations! How would you like to go on

another fishing trip? Mrs. Grayson and I are planning to take all you 'Fishers of Men' who helped so faithfully with the canvassing, on a three-day camping and fishing trip up in the

woods, the week after Bible school closes".

Jerry almost shouted, "Yippee!"—but he remembered in time that he was still in church.

The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

Verse 13

BUT now in Christ Jesus ye that once were far off are made nigh through the blood of Christ". "Now in Christ Jesus". Christians are in Christ Jesus, and Christ Jesus is in Christians. It is a mutual relationship that is expressed by the phrase "united to Christ". This mysterious union with Christ by faith is the thing that a nonchristian can never understand, but it is the very real experience of Christians that changes the whole complexion of life and the world. Just as when two people are happily married, the whole world wears a rosier hue and they find joy and gladness in the most trivial things or in nothing, simply because of the intimate love in the hearts of the two married lovers, so the Christian can never describe to the nonchristian the inward meaning of his union with Christ. It is compounded of a sense of having one's sins forgiven, of peace with God, of hatred for sin and love for holiness and, above all, of a permanent, abiding gratitude to Christ who loved me and gave Himself for me. But just trying to put this in words impresses one anew with the futility of trying to describe the union with Christ which a Christian experiences.

Perhaps most of all it is the absence of loneliness that is most characteristic of this union with Christ in its subjective phase. No matter where we are or how impossible the situation may be, we are not alone, because faith clings to the knowledge that Christ is with us all the way. The warm, "homey" feeling goes with one always. The burdens are shared and so grow lighter. The sorrow, when it comes, is more endurable because He cares. The pleasures of life are more exquisite because Christ is ours. Emotionalism, you say? Well, praise God He has given us emotions as a part of our being, and we do not need to be ashamed of them. This experience of the Christian is not less real or

genuine or permanent because it is an emotional experience. Of course it is not merely emotional, or it would be just a fleeting effervescent experience instead of a deep abiding joy that characterizes all the experience of the true Christian. But we do not need to be ashamed of loving Christ or the experience which that love brings to us, any more than the couple who are happily married need be ashamed of their love simply because it is partly emotional.

Perhaps one of the richest elements in that love is the knowledge that we were once "far off", and that, after all, we have absolutely no claim to this joy that is ours in Christ Jesus. That is what makes it so poignant and precious. We know we do not deserve it, and yet it is ours. We almost have to pinch ourselves to realize that it is real and that we are indeed saved children of God, who have full access to God the Father in prayer at all times. It is the very contrast between what we were and what we are that makes this such a rich vital experience. We were lost in sin, enemies of God, and without hope in the world. We are in the blessed union with Christ that gives complete security and joy to the believer.

"Made nigh". The reference is to the Old Testament experience of the people of God in the temple. When God revealed Himself to the people of Old Testament times, it was in the temple at Jerusalem where He manifested His presence. Those who had the privilege of worshiping in the temple were "nigh", and those who had no right to worship there were "afar off". The Gentiles were "afar off", while the Jews were "nigh". When a proselyte was received into Israel, he was made "nigh". So we are made nigh through the blood of Christ.

"Through the blood of Christ". We are never to forget that it was the sacrificial shedding of the Blood of

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Christ that has opened the way into the intimate union with Christ. It is the means by which reconciliation with God the Father was made, and by which we are brought as children to the throne of grace, made "nigh", and given the right to worship God because we are united to Christ. This emphasis on the blood of Christ goes right to the heart of Christianity. The life of Christ, poured out for His people on the cross, is what makes Christianity Christian. Without the covering of sins by the blood of Christ, there could be no possibility of peace with God the Father, and there could be no atonement for sin. It is the fact that Christ died in place of His people that constitutes Christianity, for unless He has taken our place and borne our punishment, we are still resting under the wrath of God and the curse of sin. Praise God, He has borne our sins on the cross, and His blood, the symbol of life poured out, has covered all our sins and brought us into the household of God.

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(c) *Christ unites all in Him* (2: 14-22).

(1) *He abolished the separating wall between God, and the Jews and Gentiles* (verse 14).

"For he is our peace, who made both one, and brake down the middle wall of partition". "He is our peace". Christ indeed is our peace. He has made peace between God and us, by offering Himself as a satisfaction for divine justice, and reconciling us to God. He brings peace between the rest of mankind and believers, for He has taught us to forgive others even as Christ has forgiven us. He brings inner peace, because we know we are right with God and have security through Him—security that stretches from now on through all eternity. "His name is the Prince of peace; His birth is the song of peace; His gospel is the kingdom of peace; in His life on earth He came and preached peace; and the last blessing He bequeathed from Mount Olivet was the blessing of peace" (Graham). "Who made

both one". At first glance it is difficult to tell whether the Apostle is referring to God and the sinner, or to Jews and Gentiles, but as we examine the context we become convinced that the latter meaning is intended, for he has just pointed out the fact that those "afar off" have been made "nigh", and therefore, by being made nigh, they have become one with the true children of God among the Jews.

This is an exceedingly important truth that many people never grasp, namely, that in Christ, Jews and Gentiles are one! So many Christians want to keep up the "middle wall of partition" between Jews and Gentiles, apparently forgetting that Christ has broken it down. That does not mean that there is no wall of partition between nonchristian Jews and nonchristian Gentiles. There is unquestionably such a wall even today—a wall that is compounded both of the enmity and rebellion of the Jews and Gentiles against God. The wall itself is largely the result of the refusal of the Jews to recognize the fact that Christ has broken the real wall down, because He has abolished the separating wall of commandments and ordinances which the original Jews were to keep. The nonchristian Jews today keep on believing that they are the chosen people of God, in spite of the fact that, because they have rejected Christ, God has cast them off. The persecution which follows the Jews all over the world is sent by God as a punishment for their rejection of Christ as their Messiah. That is not an excuse for persecution of the Jews by anyone, much less a Christian, and no true Christian who knows God's Word will persecute the Jews. But it is nevertheless true that God allows the persecution and uses it as His means of punishment for the peculiarly heinous sin of rejection of the Messiah.

In Christ, all separation between Christian Jew and Christian Gentile has been abolished. We are one in Christ Jesus, and should forget all racial differences. This is sometimes hard, because habits of thought and inherited prejudices of both Jews and Gentiles needlessly arouse mutual suspicion and distrust at times, but brethren, these things ought not so to be! We are one in Christ Jesus, and equally heirs of the grace of God in Christ Jesus, our common Lord and Saviour.

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