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Supernatural Christianity and the World Crisis

A. Culver Gordon

Need in the Netherlands

Edmund P. Clowney

Is the New New Testament Reliable?

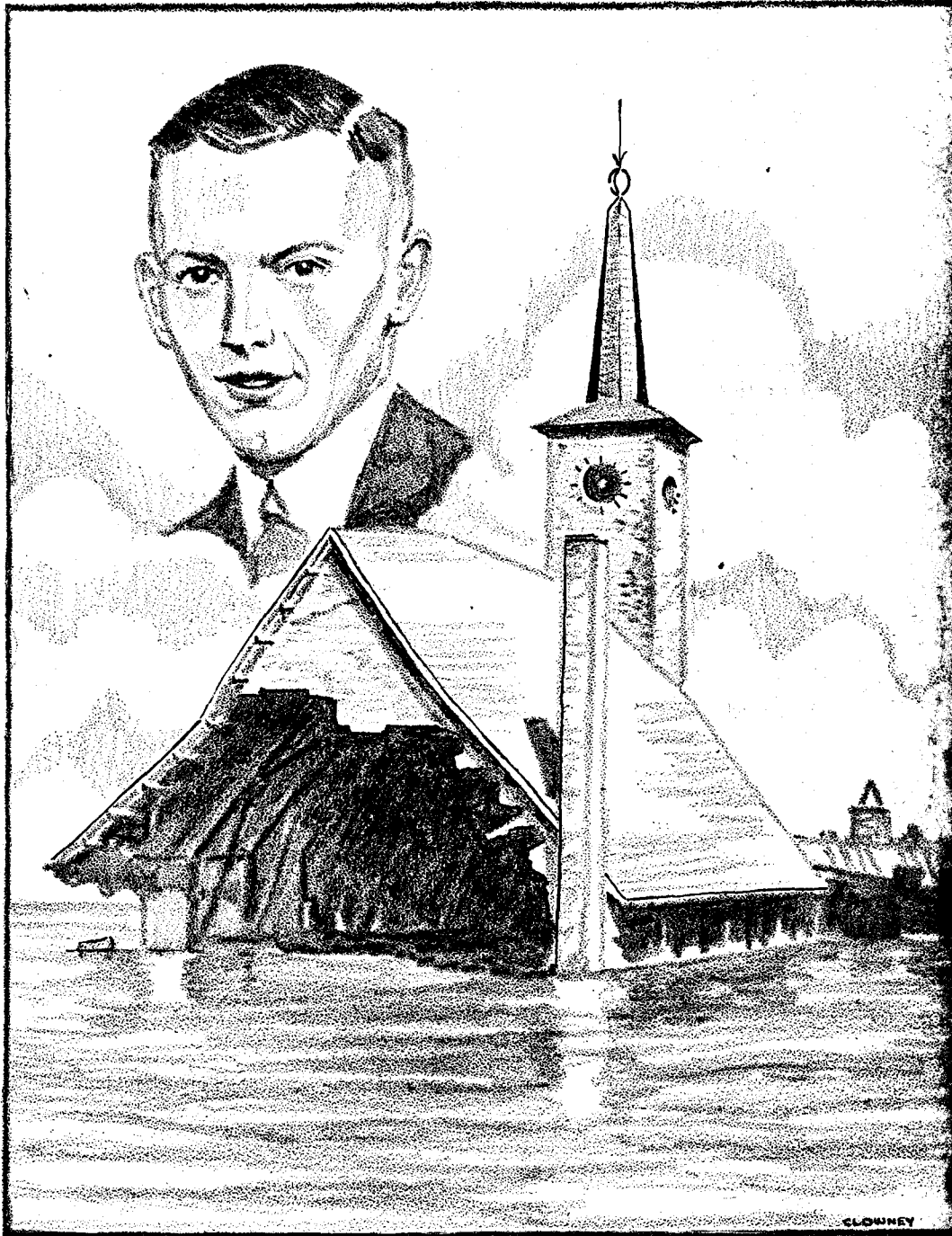
N. B. Stonehouse

A Navy Chaplain's Log

E. Lynne Wade

"From House to House"

Henry W. Coray



WILLEM VAN OENE

After the waters have subsided—thanksgiving

May 25, 1946

VOLUME 15, NO. 10

“Remember now thy creator in the days of thy youth.”



SPRING may make the lambs frisky, but it gives many a young people's society seasonal spring fever. Of course, if your society happens to be on the energetic side, take advantage of spring zip to organize a few hikes and outdoor activities. There ought to be at least enough pep to get you to some friend's lawn where you can enjoy the great outdoors on a small scale. Plan some outdoor services for your society. Have you ever considered the possibility of street meetings or park services of an evangelistic character? Ask your pastor about it.

However, with the coming of spring and the lazier summer that follows, many of us relax our efforts in Christian work. We close up our societies for the summer. We go away on vacations and use them as excuses to take vacations from God's house, too. We seem, some of us, to work on the principle that it is a waste of a beautiful day to spend it in a worship service!

What can we do as young people to correct this condition? Let us make it a matter of prayer in our meetings and at home. Let us ourselves be good examples to others, young and old alike. Let us gently remind others of their duty to God which is just as binding in fair weather as in foul. And let us in our young people's work try to suit our activities to the weather and try to make them important and attractive to others. This is a challenge to us all—serve God all year around!

Don't forget to attend a young people's conference! We'd welcome news concerning the conferences you attend. Quarryville and Deerwander are the only ones we have heard much about. How about yours?

Now that film is generally available, get busy camera fans; give us a glimpse of your group!

Norma R. Ellis

Director, GUARDIAN Youth Center.



Intimate Glimpses

OLGA HOVANEC was born on her grandfather's farm in Herkimer, New York. From this picture it looks as though the farm influence has stuck with her!

Olga is a faithful member of the Orthodox Presbyterian Church of Franklin Square, Long Island, of which Rev. Robert L. Vining is pastor. She has been president of the Machen League, teacher of a class of four-year-olds in Sunday school, and she sings soprano in the choir. She and Margaret Crowell often sing duets at church. Quarryville and Deerwander remember both.

Reading is Olga's main hobby. She says "There is almost nothing I would rather do than read a good book. And whenever I can I practice on the piano." Being a good pianist, incidentally, is Olga's ambition. She is also gifted as an amateur artist.

Now a senior at Sewanhaka high school, Olga says that her aim in connection with her vocation is to "serve God and in every way to please Him, whether in an office or any place else." She sends Romans 8:28 to you all as her testimony.

"Poison"

LET me see your tongue," says the apostle James, in effect; "Let me see your tongue, and if it is perfect, I shall pronounce you a perfect person."

James 3 is an amazing chapter. It shows us that just as the bit in the horse's mouth and the helm of a great ship are small but powerful, so is the tongue. The tongue is like a little fire that kindles a whole forest. The tongue is a fire which defiles our whole being and is itself set on fire of hell. All kinds of animals and birds have been tamed by man—but his own tongue man cannot tame! It is full of deadly poison.

It is inconceivable that both sweet and bitter water would come from the same spring. Yet every day we meet people who one moment say they are Christians, that they love God, and the next moment they say unkind and even bitter and untrue things about others—and even about God Himself!

God is careful to tell us in the Ten Commandments how he regards light talk and disrespectfulness concerning His name and being: "Thou shalt not take the name of the Lord thy God in vain." This refers not only to what is commonly known as swearing; it refers to conversation or behavior that reflect a dishonoring of God Himself as He has been pleased to make Himself known to men.

Let us watch our tongues! If they are full of deadly poison we are truly not in good spiritual health and have need of the Great Physician.

THINK ON THESE THINGS

1. Is it really proper for a Christian to use many of the slang words that are known as minced oaths?
2. What do you think Matthew 5:37 means?
3. Does James 1:26 mean that a person who swears angrily is not a Christian?
4. Of what particular sins are our tongues often guilty?

Supernatural Christianity and the World Crisis

An Address Delivered Before the Alumni Association
of Westminster Theological Seminary

By the REV. A. CULVER GORDON

Pastor-Elect of the Third Reformed Presbyterian Church, Philadelphia

THE world situation today seems to me to resemble an intellectual and spiritual vacuum. Thoughtful men are conscious of the great problems facing the world, and of the fact that man seems to be bankrupt in his ability to answer these problems.

This situation differs somewhat from that which existed prior to the war. The destructiveness of war made the problem acute, but it was the unleashing of atomic destructiveness which brought man's dilemma in all its starkness before modern man.

Prior to the war there were men who saw beyond the popular optimism, who penetrated deeper than the shallowness of much contemporary thinking. President Hutchens of Chicago University pointed out the confusion which existed in our culture. He highlighted the fact that popular education had neither a metaphysic nor a religion as a unifying force.

Thomas Wolfe, a penetrating novelist, expressed his uneasiness in the work entitled, "You Can't Go Home Again." There he told of Mr. and Mrs. Jack living in a huge apartment house on Manhattan Island. They were wealthy and secure. Their home was high and lifted up. It was the product of twentieth century ingenuity, just as they were the product of twentieth century culture. It was as strong as men could build; it seemed altogether stable. Sometimes as the subway, hundreds of feet below, would roar past, a little tremor would pass up from the foundations throughout the entire building. Mr. Jack never commented on this tremor, but whenever he felt it, he would frown.

Loss of Nerve

That was the situation prior to the war. Some of the more discerning were conscious of the underlying insecurity of twentieth century life. Now, there is a general appreciation of man's precarious position. He is widely regarded as standing on the very edge of the abyss. There is what properly may be

called a general loss of nerve.

General of the Armies Douglas MacArthur gave expression to this fear in an address on what should have been a day of the greatest rejoicing—the day of our final victory. Yet it was on that day that he warned, "We have had our last chance."

One of the scientists who was prominent in the development of the bomb recently wrote an article in a magazine with a national circulation. He gave the article a title which represents the attitude of the great bulk of scientific men in the world today. It was called, "I am a frightened man and I want to frighten you."

In the theological field a whole school of scholars has arisen to criticize the liberal view of man's essential goodness. To quote just one changed liberal, Richard Niebuhr of the Yale Divinity School writes that liberalism presented us with a conception in which, "A God without wrath, brings men without sin, into a kingdom without judgment, through the ministration of a Christ without a cross."

Atom and Adam

What is the relation of supernatural Christianity to this present situation? It seems to me that it presents us with a golden opportunity. Calvinism which is, I believe, the purest form of supernatural Christianity, and to a lesser degree the other orthodox branches of the Church, have held a view of God and of man which explains the situation in which the world now finds itself. It is a depraved humanity which has produced the war and the present dilemma. The basic problem before the world is not Atomic energy but Adamic sinfulness. Actually the release of atomic energy should be cause for great rejoicing, for in it vast potentialities for good are opened up. The cause for fear lies in the human heart and the use that heart will make of the atom. As a chaplain in the Navy has well said, the problem "is not the atom but Adam." The only solution

to that problem is found in the historic gospel of Jesus Christ, which is the power of God unto salvation. It is not found in the liberal message which by denying man's sin denies the need for salvation.

Romanism on the March

Why is it, we may ask, that orthodoxy is not making more gains if it is the correct diagnosis of the cause and also the cure for the situation? Why is it that Roman Catholicism is on the march rather than Calvinism? Why is it able to win a number of very prominent converts? I have no complete answer but would suggest this. Roman Catholicism has not denied the supernatural character of Christianity, it has not held to an easy optimism about man's essential goodness, it speaks with effectiveness because it speaks with a unified voice. Accordingly Romanism may be mistaken as the sole responsible guardian of a low view of man and a high view of God.

On the contrary, orthodox Calvinism (and orthodox Protestantism) seems but one voice among many in the Protestant church. At the last meeting of the Federal Council of the Churches of Christ in America, meeting at Columbus, I am informed that someone said,— "What the world needs to hear is not the voice of the flute inviting men to the dance, but the sound of a trumpet calling them to battle." The tragedy of the Federal Council is that it cannot speak with the sound of the trumpet. Liberalism and unbelief have so weakened the Protestant church, that its loudest voice is but a whisper.

Orthodoxy must either recapture the Protestant church, or it must form an effective corporate witness of its own if it is to gain the attention of the world. If liberalism had not sapped the strength of the Federal Council, we would not today see intellectuals entering a church such as Rome. Orthodoxy must show also the relevance of

the gospel to the social problems of our day. It is a tragic development that the "social gospel" is associated with liberalism. Orthodoxy must show the relevance of the gospel to the great paramount problem of our time—war. We must work out such a program as intelligently as Rome has worked out her program for society and stability.

In this connection I would call your attention to the fact that some already count the Protestant church as done for—as simply another abortive offshoot from Rome. Franz Werfel, a Jew, in his last book discusses the world situation in the year 10,000 A.D. Only two present day institutions sur-

vive, and one of them is not Protestantism, but the Church of Rome.

"The Gates of Hell . . ."

Now if supernatural Christianity is the truth of God it will accomplish that whereunto it was sent. If, in particular, Calvinism is the finest expression of God's truth, it will not go down unto ultimate defeat. The gates of hell will not prevail against the true church. Let us therefore hold that truth forth to a world which needs it so badly. Let us pray that God will bless that truth by sending a mighty revival of it into that Protestant church which is called by His name. Do we doubt that God can revive the professing

church? God's arm is not shortened that it cannot save. Let us strive to win that church from the delusions of modern unbelief in all its forms. Let us teach and preach and write of Him who is Saviour, who promised, "And I, if I be lifted up from the earth, will draw all men unto me." Let us in His name warn a civilization that stands on the very brink of disaster of the lesson which is so eloquently taught in twentieth century history—a lesson well summed up by John Redhead that, "when men turn their backs upon the Kingdom of God, and seek to live under the Kingdom of Man, what they get is the Kingdom of Satan."

Need in the Netherlands . . .

"Your Abundance Being a Supply at This Present Time for Their Want . . ."

By the REV. EDMUND P. CLOWNEY

THE fields of Holland are dry again, and crops are being planted in the salt-soaked soil. Not all of the Netherlands were submerged by the scour of the sea, but the scour of the invaders who opened the dikes left none of Holland untouched. Many months have passed since the final intense starvation rations under the Germans were ended by lines of food bombers from the west, but Holland is still a needy country, with thousands destitute and hungry.

Among the needy are hosts of devout Christians whose testimony to the Saviour has been tested by affliction, imprisonment, and suffering. Today they are singing praises to the God of the covenant for their deliverance, and praying for strength to labor to rebuild materially and spiritually. But they stand in great need of help. After years of starvation and undernourishment food is needed, although Holland in this respect is suffering less now than many other European countries. Most of all, these people need clothing. Holland's textile industry was destroyed, and the machinery cannot yet be replaced. The damp, cold Netherlands winter ahead threatens misery unless clothing is obtained.

From Christian people in Holland to their fellow-Christians in this country there have come requests for aid.

Willem Van Oene, now of Loosdrecht, was a class-mate of Elder H.

Ewan Runner, of Calvary Church, Philadelphia, when the latter was a student in Kampen just before the war. From his pastoral labors in the Reformed Churches in the Netherlands, he writes in English to friends in Boston: "We have become a poor country. However, we do not want to be the beggars of the world. We will work and build again our houses that have been bombed by the Germans. We shall repair what may be repaired; what cannot be repaired will be rebuilt . . . we will sow and reap as never before. For, the Germans could take from us all things except our God and our perseverance. So we will work, and the God of heaven, He will prosper us; therefore we His servants will arise and build. Remember us, O our God, for good. We are thankful for all the help we received, especially from America and England. Our Father, which seeth in secret, shall reward openly! And, as you give in the Name of Christ our Lord, we will accept in His Name."

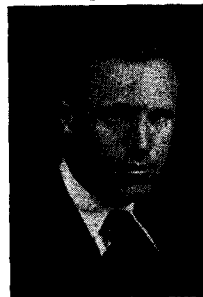
Mr. Van Oene then describes the great need for clothing of all kinds, and declares that while they would ask nothing of the Germans they are

glad to receive gifts from those who offer as brothers and sisters in Christ.

Another young Netherlands minister, the Rev. Auke Vos, also a fellow-student with Mr. Runner at Kampen, was serving a parish in Friesland during the German occupation when he was taken from his bed by the Gestapo for suspected complicity with the Dutch underground in receiving arms shipments parachuted in by the Allies. He was shackled in a prison in Groningen, then taken to the German island of Borkum to work on airfields and bunkers. Three fellow-prisoners, arrested with him, were shot and burned; he remained in the German labor camp, sleeping on the stone floor of a factory through the winter without blankets. He escaped once, was recaptured, and escaped again, reaching the Canadian lines. Returning at last to his fiancee in Arnhem, he found his home destroyed in the ruin of that city. He is married now, but the couple are without household possessions of any sort, their goods and clothing all destroyed.

Mrs. Jan van der Zwaag, the wife of another minister, writes of families without sufficient clothing for children, even for summer wear. Many tiny children died during the winter. Her own baby was born while they were without water or light, and almost without fuel and clothing.

(See "Netherlands," page 160)



Rev. Auke Vos

Is the *New New* Testament Reliable?

A Review of the Revised Standard Version of the New Testament: Part Two

By the REV. N. B. STONEHOUSE, Th.D.
Professor of New Testament in Westminster Theological Seminary

IN A previous article devoted to the subject of the translation of the New Testament, the conclusion was reached that none of the versions in current use is so excellent as to allow the inference that a new translation is superfluous. Regard for the truth and concern that the truth shall be made known to all who will hear are factors which combine, it was asserted, to present a challenge to the Christian church to go forward in this field.

But what of the new Revised Standard Version of the New Testament? Is it an improvement upon the earlier translations? Is it more reliable? Is its form such as will commend it for use in public and private reading? These are questions of practical moment. The final answer to these questions, we would remind our readers, can be given only after a more comprehensive and thorough study has been undertaken than has yet proved possible. Nevertheless, a preliminary judgment that is more than a superficial impression may be of immediate help to Christians who are making inquiries.

Literal or Free?

A good translation of any document is characterized by a nice balance between literalness and freedom. It must avoid a pedantic, slavishly literal rendering which fails of achieving its goal because it is awkward, or for some reason fails to convey the original ideas in a form that is intelligible. It must, on the other hand, never become a mere paraphrase which, however lucid and beautiful, sacrifices accuracy. If one must choose between these two extremes, it is certainly better to err, at least in the instance of translation of the Bible, in the direction of literalness rather than of freedom. But no premium should be placed upon literalness. As was observed in the earlier article, the excessive literalness of the Revised Versions contributed largely to their lack of general acceptance.

When such standards as have been enunciated are applied to the RSV,

we come up with mixed results. The new translation is characterized by considerably more freedom than the Revised Versions. In many instances the greater freedom is welcome. The RSV has returned to the more natural, though less literal, order in rendering the third petition of the Lord's Prayer: "Thy will be done on earth as it is in heaven." Another example of a legitimate use of freedom is found in the new translation of John 21:25. The RV follows the AV rather closely, and both, in our judgment, represent awkward English, which can be overcome only by the expedient of recasting the sentence along the lines of the RSV:

ARV: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

RSV: "But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written."

We also regard the definite article in passages like John 5:27 ("the Son of man") and Romans 3:21 ("the righteousness of God") as justified, even though the article is missing in the Greek. It is axiomatic that definiteness may inhere in any object, and therefore the specific use of the article is not always required. In the instances mentioned, the context, whether in the broader or narrower sense, appears to be decisive.

At other points, however, the principle of freedom seems to have been abused with the result that the pointedness and even the exact thought and emphasis of the original have been sacrificed. A clear case in point is Romans 9:16. The RV agrees substantially with the AV in translating the sentence: "So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy," a rendering that is accurate and clear. The RSV paraphrases as follows: "So it depends not upon man's will or exertion, but upon God's mercy," and so loses much of the force of the

original. It is no doubt true that Paul is contrasting human activity and divine mercy, but his even more basic affirmation is that salvation is not of man but of God.

Another example of excessive freedom is to be found in Revelation 20:4: "They lived and reigned with Christ a thousand years." A particular exegesis of these words is adopted by the RSV in rendering the first two words (one word in the Greek): "They came to life again." This interpretation is abstractly possible, but for reasons that cannot be developed here cannot be justified, in our judgment, in the context. But even if this interpretation were more tenable than we can allow, it would still, considered as a translation, err on the side of freedom.

Accuracy in Detail

In spite of the relative freedom of the new translation, we would not give the impression that there are not many excellencies in detail. In general it may be credited with having overcome very largely the antiquated flavor of the earlier standard versions. As an instance of such progress, mention may be made of the new form of Acts 5:2 which concerns Ananias and Sapphira:

ARV: "and kept back part of the price, his wife also being privy to it, and brought a certain part and laid it at the apostles' feet."

RSV: "and with his wife's knowledge he kept back some of the proceeds, and brought only a part and laid it at the apostles' feet."

That progress in the translation of individual words has been made appears, for example, in Acts 4:13 and 24. In the former passage the familiar "unlearned and ignorant men" takes the form "uneducated, common men." "Common," in the sense of "private," that is "non-professional," expresses the sense of the original whereas "ignorant" does not. In Acts 4:24 the unusual Greek name is aptly translated "Sovereign Lord" rather than simply "Lord."

One of the most gratifying transla-

tions is found in Acts 17:23. A comparison with the older versions is useful in illuminating this development:

AV: "Whom therefore ye ignorantly worship, him I declare unto you."

ARV: "What therefore ye worship in ignorance, this I set forth unto you."

RSV: "What therefore you worship as unknown, this I proclaim to you."

The AV rests upon a definitely inferior text, and moreover in the use of the adverb "ignorantly" leaves an impression of scorn which is not intended. The newer versions both are based on the sound text which avoids the implication that the Athenians actually worshipped the true God. There is little to choose between them except for the difference between "in ignorance" and "as unknown." The latter is very felicitous because it intimates, as the original Greek does, that Paul is making an allusion to the inscription upon the altar, "To an unknown God." The apostle's point evidently is that the Athenians have publicly acknowledged, by the very form of the inscription, their lack of knowledge of a God with whom they had to do, and this is very effectively brought out by the words "as unknown." The allusion would almost certainly escape the reader of the older versions.

Thee and Thou

The "thee's" and "thou's" of the older versions gave the new translators considerable difficulty. Obviously they hardly conform to modern speech, and "after two years of debate and experiment it was decided to abandon these forms and to follow modern usage, except in language addressed to God." The exception mentioned is a concession to an ancient usage which has engraved itself deeply into Christian speech. One is bound to be somewhat sympathetic to this approach. But it has also brought about the consequence that Jesus is always addressed as "you." In contexts where the address does not involve an acknowledgment of Jesus as divine, perhaps no special difficulty is felt. But in such elevated confessions as are recorded in Matthew 14:33 and 16:16, we cannot allow that the result is a happy one.

In this article we have sought to evaluate some of the qualities of the RSV. There are features which win our cordial approval; there are others that are quite objectionable. But

most of the matters under review constitute the more superficial aspects of the problem. For Christians are even more concerned with the question whether the doctrine of the new Version is the doctrine of the Word of God. To this more basic issue we shall turn in the next article.

Westminster Holds Commencement Exercises

WEDGED into the library auditorium of Westminster Theological Seminary, Philadelphia, a capacity crowd heard the Rev. J. Marcellus Kik, of Montreal, Canada, deliver a ringing address, "The Confession of the Church," at the seventeenth annual commencement exercises of that institution on May 8.

The Rev. Edwin H. Rian, retiring president of the Board of Trustees, conducted the program, which was opened, following the processional hymn and the singing of the doxology, with an invocation offered by the Rev. Lawrence H. Jongewaard, pastor of Kingstown United Presbyterian Church, Brooklyn, N. Y. Scripture was read by the Rev. A. Culver Gordon, pastor-elect of the Third Reformed Presbyterian Church, Philadelphia, and the Rev. Edward L. Kellogg, pastor of Immanuel Orthodox Presbyterian Church, West Collingswood, N. J., led in prayer. Dr. Cornelius Van Til, professor of apologetics, presided over the conferring of degrees, presenting Master of Theology diplomas to Messrs. Lloyd A. Kalland, David W. Kerr, and H. Evan Runner, and Bachelor of Theology diplomas to Messrs. Alton W. Bean, Mariano DiGangi, J. Herbert Fretz, Roy F. Lambert, and Charles N. Svendsen.

In a brief address to the graduating class, Dr. Van Til reminded the men of their privileged calling as ministers of the new covenant. Unlike Moses in the old dispensation, Dr. Van Til declared, the minister of the gospel goes up into the mount of God not once, but again and again, and proclaims with unveiled face the glory of the Lord. It is the privilege of the minister of the gospel to take his people with him as he ascends the mount of God, leading them to behold with him the rich revelations of God's grace. To this sacred work Dr. Van Til commended those who had ended their period of preparation.

Mr. Kik's message analyzed the meaning of the confession of the church that Jesus is the Christ in an eloquent presentation of the work of Christ as Prophet, Priest, and King, to which the church bears witness. Pointing out the denials of this confession by Romanism and Modernism, and, in part at least, by Dispensationalism, he related the periods of strength and weakness in the history of the church to the degree to which the church was loyal to this confession.

It was announced that the Rev. John P. Clelland, of Wilmington, Del., had been elected president of the Board of Trustees of the Seminary. Mr. Matthew McCroddan was elected vice-president, and Mr. J. Enoch Faw, treasurer.

In the Old Testament department of the Seminary, a significant addition to the faculty is Mr. David W. Kerr who joins the full time teaching staff as instructor in Old Testament, after serving as assistant in that field. Dr. Edward J. Young, formerly assistant professor in Old Testament, has been elevated to a full professorship.

Before the commencement exercises Mrs. Frank H. Stevenson of Cincinnati presided at a meeting of the Women's Auxiliary of the Seminary at a luncheon in Machen Hall. It was reported that the organization had raised \$16,000 for the work of the Seminary during the year.

Leith Congregation Loses Building

BISMARCK Presbytery (U.S.A.) secured the finishing touch in its scheme to force First Church of Leith, N. D., to pay in full for its building twice, when the Supreme Court of North Dakota this month reversed the decision of the District Court and awarded the property to the U.S.A. Presbytery which had carried the action against the Christian congregation before the civil court. When the District Court first gave its decision Bismarck Presbytery refrained from appealing, and the Board of National Missions of the denomination proceeded to collect the balance due on the mortgage. When this amount was nearly paid Presbytery appealed the decision of the lower court, with the result that the congregation must repurchase the building in order to continue to occupy it.

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"This Grace Also . . ."

GENTILE Macedonia was about the last place to which a starving Jew in Jerusalem nineteen centuries ago would be apt to look for relief. Yet we know on the best authority that Macedonians who were themselves in extreme poverty sent liberal contributions at that time to relieve hunger in Jerusalem: indeed, they gave far beyond their means, and begged for the privilege to do so. The power that wrought this social miracle was the power of the gospel of Jesus Christ. The Apostle Paul gives its secret when he declares of the Macedonians that "first they gave their own selves to the Lord" (II Cor. 8:5). The gentile and the Jew, continents apart, had become one body in Christ, and strong ties of warm sympathy and genuine love joined them together.

As the Spirit speaks through Paul in II Corinthians 8 and 9 with respect to the gifts for the poor in Jerusalem, the whole subject is transfigured. It becomes far more than mere humanitarianism. It becomes a holy fellowship of the saints before God, a God-given grace, ministering to His glory. Through this grace a powerful witness is given to the world of the saving work of Christ.

In American churches, the office of the deacon has fallen into neglect. Perhaps this is because ours is a land of plenty, and our churches know relatively little poverty and destitution. Yet in the recent depression poverty abounded, and most deacons did little more than distribute occasional token baskets of food on holidays. The churches of America failed in that crisis.

Now a world crisis of desperate need

is here. Europe and Asia are much nearer America in this modern world than Jerusalem was to Macedonia in the days of the Apostle. For the Christian the ministry of mercy is not an optional activity: if we neglect to clothe and feed the least of His brethren, we neglect Him. Our responsibility is to all men, but just as a man has a special responsibility for his own family, so we have a special responsibility for the family of Christ. As Christians we should give generously to the UNRRA emergency food collection. But as Christians we should also seek to manifest the unity of the body of Christ by showing surpassing zeal and love in seeking to aid fellow-Christians in their distress.

At present it is not always possible to reach them directly. Elsewhere in this issue a program is suggested for helping needy Christians in Holland. Some churches will have contacts with other devastated areas needing aid. Deacons in the local churches can plan methods of carrying our ministry, and our testimony, to those whom we should reach. Let us enter earnestly into this work for the glory of our Saviour Who, though He was rich, yet for our sakes became poor, that we through His poverty might become rich.

**From the
Editors' Mailbag**

TO the Editors of
THE PRESBYTERIAN GUARDIAN:
Dear Sirs,

The scientific and spiritual problems suggested by the words "evolution," "germs," "vitamins," and "atoms," make a fascinating appeal to intelligent people, including those of us whose mental equipment and scholarly attainments are too limited to enable them to comprehend their full significance.

While not admitting the validity of the theory of evolution of physical life, there is no doubt in the minds of real Christians that we should not only grow in grace and in the knowledge of Christ, but should so use our God-given physical resources and talents as to develop in every other way to the glory of God. All that we do should be done heartily. The temples of the Holy Spirit should be kept fit as well as clean. Can we not recommend the gospel even by the evident care we take of our health and ap-

pearance, if our testimony otherwise clearly indicates our loyalty to Christ and His church? Indeed, we can do no less than strive toward perfection in accordance with the Biblical injunction; not forgetting the vital virtue of humility.

Though we must reject some scientific theories, we are happy to concede that we are debtors to science in many aspects. For example, its findings as to the importance of germs, both beneficial and deleterious, and concerning the necessity of vitamins in nutrition, have radically increased the length and health of the average life. It is certainly true that God has promised to care for His own children, but material blessings will not ordinarily fall into our laps without effort on our part. We must do our part by gathering the manna, taking up our beds, bathing in the Jordan, and casting the net, as indicated in Holy Scripture. Therefore we will gratefully acknowledge, accept and enjoy the benefits of scientific research and achievement as from God, even though the original motive did not rise above the mercenary or humanitarian.

The inconceivable magnitudes of the universe beyond our little planet, the exquisite beauty and marvelous mechanism of the physical creation within our reach, and even the staggering forces which were hidden within that which we counted as dead matter beneath our feet, all testify to the omnipotence of the Creator. We who are His children rejoice in the greater gifts of His redeeming love and grace. While we stand aghast at the holocaust of war, and are fearful of the potentialities of recent discoveries, we will still trust Him who careth for His own.

THEODORE T. SNELL

The *Virgin Birth of Christ*, Dr. J. Gresham Machen's scholarly defense of the witness of the Gospels to this fundamental fact of Christian faith, is once again in print, according to a recent communication of Harper & Brothers, publishers. The book may be ordered direct from the publishers or through the *Guardian*. The price is \$2.50.

Notes From a Navy Chaplain's Log

By E. LYNNE WADE, Lieutenant-Commander, USN
Senior Chaplain, U.S.S. *Consolation*

PART TEN

ON JUNE 16, I got to Lunga Beach at the usual time in the early afternoon, to take the landing boat out to the little ship that was to take me to Tulagi. We were now using a craft known as an "APC" instead of PT boats for the Guadalcanal-Tulagi run. They had four 20mm machine guns on them—one forward, one aft, and two topside. When I reached the beach, it was already "condition red"—meaning the enemy could be expected overhead at any moment—so we scrambled into the landing craft and headed out to the APC at top speed. She was all ready to get underway, and lost no time in doing so, since any ship is safer in a raid when it is moving.

In spite of the raid a couple of months before, none of us aboard took the alarm very seriously, since with that one exception, the Japs had long since ceased all daylight attacks. Furthermore, we had had many such warnings previously, and exactly nothing had happened—usually because our interceptors had turned the enemy planes back before they reached their destination.

So the other twenty or so officer-passengers and I went up to our usual place on a nice topside deck and I settled down comfortably to devour the latest copy of *Time* magazine (only two months old) I had recently received and saved for the occasion. A few minutes later we heard and saw our fighters—Army P-38s and Marine Corsairs—high overhead, at least 25,000 feet, so we reasoned unconsciously that if the Japs did come the result would be short and sweet.

Another five minutes or so passed, which meant, at the 9-knot speed our ship was making, that we weren't more than a mile from the beach. There were four fairly large ships anchored a half-mile or so from the beach, so we were still pretty close to them.

All of a sudden I heard a dozen or more tremendous bomb explosions almost simultaneously (no sound of the bombs' descent could have been heard with the noise of our craft plowing

through the water, and the topside wind in our ears), and I looked up to behold a veritable swarm of Jap planes concentrated in a very small radius above the anchored vessels near us, and diving down on them in perfect coordination from every direction.

It was like a beautifully executed football play where absolute precision and accuracy are as necessary to success as any other factor. I decided that day that as far as flight maneuvering is concerned, the Japs were nearly perfect. Over a hundred planes were engaged in attacking the same few targets in a very limited space at the same time, each bomber taking his turn at diving, dropping his load, and sweeping away, so rapidly one after the other that there was a steady staccato of explosions—yet there was not a single crash or collision.

The Jap pilot's abilities end with maneuvering, however. His bombing accuracy is the world's worst, and even when his Zero was superior to some of our older fighter models, he was never a match for our boys. The toll that day was almost the same as in the April raid—96 Jap planes shot down to five of ours. You may have wondered, as I had, if such reports of the tremendous difference in the ratio of our plane losses compared to the enemy's, particularly the Japanese, were not just a bit of encouraging propaganda on the part of our military authorities. You can take it from this eye-witness that those reports were absolutely accurate—understatements, if anything.

But even inaccurate bombing was bound to hit something with such a rain of bombs, and I happened to be looking just as one plane laid its egg right on the fantail of a cargo vessel. A terrible explosion followed (the bombs were 500-pounders), and the ship began to settle at the stern. She had got underway just enough to reach fairly shallow water, where she sat on the bottom, her lowest deck not quite awash, until the Seabees, with no Navy Yard facilities whatever, patched her up, got her on a normal keel again, and she was able to sail to

New Zealand on her own.

Not all the enemy planes shot down that day could be credited to our fighters, either. Two of my biggest thrills were afforded by what our own small craft and a nearby PT boat accomplished as their part in the fracas. The PT boat was speeding along about 40 knots at right angles to our stern, weaving as she went, when a bomber swooped down on her from behind, very low, and dropped a bomb which missed, but practically lifted the hull out of the water with a list to starboard so sharp that it was a miracle the men on deck were not thrown into the sea. The plane then started to climb at a sharp angle when suddenly it seemed to stop dead in midair, shudder in death-pangs and drop like a shot to its grave. That pilot should have known better than deliberately to come anywhere near the range of the weapons manned by the Navy Gunner's Mates on a PT—they are the best in the world.

I noticed that the bombers, after dropping their load, would sweep out of their dive and level off barely clear of the water (another evidence of most expert maneuvering), and then would not try to gain altitude anywhere in sight, but continue at a distance of not more than 15 to 40 feet above the bay. That was to protect themselves from our fighters swooping down on them.

This was what brought our APC into the fray. With so many planes diving from every direction and fanning out to fly away, it was inevitable that several should come very close to us. The first one was perhaps 800 yards off our stern. Our gunners were so excited at this first real target that they failed to "lead" it in firing, with the disappointing result that you could see the tracer bullets trailing along considerably aft of the plane.

The second target was quite a bit closer astern, however, and our boys had learned their lesson. They riddled him from one end to the other and we all saw him crash into the water with a horrible explosion. There are four kinds of shells in the feeder of a

20mm machine gun—a tracer, an incendiary, a high explosive, and an armor-piercing—enough to destroy a stouter foe than a plane.

I happened to be looking when one bomber made its dive on an LST; I saw the explosion, and then looked fascinated as that plane leveled off and headed straight for our little ship! It took it about a minute to cover the space between us, but it seemed an eternity. The pilot never swerved from his course—to have done so would have caused him to crash, as the wing would have dragged the water, so low was he flying. I could see that if he passed over us amidships, he would clip our superstructure, including the deck I was on! How sweet was the peace of God in that moment—no matter what happened, the worst, and the best thing that could result would be to see my Saviour face to face in the next instant.

As it was, he passed right over our bow, his left wing just barely missing the bridge. That brought him so close to where I was standing on the deck that I could see the pilot's face in perfect detail. I even noticed that he needed a shave! Time seemed to stand still. His facial muscles were contorted as if he were in a paroxysm of either pain or fear. He was in plenty of trouble of some kind, and knew it. We were never able to figure out later two things—why his two gunners failed to sweep our crowded decks with machine-gun fire (unless they were already dead), and especially why the pilot did not simply shove his stick forward and crash into us, since he must have realized he was doomed, and thus have taken something for his own loss—over twenty officers, perhaps a hundred men, a valuable little ship and quite a bit of cargo.

All four of our guns were trained on him from the moment he first came into range, and he crashed into the bay with another terrible explosion not a hundred yards off our port bow. That experience left us all a bit limp, but was fortunately the end of our personal participation in the fight.

Early in March, we were given permission to move out of our mudhole to a seemingly fine camping area four miles away on the Tenaru River. We were quite close to a new fighter field, however, and the commanding General's headquarters camp was just across the main road from us, so our area was still a choice bombing target

district. But it gave us our first chance to put up a nice camp, and living conditions became considerably improved.

The camp was in a sort of semi-circle, so I located myself off in the open area, about equi-distant from every part of the camp, yet considerably to myself, and far enough away so nobody could complain about our nightly hymn-singing, and I could play my phonograph, or listen to my radio far, far into the night without disturbing anyone. My little 7-tube portable radio could bring in any station in the world by short-wave, usually quite clearly enough to be thoroughly enjoyable. London, Moscow, Rome, Tokyo, Australia, the United States—I listened to them all.

But I must admit my favorite was Radio Berlin. Every evening about 10 o'clock they would come in as clear as a local station, and for several hours

TESTIFYING to the sweet peace of God while in the direct path of a dive-bomber, and describing the bonds of Christian love which united him to Shebuel Suiga of the Solomons as to no other man on earth, Chaplain Wade continues his fascinating diary. The preceding installment was in the April 10 issue.

proceed to play nothing but the most beautiful classical music—with no moderns, either, for which I was thankful—sometimes giving brief commentaries about the music between records, in English or German, but with no propaganda. There would be one fifteen-minute period of news in German, and later another fifteen minutes in English. The news was quite accurate—it just didn't tell the whole truth. I don't know why they did it, I can't see how they got anything out of it, but they surely helped one lonesome, homesick, dry-land sailor pass many an hour as enjoyably as possible under the circumstances.

Radio Tokyo's "Zero Hour" and "Tokyo Rose" were a constant source of amusement and amazement, but you have read about them elsewhere, so I'll say no more, except that that announcer on the Zero Hour was as American as the hamburgers and ice cream cones and corner drug stores he was always reminding us of.

In the space between my tent and the rest of the camp, we established a recreation area, later my chapel and

the brig, and there my good man Ray pitched his tent.

The first Sunday in the new area, I saw the natives from a nearby labor camp swarming around all over the place. When I went to lunch I stopped several and talked to them. One, named Jared, spoke English very well, so I told him to gather his Christian friends together and bring them to a special service I would have at three o'clock for the natives in my tent. The hour came and only one native showed up, and that one was not Jared, in spite of his effusive promises earlier. His name was Shebuel Suiga. Little did I know at the time that he was to become one of my dearest friends in the Lord. He was only 19, and was so quiet and unassuming that I immediately jumped to the uncharitable and entirely false conclusion that he wasn't very bright.

Even though there were but the two of us, I felt his interest warranted my having some kind of "service" for him, so I got my Bible, and after a brief prayer, taught him a lesson from the first chapter of John's gospel. That concluded, I suggested that after I had offered prayer he might do the same in just any way he might care to do so. I was totally unprepared for what followed, and I confess it to my shame and confusion. That simple black man took me up into the presence of God in a way so beautiful and inspiring that it brought tears to my eyes and I hoped he would go on praying I didn't care how long. Here was a real man of God who knew how to talk to the Lord in a way that made me ashamed to realize my prayer seemed utterly barren and formalistic by comparison. It was a properly humbling experience, especially in view of the great contrast in my advantages over his.

That was the beginning of our constant, daily fellowship with those wonderful Christian natives of the Solomon Islands that brought immeasurable joy and inspiration to me and all our Christian boys of the Bible class. Shebuel went away apparently as delighted as I was, and returned to the meeting that evening with several of his fellows—Hermon, Shemuel, and Aziel. All were outstanding leaders in their home churches on the island of Malaita, the fruit of the faithful labor of love of the missionaries of the South Sea Evangelical Mission. In the usual
(See "Wade," page 159)

"From House to House"

A Testimony and a Challenge

By the REV. HENRY W. CORAY

Pastor of the First Orthodox Presbyterian Church, Long Beach, Cal.

IN HIS message to the Ephesian elders, Paul reminds them that in his ministry at Ephesus he taught "publicly and from house to house." It is an absorbing study to follow the method of our Lord in His approach to men. It is not too exaggerated a statement to declare that some of His most effective contacts with people were established in homes. As proof of this we cite a few well-known cases: His conversation with Nicodemus (John 3); with publicans and sinners in Matthew's home (Mark 2:15ff.); His explanation of the parables (Matthew 13:36ff.); His words with Simon the Pharisee and the sinful woman (Luke 8:36ff.); with Mary and Martha (Luke 10:38ff.); with Jairus (Luke 8:51); with the people of Capernaum (Mark 2:1ff.); with Zaccheus (Luke 17:5). Many of His miracles were performed in private residences. Peter preached to Cornelius in the latter's home and Paul to the Philippian jailor in his. When the Lord writeth up the people it will be said of many a home that "this man and that man was born in her."

Here is a tremendous field for all who truly desire to sow the precious seed of the Word. We cannot all be great theologians like Warfield, and we cannot all be great preachers like Spurgeon. But we can all drop a word in season to him who is weary. We can all be Nimrods and hunt for quarry in our own neighborhood. We can all be fishers of men and use hooks, sinkers, bait, lines, and nets in our local streams. "Blessed is he that soweth beside all waters." Let us not sigh and say, "Oh, that I had the wings of a dove to fly to dark Africa and needy India and populous China, to tell the perishing heathen the way of life," and all the while allow people we rub shoulders with every day to perish for lack of knowledge. Not only charity but missionary zeal begins at home. (Page Jehovah's Witnesses.) America is becoming more pagan hourly and it behooves the redeemed of the Lord to gird up the loins of the mind and take the weapons of our warfare from their shelves in the arsenal of truth and

begin to pull down the strongholds of error.

New Tack

I hope my gentle reader will pardon a personal reference. It starts with a confession. For five years, ever since my return from the Orient, I have fished publicly and taken practically nothing. This does not mean that I have a low or cheap view of preaching. God has been pleased to "manifest His word through preaching." "It pleased God through the foolishness of preaching to save them that believe." Nevertheless, I am persuaded that public ministration of the Word is not enough. I am one hundred percent against New Year's resolutions, but this New Year's Day I made one. I resolved that with God's help I would start on a new tack. For some time I had been dissatisfied with my pastoral calling. You talked about the beautiful California weather (sic), the twins' new teeth, the political developments in Washington, London, and Moscow, and the shortcomings of the O.P.A. Aunt Ermantrude told you all about her neuralgia and Junior about the latest achievements of the Lone Ranger. All very interesting. If during the course of the conversation, some subject of a religious nature came up, you tried to testify. When you left you invited the father to church. You hadn't seen him since Easter. You reminded the children of Sunday School, bestowed your best Pepsodent smile on the household and departed. It had cost you at least half an hour to tender an invitation to church. And of course when Aunt Ermantrude visited her cousin in Sioux Falls the following month, she remarked that she had "such a nice minister."

The trouble is the "kingdom of God suffereth violence and the violent take it by force," not by pleasantries and social or industrial gossip.

I compiled a list of six young couples. I requested particular prayer at our prayer meeting for each couple. They were people with whom I had been casually acquainted. I had no

reason to believe that they were interested in Christianity or in our church. I called on them in the order listed and frankly stated that I would like to give them, over a period of time, what I believed to be a presentation of historic Christianity. In two instances there was no interest whatever. The other four have at least been willing to give me a hearing.

Down-to-Earth

There are numerous advantages to the above method. You are able to learn first-hand the difficulties and problems and doubts of the unbeliever. A person cannot interrupt a public sermon and ask, "Yes, but what about this or this or that?" When it comes to it, I fear most of us ministers are not what Quentin Reynolds calls "down-to-earth men." We are theorists. I know no better method of bringing us down to earth than this method. Again, I find that it helps my preaching. I hope it has not become less doctrinal but I hope also it has become more practical. I think that I have learned much about the workings of the "mystery of iniquity" in the mind of fallen man during the past months.

Also, and this has been a surprise to me, I have discovered that where the Word begins to take root, there is a corresponding appreciation in proportion as it does stir the soul of the hearer. Without exception, I have been thanked warmly and, where there has been a response, invited to return. Furthermore, even sinners appreciate directness and honesty. When you place the matter before them first and then begin your discussions, they know why you are in their home. You do not have to do "veiled preaching" (which type incidentally is resented, and to my mind justly so, by the listeners). We Christians have a product to sell. Let us not be ashamed of that product, but in a straightforward business way give it a demonstration as best we can, intelligently, winsomely, courteously.

The method is in no wise a new one. Others have executed it far more

successfully than I have. Still, it has been a great blessing to me personally and I am convinced that it is sensible and Scriptural. It is a threshing instrument "having teeth." I believe that the average minister could arrange to spend three or four evenings a week engaged in this form of ministering the Word of grace. I have tried to return five or six times to the home that is open. The contact, of course, first has to be made; the bridgehead, so to speak, established. It may take a fairly lengthy call to become acquainted and lead around to the point.

Effectual Door

One of the couples I visited was Jewish. I met the wife in door-to-door calling and expressed a desire to return to discuss Christianity with her and with her husband. I found them wide open, much more so than most Gentiles. After the first call they read *The Robe* (not at any suggestion of mine). I spent three evenings there trying to answer questions. Meanwhile they have moved away, but the Gospel of Christ has been made plain to them and it is my hope they may some day repent and believe the Good News. In another case I was given the name of a lady by Dr. Byram to whom she had been for help. He and Mrs. Byram spoke to her about Christ and gave her some Christian literature. On the evening of my initial call she and her husband, both deeply conscious of their need of the Saviour, received Him with all readiness of heart and mind. She had been a habitual drunkard. At that time she was on the verge of a mental breakdown. Restful sleep was a thing unknown to her for years. This week I called for the third time. She told me she has been sleeping like a child these past few weeks. She appears to be completely composed and normal.

Another young man who has experienced a great deal of matrimonial difficulty has been moved by God's Holy Spirit and apparently has passed from death to life. A young couple near our church have begun to attend services with moderate regularity since I have been calling. He is a university graduate and has been immersed in radical skepticism. I sense very little, if any direct antagonism to the message. On the contrary, I feel that neither is far from the Kingdom of God. The hearts of a young F.B.I. agent and his wife have apparently

been touched.

Here then, for this home missionary, is a great and effectual door for the truth. Alas, that so long it has been a "garden enclosed—a spring shut up, a fountain sealed." And this field should not be restricted to ministers. What a boon it would be to our

whole church if officers and laymen as well as the teaching elders were to engage in opening up the Scriptures in the homes of friends and neighbors. Then indeed would God's Word "have free course and be glorified" to the honor of the King and the salvation of many for whom He died.

Science and Evolution

Letters to a Boy Entering High School

By the REV. EDWARD J. YOUNG, Ph.D.

Assistant Professor of Old Testament in Westminster Theological Seminary

PART EIGHT

DEAR TOM:

In this present letter I wish to discuss with you some further alleged evidences for evolution. You hear occasionally about someone who goes to the hospital for the purpose of having his appendix removed. Do you know why man has an appendix? What does it do? The answers to these questions are difficult, and it has been asserted that the appendix is really but a vestige of an organ that was useful at some point along the line of man's evolution. Likewise, there is an organ called the pineal gland, which some used to think was also merely a vestige. Such organs have been called vestigial remains.

Do such "vestigial" remains, however, really prove the truth of evolution? Of course they do not. It has been discovered that the pineal gland, which once was thought to have no proper function, does, as a matter of fact, play an important role as an organ of internal secretions. You see, Tom, merely because man may not now understand the function and purpose of some organ does not prove that the organ in question has no function or purpose. It merely shows that man does not know all that there is to know. It certainly does not prove that evolution, as opposed to the Bible, is true.

Again, appeal is very often made to the study of embryos. The embryo is simply the life cells before birth. In your high school classes you will probably study the development of the embryonic life of a chicken. It is truly a fascinating study. Now it is sometimes claimed that the similarity of embryos argues for relationship. In your text book in biology you will doubtless discover a chart in which

the embryo of man is compared with those of various animals. As you examine the chart you will notice that there are, as a matter of fact, certain resemblances. However, the embryo of a man always grows into a man; that of a cow into a cow; and that of a dog into a dog.

In general it is asserted that just as the embryo develops so has the entire race developed. The evolution of the race is, as it were, repeated in the growth of embryos. In the development of the human embryo, for example, there is a stage at which the embryo appears to possess something that looks like gill pouches. But does this prove that perhaps our ancestors were fish? Of course not! These strange formations which seem to have a superficial resemblance to fish gill pouches have a specific function in embryonic life.

It is not necessary to say more. The embryo does develop and changes its form until the time of birth. But, a human embryo is always a human embryo, not something else. The study of the embryo is the study of a development, not of an evolution. Very mysterious and wondrous is this hidden development. It is of this, I think, that the Psalmist is speaking when he declares, "For thou hast possessed my reins: thou has covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them"

(Psalm 139:13-16).

We may discuss one more alleged evidence for the evolution of mankind. It is that of structural or physiological resemblances or similarities. Appeal is made to the fact that the higher animals have corresponding parts, such as head, arms, legs, feet, heart, digestive system, etc. Of course this is true, but it does not prove that one species has evolved from another nor does it prove that present-day species have a common ancestor. Again, appeal is made to skeletons. The human skeleton is compared, for example, with those of various animals. But such comparisons do not prove the truth of evolution. It is perfectly true that such comparisons reveal many striking similarities, but there are differences too. And it is when one begins to examine closely the differences that he also begins to realize that such a study of the skeletons does not prove that man is the offspring of some ancestor which

was also common to some of the modern animals. Tom, it might be well for you to examine closely some pictures of human skeletons and compare them with pictures of the skeletons of different animals. And here is a question which you might present to anyone who suggests that resemblances in physiological structure are evidences of the truth of evolution. How does it happen, if evolution is true, that man naturally walks upright, whereas with the animals, even the monkey families, walking or standing upright is not natural? If anti-Biblical evolution be true, what produces this difference between man on the one hand and the irrational creatures on the other? Evolutionists have not, nor in the very nature of the case can they, produce a satisfactory answer to this question.

Sincerely,

YOUR UNCLE JOE

Orthodox Presbyterian Church News

Presbytery of California

FIRST Church, Long Beach: At its annual business meeting, the church voted to become self-supporting. Thirteen new members were recently received into the church, which is now known officially as the First O. P. C. of Long Beach, rather than Grace Community Chapel. The new building is nearing completion, and the congregation plans to occupy it in a few weeks.

Grace Church, Los Angeles: California weather makes worship in a tent both possible and pleasant, according to reports from this congregation, whose tabernacle is pitched near the site where concrete has now been poured for the foundation of the new Sunday school building, first unit of the planned church structure. An all-Bible program on the life of Jesus was presented by the children of the Sunday school on Easter Sunday; about 200 people crowded into the tent. . . . At a missionary fellowship dinner early this month the speaker was Mr. King, of the Pioneer Missionary Movement, who described the work of the Christian radio station, "The Voice of the Andes," in connection with the South American missionary movement.

First Church, San Francisco: Dr. and Mrs. Byron are among the members of the church returned from the service. Dr. Byron was instrumental in reaching many Marines with the gospel, and recently he spoke of the work of the gospel at Okinawa and in China. . . . Pastor Carl H. Ahlfeldt and his wife were accompanied by six other members of the church in attending spring Presbytery meetings in Los Angeles. . . . A Boys' Brigade has been started under the leadership of Mr. Robert Kreiss.

Presbytery of the Dakotas

FIRST Church, Logan-Fontenelle Chapel, Omaha: Gifts to the missions Committees for the past church year exceed the previous year's contributions by more than \$150. At the annual meeting the church took another step in the direction of self-support. . . . The church is mourning the loss of Mr. Arthur E. Sydow, who was killed at work in a slide of earth. A faithful reader of the GUARDIAN, he had read Mr. Churchill's sermon aloud to his wife a little before his death. . . . Pfc. Charlotte Wolford, recently married, will live in Los Angeles. . . . A gift of \$50 for the Chapel assures

that work of continuance for several months more. Miss Mary Roberts reports new interest has been kindled.

Westminster Church, Hamill: Mr. and Mrs. Orval L. Wolcott and family have left Houston, Ky., after a term of work at the mission of the Reformed Presbyterian Church there. Mrs. Wolcott, a former public school teacher, taught in the school of the mission. Both were very active in Westminster Church.

Presbytery of New Jersey

COVENANT Church, East Orange: The annual congregational meeting, preceded by a covered-dish supper, was the best attended in the history of the church. Mr. L. Halsey Perry and Mr. William A. De Jonge were elected elders. . . . Susan Emilie, daughter of Mr. and Mrs. John Sauer, was received into the membership of the church by baptism at a recent service. . . . The Machen League was entertained at an outdoor picnic by the group from nearby Cedar Grove.

Grace Chapel, Warren Point: Offerings on Easter Sunday, initiating the building fund, totalled \$154.44, and 85 were in attendance at the Bible school program. Several men attended a men's rally in Westfield at which the Rev. James Moore, former Army chaplain, spoke, and interest is now running high in the formation of a men's Forum in the chapel.

Grace Church, Westfield: Mr. Samuel Pitt and Mr. Nicholas Hornsby were elected ruling elders at the annual congregational meeting. Mr. Wallace Colby was added to the board of trustees. . . . Plans for doubling the present seating capacity of the church auditorium have been drawn, and it is hoped that they may be carried out during the summer. . . . A showing of the Moody film "God of Creation" was sponsored early this month in the Lincoln school auditorium.

Immanuel Church, West Collingswood: The Rev. Edward L. Kellogg was installed as pastor on May 15 by the Presbytery. Moderator Robert L. Atwell preached the sermon; the charge to the congregation was delivered by Rev. Everett C. DeVelde, interim moderator of the session; Rev. Richard W. Gray gave the charge to the new pastor.

Calvary Church, Wildwood: Material scarcity is slowing building operations on the new church building.

Presbytery of New York and New England

FRANKLIN Square Church, L. I.: Attendances at both morning worship and Sunday school passed the hundred mark on Easter Sunday. In the cosmopolitan audience were visitors from Canada, Florida, Wyoming, and Norway. . . . Rev. Robert S. Marsden was a recent guest preacher, and Rev. Raymond M. Meiners, pastor of Calvary Church, Schenectady, conducted a series of meetings ending early this month.

Calvary Church, Schenectady: At the annual congregational and corporation meeting, it was voted to increase materially the church's share in the pastor's salary, and to pledge fifteen cents a week for each member to the work of the missions Committees of the denomination. The mortgage on the property will be amortized at the present rate by July, 1952. . . . Eight covenant children were baptized recently.

Covenant Church, Albany: Six adults and two infants have been added to the membership of the church. . . . The auditorium has been decorated with pulpit and mantel coverings, the gift of a friend of the church; a baptismal font and offering stands have also been presented. The floor was painted and new chairs purchased for the Beginners' department of the Sunday school.

Memorial Church, Rochester: Returning servicemen are putting enthusiasm in the church program. The young men's class recently sponsored a rally at which the chorus of the church, which had been inactive for the duration, made its first post-war appearance in a burst of splendid cappella singing. The young men's society were the gallant hosts at an outdoor party at Mendon Ponds recently. **GUARDIAN** correspondent Helen VandenBerg describes about two hours of solid eating in disposing of chicken pie, mashed potatoes, and other suitable nourishment following an afternoon of baseball. . . . The Mary Martha Circle invited Mrs. Grant, a missionary to China, to speak at recent meetings, profited from her testimony to the help of God in time of trouble.

Second Parish Church, Portland, Me.: May is "Loyalty Month" in Second Parish, with special Sunday evening services, and emphasis on regular attendance and giving, together with daily prayer for the church.

Pastor Arthur O. Olson has just completed his seventh year of service to the Portland church. . . . After more than twenty years of faithful service to Christ in Second Parish Church, Mrs. Edward E. Webster has passed to her heavenly home.

Presbytery of Ohio

COVENANT Church, Indianapolis: In a meeting of Presbytery in Indianapolis, plans were laid for a young people's conference to be held June 18-28 at the Sunshine Camp in Mentor, Ky. The "Tri-State Bible Conference" will have classes for both juniors and seniors, and will present courses on Genesis, the life of Christ, the books of Samuel, and the Christian life. The Rev. Martin J. Bohn will have charge of the morning assembly, and Dr. Gordon H. Clark will present the story of Pilgrim's Progress with the use of slides in the evening meeting. A week-end Bible conference is planned for next fall in Cincinnati, in cooperation with the Christian Reformed and Covenant churches of that city. . . . The Warren Park Chapel work, which was taken over by Covenant Church, observed its fifth anniversary last month. Sunday school attendance now averages between 40 and 50. The building is nearly complete, can seat 100 people.

Presbytery of Philadelphia

GRACE Church, Middletown, Del.: Efforts are being made to obtain a bus for use in transporting rural children to the summer Bible school to be held June 10-23. A delegation of ladies from the women's society of the church attended the meeting of the Presbyterian Auxiliary in Kirkwood.

Covenant Church, Pittsburgh, Pa.: The church met in its new building for the first time on Easter Sunday, with an attendance of 75, over 35 of whom were from the area of the new location. Total receipts for the building fund for April were over \$400. . . . A mimeograph was recently purchased.

Calvary Church, Middletown, Pa.: An impressive ordination service was held on May 5, when Mr. Warren Sleighter was ordained as ruling elder and Mr. John Brinser as deacon. Mr. Sleighter has been church treasurer for some time, and takes the place of Elder Rene D. Grove, who recently moved to Philadelphia. Mr. Brinser has just returned from overseas after three years' service in the Marine

Corps. During his military service he was engaged in a number of major battles, including some of the landings that marked the Pacific campaign. Wounded twice and spared of the Lord in many moments of peril, he witnessed a good confession to the Marines in his command and has now returned to continue his witness at home.

St. Andrew's Church, Baltimore: An attempt to organize a Christian school society in Baltimore was launched recently at a meeting addressed by the Rev. Robert K. Rudolph of Reformed Episcopal Seminary. The meeting was held at the North Avenue United Presbyterian Church of which the Rev. Robert Smoot is pastor. Churches encouraging the project include Emmanuel Reformed Episcopal of which the Rev. Nelson Veise is pastor, and Mt. Washington Presbyterian (U.S.) of which the Rev. James E. Moore is pastor, as well as the North Avenue church and St. Andrew's. St. Andrew's Church recently purchased a plot of ground extending 190 feet on Erdman Avenue for \$7000. . . . Elder Leonard Brown is receiving congratulations on the birth of a daughter, Doris.

Calvary Church, Philadelphia: Twelve members have recently been received into the church. The average attendance at evening services is now 40. Dr. William E. Welmers was a guest preacher last month.

Bethany Church, Nottingham: The church is working toward a new Sunday school building but critical materials have not yet been obtained.

Knox Church, Silver Spring: During the church year ending March 31, the communicant membership of Knox Church increased from 20 to 39; total local receipts for the church year amounted to \$7074, of which \$1005 was given to benevolences. At the April communion service five new members were received and five covenant children were enrolled. . . . Attendance during April averaged 169 at Sunday school and 107 at the morning service, with a record Sunday school attendance of 206 on Easter. . . . William G. Houck, elected the church's first deacon, was ordained and installed on April 28; Elder Julius Andrae and Trustees Maurice E. Fox, C. B. Graham, and Lester D. Lasher were also installed. The pastor together with four teachers attended the VBS conference at Willow Grove.

Presbytery of Wisconsin

GRACE Church, Milwaukee: Missionary Sunday is observed the first Lord's Day of each month. The monthly offering for missions is received at the morning worship service, and the evening service is planned around a missionary theme. Rev. George W. Marston, home missionary in the Chicago area, was the speaker at a recent evening missionary service. A union service with the Christian Reformed Church was held in the week preceding Easter as part of a series of special meetings. Choral reading was a feature of the Sunday school Easter program.

Old Stockbridge Church, Gresham: The men of the church have been busy this past month moving pieces of the walls of the Lutheran dormitory which they are demolishing on contract, and installing these pieces in the new church building. A recent letter from Mr. and Mrs. John Davies to many churches of the denomination describes the history of the building project and of the months of work that the missionary and his people have put into the effort. Financial aid is now needed to bring the project to completion.

First Church, Waterloo, Iowa: Rev. Dean Adair, pastor of Calvary Church, of Cedar Grove, Wisconsin, was elected moderator of Presbytery at its spring meeting in Waterloo. The popular meeting was addressed by Rev. John Verhage of Oostburg. . . . Subscriptions to the Westminster Theological Journal are being sent by the church to the two city libraries and to Iowa State Teachers' College.



Your
FAMILY ALTAR

Missionary Gleanings

JUNE 5. ACTS 16:14-24 (14b)*

IMMEDIATELY upon reading this passage we are struck with two thoughts: the faithful missionary looks to God to open the hearts of his hearers and he may most certainly look for persecution if he is faithful in the Lord's work. From both encouragement may be drawn. The Lord has His own whose hearts He will open in His own time. An earnest ambassador for Christ may look forward with

* To be memorized.

great anticipation to being glorified together with Him after suffering a while here below.

JUNE 6. ACTS 16:25-40 (30-32)

Many who labor in the vineyard of the Lord often feel that they are in chains and bondage. Let them take note that the apostle and Silas did not sing because they knew an earthquake would open the doors to their dungeon. Rather, they sang because they had faith in God. God was pleased to deliver them from their chains and at the same time the jailer from the bondage of sin.

JUNE 7. ACTS 17:1-9 (2)

It cannot be stressed too often that the purpose and work of home and foreign missionaries is to "reason out of the Scriptures." The Holy Spirit empowering the divine wisdom of the Word brings conviction to the heart. The divine knowledge imparted by the Word provides direction for faith and life. Therefore, preach the Word!

JUNE 8. ACTS 17:10-15 (11)

In this brief portion for today we have a mighty example of the proper attitude to the preaching of the gospel. The Berean Jews received the Word. With eagerness they drank of that which slaked their thirst. Then they searched the Scriptures to measure the truth of what Paul preached. Finding it trustworthy, as it had appealed to them to be, they believed.

JUNE 9. ACTS 17:16-34 (26)

In the midst of these shallow philosophers of Athens Paul grasped his opportunity. Taking occasion from their superstition, the apostle declared unto them the God Who maketh Himself known. The living and true God Who hath raised up Christ from the dead being declared, there were those who, in spite of the gross darkness of their vile affections, yet believed. There is no people too sold under sin but that the penetrating power of the Spirit can move them.

JUNE 10. ACTS 18:1-18 (10)

There are some restless workers in the harvest field who jump from one thing or place to another at the least discouragement. Let us remember that when Paul turned his face from the Jews in Corinth it was only after persistent opposition and persecution. Note that the fruit spoken of was very likely from his ministry before he left the synagogue. God also acquainted Paul with the fact that many of the elect dwelt in Corinth and he was to pursue his labors in that place.

JUNE 11. ACTS 18:19-28 (28)

Is not the latter portion of this chapter a beautiful picture of the relation that should exist between those that serve the Lord? A fervent, diligent and talented man taught in the Spirit. Humble tentmakers heard him and realized the incompleteness of his knowledge. Then follows the gracious invitation, the profound instruction, the humble scholar, and the convincing orator.

JUNE 12. ACTS 19:1-12 (5)

Encouragement to declare the fullness of the gospel to one and all is found here. Those whose hearts the Lord has truly opened will receive further light as it is declared unto them. Never fear to declare the full counsel of God, for those who are in "the way" will not be offended but will rejoice that they have been brought close to the precious Saviour, even our Lord Jesus Christ.

JUNE 13. ACTS 19:12-22 (20)

Many missionaries have testified that the entrance of the gospel light has dispelled the darkness of superstition and heathenism. Soon after the coming of a spiritual missionary into a village the witch doctors will quietly leave. The gospel is the power of God not only unto the salvation of the individual but also to the pulling down of strongholds. Witness the triumphant course of the message in Ephesus.

JUNE 14. ACTS 19:23-41 (23)

Christianity is as distinctive as a highway. So much is this the case that it is referred to in this chapter twice as "that way." It is clear cut. It goes in a definite direction. All its sign posts point to the one goal—the celestial city. Just as many a land owner has protested cutting the highway through his property so there is much opposition from those whose avaricious schemes and evil designs are cut off by the highway of the uncompromising and undeviating gospel.

JUNE 15. ACTS 20:1-12 (27)

The presence of Aristarchus and Secundus in the little band that accompanied Paul into Asia was a hopeful sign. These men were from Thessalonica. Men of this city had not only persecuted Paul there but had pursued him and risen up against him in Berea also. In the face of this persistent assault these two joined themselves unto Paul. In later references to Aristarchus (27:2; Col. 4:10) we learn that he accompanied Paul to

Rome and was his fellow prisoner there.

JUNE 16. ACTS 20:13-24 (24)

May we address these two devotional thoughts to those who are pastors or otherwise engaged in working in the vineyard? The great apostle to the Gentiles boldly declared the whole counsel of God because it was a sacred duty committed unto his hands and also because he counted not his life dear unto himself. May the Lord enable you to be steadfast in your trust and self-sacrificing in your ministry, entirely consecrated to the ministry which has been committed unto you.

JUNE 17. ACTS 20:25-38 (32)

You, who are the servants of Christ, zealous for the glory of God, do not forget the compassion of Christ. Behold in the apostle likewise his devotion to, and love for, those among whom he ministered. No ministry is weakened by a sympathetic and affectionate pastor. In the secret of your closet ask the Lord to enable you to be forgetful of self and zealously mindful of others to His glory.

JUNE 18. ACTS 21:1-16 (13b)

Numerous missionary candidates hear words, from well meaning friends, similar to those that Paul heard on this last trip to Jerusalem. Friends often speak dissuading words due to the risks they imagine one may run in going to, or working on, some dangerous field. Paul's response is the only answer, "I am ready not to be bound only, but also to die . . . for the name of the Lord Jesus."

JUNE 19. ACTS 21:17-38 (19)

One means of glorifying God is the recital of what God has wrought in and through His church. It is well for Christian brethren to encourage one another in the gospel. There is nothing finer than to rejoice sincerely in the fruitfulness of the work of others. There is surely no place for envy, jealousy, or bitter feeling among the faithful. Let us go into the house of the Lord together, glorifying the name of the Lord.

—HENRY D. PHILLIPS

Wade

(Concluded from page 153)

round of prayers after the lesson that Sunday evening, the ears of every man present popped with amazement as each of the native brethren took his turn in leading us to the throne of grace.

Shebuel rarely missed a single evening meeting from that evening until the very last one before we left the islands. He often visited us during the daytime when he had some time off, and we (including Ray) had lots of fun together—he had a delightful sense of humor and a musical, spontaneous laugh that set your own heart to singing. The light of the Sun of Righteousness welled up unceasingly from his innermost being and shone distinctly from his face. His whole life radiated it.

In the things of God and His Word, he was exemplary in reverent seriousness and earnestness. I had thought he wasn't bright! He grew so fast and so consistently in the deep things of God, and in true spirituality (in the best sense of that word) that it was not long before every one of us looked up to him as a real spiritual giant.

He became a genuine Calvinist—through and through. As a result, he was the humblest, sweetest, finest young Christian I have ever known and I loved him as I have never loved any other Christian brother. I wanted to take the space for this tribute to him because his blessed Lord, whom he loved so surpassingly and served so faithfully and consistently, called him up higher less than a year after I left Guadalcanal. I think I can enter somewhat into the divine emotion toward Shebuel. I should love to have Shebuel near me, too, always, and I praise God I shall, from that glorious moment on when He shall appear with His saints in the clouds.

(To be continued)

Dutch Chancellor Praises Guardian

CHANCELLOR Aric Kok of the Netherlands Legation in China, who contributed important documentary information for Dr. Machen's printed argument "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A." (1933), has just been released after four years of internment in Peking. In his first Sunday in this country Mr. Kok preached at the First Orthodox Presbyterian Church of Long Beach, disclosed that the first paper he was privileged to read after his long internment was the PRESBYTERIAN GUARDIAN. Mr. Kok declared that it was a wonderful treat.

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(Concluded from page 148)

Orthodox Presbyterian Churches are joining in response to these appeals. Letters from Middelburg, Arnhem, and Osterbee in the Netherlands have been received by the people of Memorial Church, Rochester, N. Y., expressing deep gratitude for packages sent by that church to needy families. In Wilmington, Delaware, the women of Eastlake Church have collected and packed more than 250 lbs. of used clothing in excellent condition, and report that it is still coming in.

Parcel post packages, not exceeding 11 lbs. in weight, may be sent directly to families in the Netherlands. The Holland America Line has announced that it will carry relief packages up to 100 lbs. gross weight at a charge of \$7.50 a parcel. So that shipments may not find their way into the black market, restrictions require that packages be sent by private individuals to private individuals. The GUARDIAN has names and addresses of needy Christian families supplied by ministers of the Reformed Churches in the Netherlands. Larger packages may be sent to ministers or deacons for distribution. Complete information may be obtained from the GUARDIAN both as to the specific needs of these people, and the mailing regulations.

Auxiliary Hears Gordon, Coie

FORMER army chaplain A. Culver Gordon and the Rev. Glenn R. Coie were speakers at the spring meeting of the Presbyterian Auxiliary of the Presbytery of Philadelphia held at Kirkwood Church last month. Mrs. Charles Richardson of Willow Grove presided, and Mrs. Lloyd Jebb of Kirkwood led the devotional period. In the business meeting it was reported by Mrs. Jester, of Willow Grove, treasurer, that an "Icy Ball" refrigeration unit had been sent to the Mahaffey's, and a contribution sent to the building fund of Grace Church, Los Angeles. Mr. Gordon described his work at Camp Lawton on the West Coast and in the Aleutians. Mr. Coie described the growth of the work at Silver Spring and of the problems yet to be solved. The Auxiliary voted to send its offering to the Foreign Missions Committee as a gift toward the purchase of a station wagon for the Stantons.

Machen League Announces Rally

PHILADELPHIA Machen League plans an overnight Memorial Day Rally at the campus of Westminster Theological Seminary for Wednesday evening and Thursday, May 29 and 30. Speakers include returned chaplains James Moore and Donald Graham and GUARDIAN managing editor Edmund Clowney. A special program is promised for Wednesday evening at 8 p.m.; Mr. Clowney will bring a chalk-talk at 9:30 a.m. Thursday; Mr. Moore will speak at 11 a.m. There will be a memorial service in the afternoon, and recreation will be in charge of Miss Betty Schiesser of Willow Grove. Mr. Graham speaks at 7 p.m. The cost for the entire conference is \$2.75 for those who register on time, announces Miss Mary Collmer. Machen League representatives in the local churches will accept reservations.

Philadelphians Form Men's League

AT A men's rally and banquet, sponsored by the Elders' Association of the Presbytery of Philadelphia on May 10, initial steps were taken toward the formation of a Men's League. The group voted to organize as a League and elected the officers of the Elders' Association to serve as League officers for one year and to draw up a constitution for the new organization. The Rev. Franklin S. Dyrness, of Quarryville, spoke on the reasons for such a League, and Elder Hankin of Willow Grove described the operation of a local League. Units of the new organization will be formed around men's Bible classes in the various churches and the formation of men's groups in churches now lacking them will be encouraged. Mr. Dyrness gave the League its first assignment in encouraging the Machen League Rally at Westminster on Memorial Day.

Rev. Edward L. Kellogg, new pastor of Immanuel Church, West Collingswood, was the banquet speaker and described the possibility, need, and obligation of being filled with the Spirit. Mr. Kellogg applied his message to current problems in the Orthodox Presbyterian Church, and in the witness of the men in their daily business life. The men's chorus of Calvary Church, Willow Grove, sang several sacred numbers.

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