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**GUARDIAN**

*According to the New Testament,  
the disciples believed in the Resurrec-  
tion of Jesus because Jesus really,  
after His death, came out of the  
tomb, appeared to them, and held  
extended intercourse with them, so  
that their belief in the resurrection  
was simply based on fact.*

—J. Gresham Machen

J. Gresham Machen  
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## Meditation

### That Unruly Member

*"A whisperer separateth chief friends."*

PROVERBS 16:28.

Language is a wonderful thing. Just think of what would follow if we should suddenly be deprived of all means of expressing thought or feeling! Social intercourse demands some means of communication. By means of language we get to know one another and make friends. A man's language is something of an index of his personality. We may have very different opinions of him before and after he opens his mouth or writes a book.

I suppose that our most effective means of self-expression is the spoken word. It permits us to combine thought and feeling the most successfully, and therefore enables us to pass on what is in us more powerfully than by any other means. For this reason the tongue is a potent faculty.

The tongue can be mighty for good. But it can be devastatingly wicked. When Satan set out to ruin the race, he chose speech for his weapon. By means of words he separated man from God and man from man in heart. And in a world geared to love and fellowship, what could be more damaging and more unbearable! The misused tongue began our troubles, and continues to fan the fires of our most persisting social and religious problems.

The Bible has quite a lot to say about misuses of the power of speech. It warns us that it is used as an instrument of deception. And who is ignorant of the workings of the deceitful tongue? It tells us of the violent tongue that cuts and destroys like a great sword carefully sharpened. The wicked bend their tongue like a bow and shoot out their words like fiery arrows.

But one of the most common distortions of the power of utterance is whispering or gossip. The tongue of the whisperer may seem very tame, compared with that of the violent man. But we greatly misjudge it if we think that way. There is some difference between wiping out a city by A-bombs, and destroying it by germ warfare. But the end results are about as tragic,

after all. We hear about viruses. I have never seen one. I doubt that anyone else has. But their power over men seems to lose nothing from their small proportions.

Gossip is like the foxes, the little foxes that spoil the vine. We may compare it to the match that lights the wire leading to the keg of dynamite. A whisperer can separate chief friends.

Another thing about it is that it so often operates like the snowball rolled down a hill. Virgil, the Latin poet, compares it to a woman skipping over the housetops from roof to roof, who grows as she goes. After it has gone the rounds, you would not sometimes recognize the beast as the cute cub that was born in a corner.

Whispering is given in Romans 1 as one of the sins to which God abandons those who refuse to have him in their knowledge. It is one way they express the depravity to which God gives them up for turning their backs on him, binding and gagging the truth, and choosing darkness rather than the light. In its more pernicious form, therefore, it is a mark of souls on the way to destruction.

But Paul wrote his second letter to the Corinthians, partly at least, to ward off the appearance of whisperings, along with such kindred sins as strife, jealousy, wraths, factions, and backbitings. Evidently the thing can appear in the church, among the saints. And who can reckon the damage done to the house of God by a bit of gossip!

Gossiping is a doomed occupation, though. We read that the wicked is snared by his lips, and that in the mouth of the foolish is a rod for his pride. A lying tongue is but for a moment.

But when some glimpse of God's holiness has left us crying with Isaiah, "Woe is me, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips!" we may yet rejoice in the knowledge that the Christ, the Faithful Witness, has come to undo the works of the archliar, the Devil; and we may get deliverance through Him from the guilt and grip of the unruly tongue.

But if any man thinks himself to be religious, while he bridles not his tongue, his religion is vain.

HENRY TAVARES.

## Grass Roots

R. K. Churchill

It was just an organ prelude before church—I wonder how many people listen? What an unusual title the piece had: "Funeral March and Chant Seraphique." What could that mean? I always wanted to be a great musician, but notes always bothered me. I can't tell you how lost I feel when I see all these notes going up and down the ladder—some of them even look like they are upside down.

But here was a funeral march: I could tell what that was. As the organist played, emotions stirred and imagination reached out. Here was music with more than a glance toward the infinite in it. I heard the broken cadence of the song, the broken sob, the halting reluctant step of the marchers. How real it all was—I had seen it often in this very church—the coffin with its precious contents near the aisle, the people slowly gathering in the presence of death.

The music converged all the broken elements of darkness and heartbreak into one solid block of despair, like the unutterable sadness of people without God. Then a perceptible change—light and angelic, yet ready to burst with portents of eternal grandeur. The angels were singing and marching also. Now there were two organs, one on earth and the other in heaven. There were two processions, one going to the cemetery and the other climbing the steep of light. Oh what music! The sobs were still there, but they were drawn up into heaven and flung back reverberating with an indescribable crescendo of triumph. A sinner saved by grace was going home; going home in grand procession, across the floors of opal, beneath the arches of sapphire. The everlasting doors were lifted up. The hosts of God stood across the immensities singing a welcome, an oratorio which trembled out of hearing. With leaden hearts we gathered round the grave, but behold it seemed to be a threshold atremble with the happiness of God.

It was just an organ prelude before church—I wonder how many people really heard it.

# THE PRESBYTERIAN GUARDIAN

MARCH 15, 1951

## *Miracle, Not Mystery*

**T**HERE used to be just two attitudes toward the Resurrection of Jesus Christ. One was that it occurred, and confirmed all His claims, and our faith in Him. The other was that it did not occur, and that faith based upon it was false.

According to the first view, admittedly set forth by the New Testament, Christ died for our sins, was buried, and rose again the third day. He was declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead. Had He not risen, our faith would be vain. But He did rise, even as He had said.

According to the second view, propounded by those who reject the supernatural as set forth in Scripture, Christ died, and was buried, *period*. In some way, perhaps through hallucination or by deliberate deceit, the disciples came to the point where they preached in the world that He was alive. They came to a tremendous conviction concerning Him, but not on the basis of an historical event. Rather their conviction was based in their own experience, whatever that experience may have been. According to this view, faith in Jesus Christ is something that not only can but must exist entirely apart from the third day, same body, resurrection.

Obviously the religions which center about these two views concerning Jesus Christ are essentially different in nature. One sees in Jesus the supernatural Son of God who saved men by His substitutionary death, and who when His atoning work was finished rose from the dead, and ascended to heaven. The other sees Christ as a great man, who set a wonderful example and had exciting religious experiences, and who has left us the most perfect illustration of the noble, self-sacrificial life, but who, when it comes to the crux of the matter, actually did nothing that affects us, besides leaving His example.

The former religion is Christianity. The latter is paganism.

But in recent years another attitude toward the resurrection has been offered. According to this view Jesus may very well have actually risen from the dead. Certainly there seems to be substantial evidence to support such a possibility. But then, in this world strange things happen. In fact, in this world, any-

thing can happen. The world itself exists, say these people, as a result of some strange thing happening—as a result of chance or accident, if you will. When we search down every theory, every scientific discovery, every element of existence, we are confronted at last with a great mystery. We can never penetrate into that mystery, and so must be content not to have explanations of things. One of the things we cannot explain, nor try to explain, is this strange event of the empty tomb.

But if, as is apparently the case, say the exponents of this third way of thinking, the tomb was actually empty and Jesus actually did rise from the dead, that is not something that has pertinence for us. It, too, is a mystery, a strange thing, meaningless for normal human life. In fact, so contrary is it to all we know and see, that it is a monstrous thing—it violates all known laws—it just has no contact with reality. Whatever religious faith we have must certainly be related to the normal, not the abnormal, and so the resurrection of Jesus, assuming it did occur, is meaningless to the twentieth century, save as one more mystery in a world of mystery.

The Christian faith holds that this universe has meaning, just because it was created by the eternal, absolute God, all of whose works are meaningful. The Christian faith holds, moreover, that God has given us not only a revelation of Himself, but of the meaning of this world, in Holy Scripture. And the Christian faith holds further that central in all the meaning of the universe is God's gracious purpose of redemption, wrought out by Jesus Christ.

In the context of the God-created, God-controlled universe, the resurrection stands as a miracle—an event in the external world, wrought by the immediate power of God, and intended as a sign or attestation of the divine Being and truth.

In the context of a mysterious universe the resurrection is a monstrosity, an unrelated event, a strange occurrence in the sea of the unknown.

We ought to praise God that in His mercy and grace He has delivered us from an ultimately mysterious universe, and has brought us through the light of His Word to faith in His Son whose work has meaning not only for time but for eternity. L. W. S.

## The Love of Money

**T**HE love of money is the root of all evil.

This being the case, it is not strange to find crime abounding in our modern materialistic culture. The recent report of the Congressional committee investigating crime on a national scale is revealing, and discouraging, but not surprising. Basketball fixes, police pay-offs, the buying of government favors, racketeering, bookmaking, dope-rings, vice—all are among the evils which flourish when men have an inordinate desire for this world's goods.

As its answer to these conditions, the church must return to the preaching of the law of God, sin, and divine retribution. We say the church must return to this preaching, because certainly the members of the church are not free of guilt. We might like to think that the people who sit in the pews each Sunday have no part in the wickedness that overflows the land. But we know this is not the case. The purging fire must begin, if it is to begin at all, at the house of God.

But the approach of the church must be not merely negative. The only effective way to overcome an evil desire is to replace it with a good desire. Our Lord tells a very revealing story of the man out of whom a devil was cast. Presently the devil returned with some companions. He found his former mansion empty, swept and garnished—but empty. Naturally he went in, and the last state of that man was worse than the first. We cannot cast out evil desires, and then leave only emptiness. There must be a replacement.

So it is that our Lord, while condemning the evil that is in the world, comes to offer the good. He came that we might have life. He came not to condemn the world (which already stood condemned), but to save the world. The precise character of the gospel is good news. It tells of what God has done. It proffers forgiveness and life in place of guilt and death, on the ground of what Christ has done for His people. It calls for repentance and faith, and assures an everlasting inheritance.

The only power that will overcome the love of money which is the root of all evil, is the love of God, which is the root of all good. That love will grow and flourish, where the church is faithful to its task.

### Mission Notes

The Rev. R. B. Gaffin arrived in Formosa on February 23, to serve in that country as a missionary of The Orthodox Presbyterian Church.

The Rev. and Mrs. R. H. McIlwaine are expected in Japan this month, to take up mission work there for The Orthodox Presbyterian Church.

### About the Lodge

**O**N another page we carry this month an article about the relationship of the church to the masonic Lodge.

Undoubtedly some of our readers will ask, Why bring that up?

The answer seems to us fairly simple. In the first place, The Orthodox Presbyterian Church has over a period of years been making a study of the teachings of the lodge in relation to the teachings of the church. There are some sound and conservative Christian denominations which have taken the position that the lodge and the church are incompatible. A study of this matter was therefore inevitable. Several rather extensive reports have been made to church Assemblies. A year ago it was recommended that all the members of the church study carefully the reports which have been submitted. The *GUARDIAN* is the logical place for a public discussion of this matter. And unless there is some public discussion, it is rather apparent that, except in a very few cases, there will be no careful study of the reports.

In the second place, our Christian faith is radical. In the early years it was accused of turning the world upside down. It claims to cast the light of truth upon every corner of life. It penetrates deeply into everyday living. Or if it doesn't, if it remains relatively superficial, it is not doing its appointed job. We may say that there are many other areas of life which ought to be examined. Why pick on this particular one? The answer again is that we have available here competent studies of the question carried out over a period of years, by our own church.

The article in this issue is relatively brief. Readers who wish the fuller material should secure a copy of the reports which have been submitted to the Assembly. The most important of these was submitted to the Ninth General Assembly, and is available

from the Committee on Christian Education, 728 Schaff Building, 1505 Race St., Phila. 2, under the title, *Christ or the Lodge*. Later reports were submitted to the 15th, 16th and 17th Assemblies, and are available in the *Minutes* of those meetings.

### Operation Killer

**M**OST of our readers will be familiar with the expression "Operation Killer," which is the name being given to the recent U. N. advance in Korea. The explanation is that the U. N. Army is not interested in real estate just now, but in killing enemy soldiers.

To the Christian such a name is repugnant. That the aim of any individual or group of individuals should be the extermination of the greatest possible number of other human individuals, seems most unfortunate, to say the least.

This does not mean we are opposed to the U. N. action in Korea. We support that action. Moreover we support the kind of war that at present it involves. When the potential of the enemy consists of industrial plants, those plants have to be destroyed. When the potential of the enemy consists of other factors, those factors must be dealt with. And when the chief potential of the enemy consists in almost unlimited manpower, then war involves the destruction of that manpower.

But there is never any glory in killing men, even when they carry a Communist label. Maybe names don't mean much, but sometimes they can be exceedingly distasteful.

L. W. S.

## The Presbyterian GUARDIAN

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# Notes from the Diary of An Army Chaplain in Korea

*Revival in Pusan, Religion in  
Seoul, and From Rags To Riches*

By JOHN W. BETZOLD

## The Korea Theological Seminary

Five minutes after arriving in Pusan last October I thought I saw Bruce Hunt's green Chevrolet carryall. A closer inspection confirmed my opinion: the windshield bore a New Jersey inspection sticker. By this time several of my Korean friends had gathered and the pleasant experience of renewing Christian friendships had begun. Immediately I made an appointment to meet and talk with those associates of the Korea Theological Seminary who were then in the city.

One of the monumental spiritual victories of the war thus far—the evil of war is not all unmitigated—has been a great religious revival among many ministers of the Presbyterian Church, both local and refugee. Beginning in August 1950 in the Choryang Church of Han, Sung Dong, that bright and intense official of the Seminary, this ministerial revival continued for two weeks. It was financed by a million won gift of a deacon-contractor, member of the church of Han, Myung Dong, brother of the above Han.

Approximately 180 ministers and ministerial students expressed true Christian repentance for their personal sins, especially the sin of shrine worship, which they had perpetrated during the days of the Japanese suzerainty. The eyes of my narrators glowed with heavenly satisfaction as they recounted this tale of modern revival in the worldly church. My heart was filled with rejoicing as well. It was a spiritual delight to note that my friends were sitting together on a cot behind which the English editions of Hodge, Warfield and Machen formed a monumental Biblical background.

A revival sequel occurred later in Ulsan, a short distance above Pusan on the east coast. Here, under the preaching of Park, Yun Sun, the widespread repentance and reclamation of many ministers and laymen were accomplished. It was particularly in connection with this revival that the

**T**HE January issue of the GUARDIAN carried several pictures of Chaplain Betzold in Korea. At that time we had not yet received the article telling of his personal experiences, though we knew it was coming, and it has now arrived.

In a letter just received, Chaplain Betzold says:

"Life consists of a series of dashes here and there, not only to conduct dispersed services at our scattered units, but also because my unit acts as a fire brigade from time to time. This place (Wonju) will hold—in fact the enemy has been slipping around to the east—but after a while we'll probably have to plug a gap somewhere else.

"God has been very good to me, not only in multiplied opportunities to preach the gospel, but in sustaining me in the midst of danger and loneliness. He has been my helmet of salvation in the day of battle."

The article, which came through the Army Public Information office, carried this notation: "The opinions expressed in this article are those of the writer. They are not necessarily indorsed by the Department of Defense, nor does this Department assume any responsibility therefor."

opposition of liberal American missionaries and their native friends was in evidence, for many Christians who had been fellow-travellers with the modernists were soundly won back to Biblical Christianity.

A typical incident illustrates the general tenor of the work. One minister who years before had bowed to the Japanese shinto shrine, deserted his high calling completely in 1945, becoming an employee of the American military government. In the field of social endeavor he was in charge of fifty workers. He also superintended the allocation of rice rations to these people. In order to get extra food for himself and family, he would apply for rations for one hundred, instead of fifty, people. His original sin of ministerial defection now had become compounded into a socially corrupt act. His departure from God had led to his

departure from a right attitude toward society. With great and swelling emotion this prodigal was reclaimed, and in the middle of his tears, said he wanted to be taken under the tutelage of Han, Sung Dong, to learn to pray, to read the Bible, and to preach, all over again. His change of heart was typical of the work accomplished, for many men applied to Han for reorientation in pastoral work. They said they had worked too long for man only; now they wanted to work for God that they might become the proper agents of the ministry of truth unto all men.

After several days of waiting I had the inestimable privilege of talking with Park, Yun Sun. He had just returned from the vicinity of Yosu where he had been scouting out a story of Christian martyrdom. He and his family appeared to be in the best of health despite shortages of the necessities of life. His eyes sparkled with energy and Christian conviction. With much anticipation he is looking forward to the day when he will be able to complete his work for a doctorate in theology at Southern Baptist Seminary.

Professor Park recounted in vivid terms the story of the martyrdom of Pastor Son, founder of the "Memorial Bible Institute of the Martyrs" in Seoul. This devout native pastor had the unusual Christian grace to adopt into his own family the young Communist who previously had murdered Son's two sons, Tongin and Tongshin, during the bloody Red revolt at Yosu in October 1948. It was in memory of these two young men as well as other Christian martyrs that the Bible Institute was organized.

The sad but triumphant conclusion to the earthly life of Pastor Son was his imprisonment and subsequent death at the hands of the Reds during the last frantic days of their occupation of the Yosu area. Together with other victims the pastor was marched into an orchard where, arrayed in ranks of six, they were blasted by communist gunfire. This tragedy was a sore blow to the ex-communist and adopted son of the pastor-martyr.

A curious sidelight of this massacre occurred when a non-Christian but anti-Red prisoner named Chah escaped like treatment by feigning death when his fellows were shot down. He even managed to continue the masquerade while being beaten as he lay in a shallow ditch. Although the sweet Christian testimony of Son to the grace of

Christ was not instrumental at that time in converting Chah one may well believe that the murder drama made a powerful impression upon him, according to Park. Let us pray that God will convert this modern-day Saul who witnessed the death of this modern-day Stephen.

As ever, the Seminary men are energetically engaged in plans for the future. They have three major objectives: (1) a program of rehabilitation for the devastated areas, especially in the strongly orthodox Presbytery of Masan to the west of Pusan. Before the recent bitter fighting below the 38th parallel consequent upon the Chinese aggression, General MacArthur estimated that 150,000 houses had been razed below Seoul making nearly two million persons homeless. Many churches were badly damaged or totally destroyed. (2) The launching of a Christian newspaper as a rallying point for Biblical Christianity. This endeavor would cost approximately five thousand American dollars. (3) A concerted effort for the old faith in the north, especially in the Pyongyang area, in order to move the Gospel deep inside the stronghold of anti-Christian

communism. The present military situation precludes the accomplishment of the latter objective at this time.

#### MacArthur and Korea

After five years and several vain attempts I was at last able to see General Douglas MacArthur, albeit at some distance and through much swirling dust. Coming into the still burning South Korean capital of Seoul during late September, I caught a glimpse of the fabulous general as his cortege swept down the main street of the city. He had just come from the solemnly joyous occasion held in the burned out capitol building where he had returned the reins of civil government to Dr. Syngman Rhee, president of the Republic of Korea.

A typical MacArthur drama had unfolded in the charred chamber where members of the National Assembly were seated. Stating that the war had been begun by "forces of evil which seek to subvert the spiritual qualities of modern civilization," the five-star general went on to credit the liberation to the "grace of a merciful Providence." With tears in his eyes, this great and good man closed the proceedings by asking all present to arise and join

him in reciting the Lord's Prayer as a "humble and devout manifestation of gratitude to Almighty God for bringing this decisive victory to our arms."

Typical of the response which MacArthur's statement called forth from the Korean nation is the following letter written by a Presbyterian pastor who operates an orphanage in Chinhae, Korea:

Dear Gen. MacArthur,

When I think of you and the things that you have done I cannot help myself but manifest gratitude to you.

I have read your message to the President of our country in the paper and deeply appreciated the wonderful message. It has touched my heart very much. I believe that our Lord God uses you as His agent to help our small country and to give justice and peace to the world. I am sure that the Providence of our Lord God will be fulfilled through you and your country for the world.

May God's blessings rest on you and your wonderful work.

Yours sincerely,

YAK SIN LEE

#### Aboard USNS "David C. Shanks," Pusan Harbor, 17 October 1950

It is absolutely impossible to describe the change in circumstances which has occurred to me in the past twelve hours. Last night I was preparing to "bunk down" in a windowless, damp, and very buggy ex-Japanese barracks to the west of Pusan, when the call came to board this vessel, lately engaged in dependent travel between Japan and the West Coast, and truly a luxury liner.

Imagine, if you will, what a sharp military figure I cut a few hours ago. Driving about in the suffocating dust, wading through ankle-deep mud, eating d:ab food (no woman's touch!), washing out of a helmet, and sleeping either on the ground or in war blasted buildings, had reduced me to something more than an animal, to be sure, but still something less than a man.

Now, with just three other officers, I am in a giant stateroom complete with tile bath containing a shower and large BATHTUB! At once I indulged the soft pleasures of a hot bath, inner-spring mattress, and cool clean sheets. This morning I was awakened at the gentle hour of seven by the still gentler tones of the mess steward's chimes an-



U. S. Army Photo

**YULETIDE IN KOREA**—In a little Korean church just behind the fighting front a choir sings carols on Christmas Eve. The words were strange, but the music was familiar, and scores of U. S. troops in the congregation were brought close to home. The G.I.s squatted on the floor with Korean Christians during the two hour service.

nouncing breakfast in half an hour. Snowy white table linen, ice cold tomato juice, crisp light brown toast, scrambled eggs (real, not powdered), pink Canadian bacon, and three cups of real, real coffee. Every time I think of our magnificent appointments my eyes fill with tears. It's all been so grand, so unexpected, so unreal. Surely God has been most gracious to me in a material way.

### Higher Education in Korea

Since leaving Westminster Theological Seminary it has been my privilege to continue my higher education in the Far East. Practically every building in which our unit bivouacked overnight has been a Korean schoolhouse. Thus, on a road march from Suwon to Chungju we set up our headquarters in an abandoned school adjacent to a

hot springs hotel. A fire fight between some US troops and a small pocket of die hard North Korean Reds was going on in plain view upon the hills about one half mile away. A half dozen American wounded were carried into our aid station. Most had light wounds, but one lad was gravely wounded with a slug in the abdomen. Scarcely any sounds escaped their lips although all were conscious. After talking with these men I went back to my quarters. In back of the aid station a hill-top fire started by our mortars was blazing into a giant fiery "V-for-victory." In the midst of sympathetic visceral torment induced by the plight of the wounded, I voiced a prayer that such suffering might not fail of ultimate success under the kind providence of God.

*(To be continued)*

## Orthodox Presbyterian Church News

**Middletown, Penna.:** During the absence of the Rev. Robert Atwell, on a recruiting tour for Westminster Seminary, the pulpit of Calvary Church was supplied by the Rev. Robert Marsden. On February 25 the Rev. Professor Murray of Westminster was guest preacher. The Christian day school is planning to add a kindergarten class, and is seeking a teacher for grades 4-6 for the coming year.

**Pittsburgh, Penna.:** Covenant Church will be host for a Back-to-God rally on May 16, with the Rev. Peter H. Eldersveld, radio preacher for the program, as guest speaker. During the summer the pastor, the Rev. Calvin K. Cummings, will have Mr. Frank Breisch of Westminster Seminary as assistant. The pastor is currently conducting two instruction classes preparatory for church membership. One is for adults, the other for covenant youth.

**Harrisville, Penna.:** The fourteenth annual Birthday Dinner of Faith Church was held February 3. Greetings from former pastors were read, and a pictorial history of the growth and progress of the church was given with the help of an opaque projector and snapshots.

**Branchton, Penna.:** Mr. and Mrs. Frank McGill, charter members of New Hope Orthodox Presbyterian

Church, recently celebrated their fiftieth wedding anniversary.

**East Orange, N. J.:** Recent speakers at Covenant Church have been the Rev. W. Mundy of the Africa Inland Mission and the Rev. Henry Tobelman, missionary to Chile. The men of Covenant Church participated in a dinner meeting arranged by the men of Grace Church, Westfield. The Rev. Bruce F. Hunt was the speaker. Miss Grace DeJonge, daughter of Elder and Mrs. William A. DeJonge, was united in marriage on February 22 to Mr. Donald Benkendorf.

**Fair Lawn, N. J.:** At a congregational meeting on February 4, Mr. Henry L. Griswold was elected an elder of Grace Church, and an "Act of Association" was adopted, appealing to the Presbytery of New Jersey to receive the group as a church of the Presbytery. On Wednesday, February 14, the Rev. Kelly Tucker visited the church, and told of the mission work being done in Cornville and neighboring rural areas of Maine. The ladies society has purchased a good used reed organ for use in the church. The finance committee has decided to improve the church basement so it can be used for class rooms. Plans include laying a tile floor, finishing off the ceiling, installation of fluorescent lighting, and division by partitions for classrooms.

**Rochester, N. Y.:** Covenant Church has been saddened by the death, on February 3, of one of its charter members, Mrs. Louis H. Jacobs. Mrs. Jacobs died while at a Home in Florida. Services were held at Covenant Church on February 12, with the Rev. Peter Pascoe assisting the pastor.

**Franklin Square, N. Y.:** A building committee consisting of Mr. Arthur Hansen, Mr. Ralph Spiller, and Mrs. L. F. Gross has been appointed to plan for the erection of a larger place of worship for Franklin Square church. Increase in Bible school and church attendance has made this a pressing need. Fourteen persons are currently receiving instruction with a view to church membership. The February Family Night featured a colored motion picture of China, presented by Mr. Dominick Marotti of Shelton College, New York.

**Portland, Me.:** Some \$800 has been contributed so far toward the fund for repairing damage done to Second Parish Church by the storm in November. Total cost will be about \$2,000. The pastor, the Rev. Calvin Busch, was elected president of the Greater Portland Association of Evangelical Churches for a one year term. The morning worship service was broadcast over station WPOR from 11:30 to noon during the months of January, February and March. Ladies of the missionary society recently wrapped bandages for our missionaries in Eritrea.

**Evergreen Park, Ill.:** The Sunday school of Westminster Church continues to grow, current enrollment being 130. Mr. Phares Lefever, formerly an elder in the Calvary Church of Volga, S. D., has moved to Chicago to teach in the Englewood Christian School. He and his family have joined in the work of Westminster. On February 20 a program of fellowship nights for the church family was started. Music, a Christian sound film, and refreshments featured the evening. The Live Wires, a Christian club for boys and girls 8 to 11 years old, had a social gathering on February 2, following the monthly lesson period. The group is sponsored by Mrs. Marston, the wife of Westminster's pastor.

**Gresham, Wis.:** The Rev. John Davies, pastor of Old Stockbridge Church, conducted the devotional period on Station WTCH the week of January 22-27. A choir from the  
*(See "Church News," p. 54)*

# Who Wrote Isaiah?

## *A New Book on an Important Subject*

THE UNITY OF ISAIAH, by Oswald T. Allis; Presbyterian and Reformed Publishing Co., Philadelphia; 1950; 134 pp.; \$2.25.

ONE of the principal books of the Old Testament now under attack by higher critics, so-called, is the noble prophecy of Isaiah. For nearly two hundred years some scholars have been asserting that Isaiah, the prophet of the eighth century B.C., did not write the entire book that bears his name. It has been maintained in particular that the last twenty seven chapters of the book (namely, chapters 40-66) were not written by Isaiah, but rather came from a time nearly two hundred years after Isaiah's day.

There are several reasons advanced for this view, but underlying them seems to be a refusal to believe in genuine predictive prophecy. Cyrus, who lived long after Isaiah, is mentioned by name. Hence, how could Isaiah know about Cyrus? There are many critics who do not want to admit the supernatural into their thinking, and they do not want to confess that God revealed to Isaiah the deliverance which would come under Cyrus far in the future.

Once, however, it was denied that Isaiah wrote the last twenty seven chapters of the prophesy, another factor emerged. The figure of the Servant of the Lord, set forth, for example, in the fifty-third chapter of Isaiah, has long been thought by the devout Christian to be none other than Jesus Christ the Saviour. When, however, it was denied that Isaiah would prophesy or could prophesy about Cyrus, it followed that we should not expect actual prophecy concerning Christ. Consequently, scholars began to say that the Servant of Isaiah fifty-three was not Jesus Christ but rather a contemporary person, and they looked about to discover who this person was.

At last there has appeared a challenge to this attack from the part of critics. Dr. Oswald T. Allis, who is the leading conservative Old Testament scholar of our day, has written a forceful defense of the position that Isaiah is the author of the entire book

EDWARD J. YOUNG

that bears his name. More than that, he has shown—and it will be quite interesting to watch critics seek to answer the argument—that Cyrus appears in Isaiah as a person who is to come in the distant future. Also, he presents a splendid defense of the time honored Christian position that the Servant of the Lord is none other than the Saviour, Jesus Christ.

Everything that Dr. Allis has written is of high calibre, but we venture to suggest that this is the best yet. There are passages in this book which remind one of Dr. Warfield's writings. The argument is skillfully presented and masterfully handled by one who knows the vast literature of the subject. This book will strengthen the faith of any who have doubts upon this question.

There are some splendid remarks in this volume upon the nature of prophecy, and the book will serve as a fine introduction to the study of Isaiah, in particular. We sincerely hope that readers of THE PRESBYTERIAN GUARDIAN will purchase this book. It is just the thing to send to young men who are entering the ministry, for there is too much loose thinking upon this question today. There are too many conservatives who, in the face of the clear evidence of the New Testament, think that they can toy with the idea of two or three or a dozen Isaiahs. We pray that God will use this book to check the thoughts of such men, before they make shipwreck of the Faith altogether.

In this book the challenge is laid down. The arguments herein presented must be answered or accepted.

(This book may be ordered through The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa.)

### Mail Bag

#### International Council

TO THE EDITOR:

May I make some observations about Dr. Stonehouse's article in the previous

issue, in which he replies to me respecting the International Council?

To clear the record, I did not say, and never did hold, that the name "Christian" may not be applied to non-Reformed churches. I did not say that we may know non-Reformed believers to be Christians by the criterion of "experience;" I was basing our right to call them Christians on the Scriptural doctrine that "no man can say that Jesus is the Lord but by the Holy Ghost." Nor did I deny the right of certain non-ecclesiastical groups to engage in a form of evangelism.

The immediate and actual issue, in the dilemma before the Orthodox Presbyterian Church, is whether the Church can "by official action approve and accept the preamble and the doctrinal statement" of the International Council constitution, as it must do if it is to be a legal member of the Council. Dr. Stonehouse has discussed instead the question "whether a Reformed church may be associated with other churches, including non-Reformed churches, in a council which is committed to a definite doctrinal platform." To this question I say "no," if it means that a Reformed church is to agree with an Arminian church on an abbreviated credal platform. But this question alone does not meet the requirements of the difficulty confronting us. It is also necessary to ask, a council committed to what enterprises?

I wonder whether the Orthodox Presbyterian Church really desires to make common cause with Arminian churches "for the proclamation and defense of the gospel, for the maintenance of a testimony pure, steadfast and world-wide?" The words quoted are part of that Preamble which every member of the International Council must by official action approve and accept. The Council has been organized on such a basis that every member must take this official action. The Orthodox Presbyterian Church has refused to take this action but is nevertheless regarded as a member of the Council. Is there any possible way in which the Church can be "in" the Council, and yet not be responsible for that for which the constitution says every member is responsible? I think not.

Sincerely yours,

ARTHUR W. KUSCHKE, JR.

*The Presbyterian Guardian*



# The Church and the Lodge

## Can the Christian Oppose Modernism At One Point, and Support It At Another?

By EDWARD WYBENGA

I WAS asked by the editor of THE PRESBYTERIAN GUARDIAN to write an article or two on the Lodge Question. This question has been dealt with by our Church over a period of years extending from 1939 to the present time. The subject has therefore been given thorough consideration; no radical conclusions have been formulated; no hasty action has been taken. The committees of the Church, reporting on the question, have faced a big task and have done a good work. I can only hope that what I shall say here may stimulate my readers to study the reports which have appeared in the Minutes of the General Assembly of the Orthodox Presbyterian Church.

My present assignment is to give a condensed review of the reports already referred to, and to give in plain language the inescapable conclusions which have forced themselves upon the thought and conscience of the Church. In pursuance of this objective let us consider two major questions: I. What Is Freemasonry? and, II. How Should the Church Deal With Masons? In this article I shall limit myself to the first question.

It may be well first of all to point out that although we are dealing here specifically with Freemasonry, what we shall say is generally applicable to all oath-bound secret societies, for Masonry is the mother of them all. It should further be said that while there are certain secrets connected with Masonry (and secrecy is not necessarily wrong), yet the essentials of Freemasonry are open to all who will investigate. Carl H. Claudy, a Mason, writes: "There is no obligation of secrecy regarding the truths taught by Freemasonry" (*Introduction To Freemasonry*, Vol. I, p. 34). Books like this one have been written by Masons of recognized authority, presenting the teachings and beliefs of Masonry; and these books are available to anyone.

Let us now return to our major question: What Is Freemasonry? And the answer is this: Freemasonry is a religion that conflicts with Christianity

at a number of crucial points. This answer must now be further developed, and evidence must be adduced to prove its truth.

That Freemasonry is a religious Order is clear from the character of its symbols, its ritual, ceremonies, prayers, oaths, and temples—all of which have religious significance. Moreover, Masonic authors of note assert this fact very definitely. Says Ward: "I boldly aver that Freemasonry is a religion" (*Freemasonry: Its Aims and Ideals*); and Mackey writes: "Freemasonry is emphatically a religious institution" (*The Mystic Tie*, p. 32).

But what proof have we that Freemasonry is a religion that conflicts with Christianity at a number of crucial points? This can best be seen by comparing the teachings of Masonry with those of our historic Christian Faith.

### Origin

First of all, how do the two compare as to Origin? The Christian Religion claims to be founded upon the Bible as the supreme revelation of God to man, the "Thus saith the Lord." All the great Creeds and Confessions of Christendom refer to the Bible as their source. Masonry, on the other hand, disclaims any such basis. It is the natural product of man's mind. Mackey tells us that Masonry regards the Bible only as a symbol of the will of God and places it on an equality with the sacred books of other religions (*Encyclopedia of Freemasonry*, p. 104). Ward finds in the religions of India and ancient Mexico, and in the mysteries of pagan Egypt and Rome the source of the religion of Masonry (*Freemasonry and the Ancient Gods*). Thus Masonry and Christianity are seen to be antithetical in their Origin. The former is naturalistic—the product of the religious aspirations of man dating back to the distant past; the latter is supernaturalistic—the product of direct revelation from God.

### God

Turning now to a consideration of the God of Masonry as compared to

the God of Christianity, we find a like antithesis. The Christian Religion acknowledges but one only true God, the God of the Bible. "Thus saith the Lord, the King of Israel, and his redeemer, the Lord of hosts; I am the first, and I am the last; and beside me there is no God" (Isa. 44:6). All others are false gods, the idols fabricated by the human mind darkened by sin—"For all the gods of the nations are idols: but the Lord made the heavens" (Ps. 96:5). But Masonry acknowledges as God the joint product of all the gods of all religions. The God of Masonry is an all-inclusive Deity. Says Ward: "Freemasonry has taught each man can, by himself, work out his own conception of God and thereby achieve salvation" (*Freemasonry: Its Aims and Ideals*, p. 187.) Which God is the true God, that of Masonry or that of Christianity? They can not both be true.

### The Bible

The same conflict between Masonry and Christianity reappears in their respective views of the Bible. Christianity regards the Bible as the very Word of God which can not be broken and to which nothing may be added or taken away (II Pet. 1:21; Jn. 10:35; Rev. 22:18, 19). Masonry, on the other hand, does not regard the Bible as having unique divine authority. It places the Bible on a par with the sacred writings of all religions, as already indicated above. In its ritual it quotes the Bible when that best serves its purpose, as in Christian lands. With equal ease it quotes the Koran in Moslem countries. Furthermore, Masonry does not hesitate to omit the name of Jesus Christ when quoting I Pet. 2:5; II Thess. 3:12 & 6 (Mackey's *Masonic Ritualist*). This omission is considered necessary since Masonry claims to include all Faiths and must therefore offend none. Nor does Masonry hesitate to distort the meaning of Scripture as for example when "the stone" spoken of in Acts 4:11 (which clearly has reference to Christ, see v. 10) is made to apply to the Masonic keystone (Mackey's *Masonic Ritualist*, p. 286). The same abuse of Scripture is seen when "the Light" spoken of in Jn. 1:5 (which again is a clear reference to Christ) is said to be that which illumines the mysteries of paganism (Ward: *Freemasonry and the Ancient Gods*, pp. 61, 62). How can one who reveres the Bible as God's unique revelation (See "Church and Lodge," p. 56)

# The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

## XLII

### TRIUMPHANT OVER THE WORLD

In comparison with the glory of the world the glory of the church seems utterly despicable. The overwhelming majority of men constitute the world; the church consists of a small minority. The world is rich in material possessions, the church is poor. The world is powerful, the church is weak. The world boasts of its wisdom; the church declares the foolish gospel. How true it is that God has chosen not many wise men after the flesh, not many mighty, not many noble, but rather the foolish, weak, base and despised things of the world, yea, and things which are not (1 Cor. 1:26-29). To all outward appearances the church has ever been at the mercy of the world.

Believe it or not, the insignificant church is out to conquer the imposing world. Not only is it striving to do this; it is succeeding. And, surpassing strange to say, not only is victory in sight for the church; it is present reality.

#### The Duty of Conquest

Far too often in the conflict of the ages the church, instead of taking the offensive against the world, has been content with a defensive role. Worse than that, frequently the church has deemed world flight rather than world conquest to be its duty. That attitude has the semblance of piety but actually represents a most heinous sin of omission.

An illustration may help to clarify the difference between world flight and world conquest. According to Greek mythology a certain island was inhabited by Sirens, creatures half woman and half bird. Their song was so irresistibly alluring that mariners who came within hearing distance invariably made their way to the island. But no sooner did they set foot on shore than the Sirens would tear them to pieces. Odysseus's ship was nearing the danger zone. Realizing the peril besetting him and his companions, he stopped their ears with wax that they might nor be turned from their row-

ing, while he had himself bound firmly to the mast so that he might hear the song of the Sirens without danger. That resembled world flight. Orpheus and his Argonauts were also nearing the island of the Sirens, and he too was aware of imminent peril. But the safety measure which he employed was quite another. He himself sang a song of such superior charm that no one present gave the slightest attention to the Sirens. That resembled world conquest.

Let not the church think that it has performed its duty when it stops its ears to the temptations of the world or makes it physically impossible for its members to yield to those temptations. What the church must do is to drown out the voice of the tempter by proclaiming aloud the word of God. And, to go far beyond our illustration, it must declare that word not merely to its own members but to the world as well. It must indeed strive with might and main to keep its members out of the clutches of the world, but it must also exert itself to the utmost to bring the men and women of the world through the instrumentality of the gospel into the fold of Christ.

Judging by the general run of present-day evangelistic preaching one would think that the sum total of the church's efforts toward world conquest consists in seeking to persuade the unsaved to accept Christ as Saviour. That is indeed a most important aspect of world conquest, but it is by no means the whole of it. The church must proclaim Christ also as Lord and demand of men everywhere that they bend the knee in homage before Him and walk in obedience to His law. Did not the resurrected Christ say to His apostles and in them to the church of succeeding ages: "All power is given unto me in heaven and in earth," and then give the charge to make disciples of all nations "teaching them to observe all things whatsoever I have commanded you" (Matth. 28:18-20)? To receive Christ as Saviour and to honor Him as Lord are inseparable. To do the former without at once doing the latter is impossible. He who claims Christ as his Saviour but denies Him as his Lord is not a Christian, but a

hypocrite.

Scripture teaches the mediatorial kingship of Christ. It is not merely a kingship over believers but kingship of a far more comprehensive kind. Because the suffering Servant of Jehovah poured out His soul unto death, God divided Him a portion with the great, and He divided the spoil with the strong (Isa. 53:12). And when God raised His Son from the dead and set Him at His own right hand in the heavenlies, He placed Him "far above all principality and power and might and dominion and every name that is named . . . and put all things under his feet, and gave him to be the head over all things to the church" (Eph. 1:20-22).

That kingship of its head the church must proclaim. It must require of men everywhere that they acknowledge Him as head of all things, as king over every domain of their lives. It must insist on Christian marriage, Christian education, Christian science, Christian industry, Christian labor, Christian relationships between labor and industry, Christian art, Christian recreation, Christian politics, Christian internationalism; in short, on a Christian society as well as a Christian church. And that amounts to saying that the church is in sacred duty bound to proclaim boldly the social implications of the gospel. Moving like a mighty army the church of God must sing resoundingly:

"Onward, then, ye people,  
Join our happy throng,  
Blend with ours your voices  
In the triumph-song;  
Glory, laud and honor  
Unto Christ the King;  
This through endless ages  
Men and angels sing."

As to the results which the preaching of the gospel will bring, the ablest students of the Word of God are not unanimous. Some are of the opinion that this labor of the church will usher in a millennium, a golden age, characterized by well nigh universal recognition of Christ as Lord. Others see no such beautiful prospect prior to Christ's return to establish a new heaven and a new earth. But beyond

all doubt the church is God's chosen vessel to proclaim to the world Christ as Saviour and King, and it is God's co-laborer toward the conquest of the world for Him who is "the prince of the kings of the earth" (Rev. 1:5).

### The Reality of Victory

That the church will in the end overcome the world is a foregone conclusion, for it will share in the ultimate and complete triumph of Christ, its head. But Scripture also teaches that the church's victory over the world is present reality. That amazing aspect of the glory of the Christian church demands elaboration.

It cannot be denied that the members of Christ's church are frequently tempted by the sins of the world and all too often yield to that temptation. Hence they all offend in many things (Jas. 3:2). Yet they are assured of eventual victory over sin, for He who began a good work in them is certain to perform it until the day of Jesus Christ (Phil. 1:6). But that is by no means the whole truth. It is also true that in the midst of their conflict with sin they already have the victory over sin. However imperfect they may be in themselves, in Christ they are perfect. And by virtue of the grace of regeneration, which Christ has merited for them and the Holy Spirit has applied to them, they themselves are perfect in principle. Therefore the apostle Paul insisted that believers are as a matter of fact buried with Christ into death and that their old man is even now crucified with Him (Rom. 6:4, 6). And immediately after his bitter self-accusation: "I am carnal, sold under sin . . . For what I would, that do I not; but what I hate, that do I," he asserted: "Now then it is no more I that do it, but sin that dwelleth in me" (Rom. 7:14, 15, 17).

The apostle John declared: "This is the victory that overcometh the world, even our faith" (1 John 5:4). The eleventh chapter of Hebrews presents a long list of men and women who by their faith overcame the world. Mention is made, for example, of Moses, who looked down disdainfully on the pleasures, riches and honors of the world and chose, instead, the reproach of Christ (vss. 24-26). We are told of those "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of

weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens" (vss. 33, 34). Obviously these overcame the world. But, unbelievable though it may seem, also those overcame the world who were tortured, not accepting deliverance, had trial of cruel mockings and scourgings, of bonds and imprisonment, were stoned, sawn asunder, tempted and slain with the sword, wandered about, clothed in sheepskins and goatskins, in deserts, mountains, dens and caves of the earth (vss. 35-37). Well may it be asked whether these were not overcome by the world. But the answer is contained in the phrase "of whom the world was not worthy" (vs. 39). So far superior to the world were they that the world did not deserve to contain them. Their very rejection by the world was proof of their triumph over the world. In all these things they were more than conquerors (Rom. 8:37). Small wonder that many a Christian martyr sang a paean of victory when the flames were about to consume him or the earth to swallow him up. And how true it is that the blood of the martyrs became the seed of the church.

When the shadow of death was closing in on the Lord Jesus He said: "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12:31); and on the day before His crucifixion He declared: "I have overcome the world" (John 16:33). What, pray, may He have meant? Were not the world and its prince at the very point of scoring a complete triumph over Him, and was He not about to go down before them in crushing defeat? Seemingly so, but in reality not at all. When Christ died on Calvary's tree, the serpent did indeed bruise the heel of the woman's seed, but the woman's seed crushed the head of the serpent (Gen. 3:15). When Satan tempted Jesus in the wilderness, he promised Him all the kingdoms of the world if only He would fall down and worship him. (Matth. 4:9). Had Jesus yielded, He would have been vanquished. But instead of yielding He chose to become obedient unto death, even the death of the cross. "Wherefore God also hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus

Christ is Lord, to the glory of God the Father" (Phil. 2:8-11). Seated at the right hand of God He now reigns supreme over the world. Neither the world nor its prince can so much as stir without His royal permission, and He sovereignly overrules all their doings unto the consummation of His glorious kingdom.

Not only must the church proclaim this mediatorial kingship of Christ and demand its recognition by all men; the church also participates in His rule. John "saw thrones, and they sat upon them"; and judgment was given unto them"; and the souls which had overcome "lived and reigned with Christ a thousand years" (Rev. 20:4). It is altogether likely that this vision describes the present reign of the triumphant and glorified church over the world. But also the militant church on earth shares in Christ's reign. It is "a royal priesthood," a royalty of priests and a priesthood of kings (1 Pet. 2:9). In the words of an able commentator, it is "a priesthood possessing a royal character inasmuch as it not only offers up sacrifices but exercises sway over the world." And, writing to the seven churches in Asia Minor, John told their members that Jesus Christ, Himself the prince of the kings of the earth, had made them "kings and priests unto God and his Father" (Rev. 1:5, 6). That is glory indeed.

Would that the church were fully aware of that aspect of its glory! Then it would no longer cower before the world. Nor would it continue to imitate the world. It would exult in its triumph over the world. It would shout for joy: "Thanks be unto God, which always causeth us to triumph in Christ" (2 Cor. 2:14)!

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### Revised Old Testament Version About Ready

THE first five books of the Old Testament, according to the Revised Standard Version, will soon go to press. The entire Old Testament according to this version is expected to be at the printers this year, and the new version will be ready for distribution late in 1952.

The Revised Standard Version of the New Testament caused quite a stir when it appeared in 1946. We expect no less for the Old Testament.

# MISSIONS

By MRS. RICHARD B. GAFFIN

## Bible Study

OUR LORD'S INTERCESSORY PRAYER  
AND THE CONVERSION OF THE WORLD

### Introduction:

Our lesson today covers three of the six pleas offered to the Father by our Lord to support the petitions of the prayer as studied last month. The outline under point 2 of Part II is as follows:

2. Our Lord's Prayer for His Apostles (vss. 6-19).
  - a. The Petitions
    1. Union
    2. Conservation
    3. Consecration
  - b. The Pleas
    1. They are a peculiar class
    2. They had peculiar relationships
    3. They had a peculiar history

### The Lesson:

1. The persons for whom our Lord prayed were a particular class of people. "I pray not for the world. I pray for them." This lays the foundation for the rest. The "world" here refers to all mankind. Christ is praying just for His disciples. And there is emphasis. I pray not for the *world*, but for *them*. Christ was asking particular blessings for a particular group—blessings not fitting to ask for or bestow on the world generally.

2. The persons for whom our Lord prayed stood in a peculiar relationship to the Father and the Son (vss. 6, 9, 10). "Thine they were," says Jesus, "and thou gavest them me." Yet they still also belong to the Father, for "All mine are thine, and thine are mine."

The apostles were God's as all men are God's. They were His creatures. He had formed their bodies. Like all others they were entirely at His mercy to save or destroy as seemed good in His sight.

The apostles were God's as all the elect are God's. The Lord had chosen them to Himself. They were chosen before the foundation of the world. (Eph. 1:4-6; 2:10; Deut. 32:9.)

The apostles were God's as all the called and regenerate are God's. They were "His workmanship, created in

Christ Jesus unto good works." They were formed by God and for Himself, to show forth His praise. They were "the Lord's portion," "His peculiar treasure," "His purchased possession." (Cf. Eph. 2:10; Deut. 32:9; Isa. 43:21.) They were from eternity the objects of God's choice for the official position to which they were appointed.

There was another sense in which they were God's. They were God's before they became Christ's. They apparently were among those who were waiting for the consolation of Israel. Some of them had enjoyed the ministry of John the Baptist. All of them had readily complied with the call, "Follow me." Nathaniel was not the only "Israelite indeed, in whom is no guile." They were pious men, changed by the faith of the Old Testament revelation under the influence of the Holy Spirit. They had good honest hearts—not naturally so but made so by God's Spirit—a prepared soil for the good seed of the word, when the great Sower, the Son of Man, appeared and scattered it abroad. They were God's people, not only an "Israel after the flesh," but an "Israel after the Spirit."

"Thine they were." So spake Jesus, as though He said, Remember the relationship in which these stood to Thee.

But the apostles stood also in a peculiar relationship to the Son. "Thine they were, and thou gavest them me." The Father drew them to the Son. It was not flesh and blood, but the "Father in Heaven," who revealed to them that Jesus was the Christ, the Son of God.

How fitting that Jesus should pray to the Father for the Apostles, just on this ground. They were the Father's. They had been given by Him to the Son. The Son prays to the Father for blessing upon them. Moreover it is true that they are still the property of the Father, even as "all mine are thine, and thine are mine." The unity of the Father and the Son is thus expressed.

3. Those for whom Jesus prayed also had a peculiar history. God's name had been manifested to them. The Word of the Father to the Son had been given them. They had known,

acknowledged and believed this Word. They had kept this Word.

a. Jesus said, "I have manifested thy name to the men which thou gavest me out of the world." The Name of God, as we have sought to show, represents the very character of God, the Father of the Savior, and the Father of the saved. It was the work of Christ to manifest forth the character of God. In His person, teaching and work He revealed the invisible God. The fulness of the Godhead dwelt in Him. He had come from God. He knew God. Most, indeed, of those among whom He dwelt did not see or recognize the light. But "the light of the knowledge of the glory of God as it was in the face of Jesus Christ" had shone in the hearts of these men.

b. The words of the Father to the Son had been given these men. These words are the doctrine Christ came to teach. They were a spoken manifestation of the Father's name. Christ had implanted these words in the hearts of these men.

c. And these men had partially understood, and firmly believed this word. They knew surely that "He came forth from the Father, and they believed that the Faith did send Him." The great body of the Jews saw the miracles and heard the words, but would not say, "Never man spake like this man," nor, "no man doeth the miracles that He doeth, except God be with him." Rather they said, "He casteth out devils by the prince of devils." But the disciples accepted His words.

d. They kept the word. They were not like the wayside soil, nor like the rocky soil, nor like the ground overrun with thorns. The seed took root in their hearts, sprang up, and brought forth fruit. When the multitudes who had professed faith in Him stumbled because of what He did or taught, and turned back, He asked these chosen ones, "Will ye go away also?" The reply was simple, clear and ringing—"To whom can we go but thee? Thou hast the words of eternal life."

### Conclusion:

These character sketches of the apostles show what sort of men Christian ministers should be. They should not

claim to be successors of the apostles, for the apostles need no successors. They still live, teach and legislate in their divinely inspired writings. But the ministers of the gospel, to meet the need to which they are appointed, must in every age be men like the apostles. They must be, like them, "one as the Father and the Son are one." They must be "kept" and "consecrated" by the Father. They must be not of the world. They must be men to whom the Son has manifested the Father's name—they must have received the words, and been taught of Him. They must keep the words of the Father and the Son. It is a fearful curse to the church and the world when men without these qualifications, or greatly deficient in them, constitute the ministry. Every appropriate means should be used to bar from the church unqualified ministers.

We may do something to this great end, but it is God only who can form such ministers as He can bless. Let us imitate our Lord, and go to the Father and ask Him to qualify and call, to keep and consecrate, men for the ministry, men who are animated with the apostolic spirit. The church would soon revive, and the gospel would soon go out in power to the ends of the earth. Let us put our God in remembrance of His promises. "Ye that make mention of the Lord's name, keep not silence; and give Him no rest; till He establish, and till He make Jerusalem a praise in the earth" (Isa. 62:6, 7).

### Planning the Program

This month we will complete the study of *The Story of the American Negro* by Brown. Like most current social studies the book assumes that progress is made when the physical environment is improved, and that an improved physical environment gives contentment and cures many ills. This is true to some extent. However, we know that physical improvement does not improve in the true sense of the word unless it is accompanied by moral and spiritual forces. Our object in viewing the social problems of the Negro from the pages of this text is to arouse interest in supplying the physical, moral and spiritual resources that are available to us.

Below are some comments on important issues discussed in the last three and remaining chapters of our study:

1. The Negroes are a minority in the midst of a larger group that has placed many barriers before them. As Orthodox Presbyterians we are also a minority group. We can appreciate somewhat their general odds. Minority groups must struggle. Other minority groups are Jews, Orientals, Italians, etc. We must not pity ourselves, neither excuse ourselves because of the odds against us.

2. Struggling develops a self-discipline that God has often used to develop strong personalities and groups. Think of Abraham Lincoln, and the Pilgrim fathers.

3. The sanest view of the color line is not from the angle of the color of the skin but the lack of those things that make one compatible in the average environment. And we must be thoroughly long suffering with the Negro for his lack. Under slavery and now under the color line the man was kept in submission to the will of others. Initiative and assertion were stifled and not allowed to develop.

4. The church has not been passive either concerning slavery or the color line, but it has been too willing to adjust itself to the common pattern of thought.

5. Northern whites, including Christian people, are complacent or self righteous about the color line and too ready to feel their attitude quite superior to that of the southern whites. This little history and a few statistics will show that we have many false notions. "N. J. boasts of more civil rights legislation than any other state in the Union. . . . (Yet) All the Negro business in N. J. will not amount to as much as our race has in one city in Georgia. That is also true in South Carolina and Virginia." Tolerance such as exists in the south has brought economic advantages superior to those in the north. Tolerance in the north has afforded social cultural advantages that may be superior to those to be gained in the strictly Negro institutions of the South. But Christians must remember that tolerance is not brotherhood. Are we shaping our attitudes according to the prevalent opinions and notions around us or are we fully conscious that among the least of these also are our brethren in the Lord.

### Notes on the Church In Japan

A LETTER from the Rev. Takaoki Tokiwa, Japanese minister who took graduate work at Westminster Seminary in 1936, contains some interesting information about the church in Japan.

Mission work in Japan began in 1549 when Francis Xavier came there for the Catholic church. This Christianity spread very rapidly, but soon persecution arose, and many died as martyrs. Catholicism has never been extinguished in Japan, however, and now there are some 150,000 Catholics. The number of Protestants is slightly higher.

Protestant mission work began in the middle of the nineteenth century. Early missionaries were the Rev. and Mrs. J. C. Hepburn (Presbyterian), the Rev. Samuel Brown (Dutch Reformed), and workers for the German Reformed and Southern Presbyterian denominations.

In 1946, one year after the end of the Pacific War, nine ministers and 3 elders who held to the Reformed faith withdrew from the KYODAN (United Church in Japan), and organized the Reformed Church in Japan. At present this new Reformed church has two presbyteries, with a third soon to be organized; 29 churches, 6 mission stations, and 21 ministers, five of whom are graduates of Westminster. Membership is set at 1,787.

There has also been established Kobe Reformed Theological Seminary, managed by a board which includes two missionaries of the Southern Presbyterian Church.

A number of books have been translated into Japanese, including Machen's *What is Faith?* and *Christianity and Liberalism*, Warfield's *Plan of Salvation*, and the *Westminster Confession*.

Orthodox Presbyterian missionary R. H. McIlwaine was expected this month, and will cooperate with this movement. Also two missionaries are expected soon from the Christian Reformed Church.

### WANTED

Teacher for Grades 3, 4 and 5, in the Middletown Christian Day School, for 1951-52 term. For information and application, address letter to Mr. L. W. Roberts, 125 Roosevelt Ave., Middletown, Penna.

## Church News

(Continued from p. 47)

church provided the music. Children in the Thursday afternoon Bible class are diligently memorizing Scripture. If they memorize 20 selected chapters, they have been promised a Bible with zipper cover. Women of the church observed the World's Day of Prayer on February 9.

**Bancroft, S. D.:** Special services were held at the Bancroft church February 12-16, with the Rev. Russell Piper and the Rev. Arthur Olson as guest speakers. Attendance ranged from 36 to 71. The pastor, the Rev. Melvin B. Nonhof, has secured a tape-recorder for use in his church work.

**Volga, S. D.:** The Sunday school of Calvary Church was victorious in its attendance contest with the school of Bethany Church, Nottingham. Average attendance was 20% above that of the same period, last year. A young people's group meets every other Monday evening for supper, Bible study, and a social time. Improvements to the church building include carpeting on the pulpit, and a tile floor in the basement.

**Long Beach, Calif.:** A new work has been undertaken by First Church in Garden Grove, where several of the church families are now living. Assistant Pastor Louis Knowles is in charge of the work. Plans are being made to erect a new educational unit in connection with the local church.

### Coray Injured In Car Accident

**T**HE Rev. Henry W. Coray, pastor of First Orthodox Presbyterian Church of Long Beach, Calif., was injured in an automobile accident on February 9.

As the story reached us, Mr. Coray was driving alone in his car to have dinner with some members of his church. His car was in a collision with a car traveling in the wrong direction on a section of divided highway, and apparently driven by a drunken driver. Mr. Coray was hospitalized for several days, having suffered a concussion, and was not permitted to return to his pulpit for several weeks, under doctor's orders. The Rev. Louis Knowles, assistant pastor, conducted the services in the mean time.

### Bradford Accepts Call To C. R. Church

**T**HE Rev. Eugene Bradford, pastor since 1944 of Calvary Orthodox Presbyterian Church of Glenside, Pa., announced to his congregation on February 25 that he planned to accept a call to become pastor of the Christian Reformed Church of Flint, Michigan.

Mr. Bradford graduated from Westminster Seminary in 1941, and prior to his pastorate at Calvary was minister of Faith Church, unaffiliated, of Fawn Grove, Penna. He expects to remain in his present charge until the latter part of April.

### Galbraiths In New Home

**T**HE Rev. John P. Galbraith, general secretary of the missions committees of The Orthodox Presbyterian Church, has moved with his family to a new home provided by the committees. The home is located in Ardsley, Pennsylvania, in the northern suburbs of Philadelphia.

Since taking the position of General Secretary to the missions committees, Mr. Galbraith has been living in a house which he rented, some twenty miles from Philadelphia in New Jersey. For some time the committees have been seeking a house nearer the city, and more conveniently located. They finally decided to purchase the house at 2723 Jenkintown Road, in Ardsley, for the use of the General Secretary. The Galbraiths occupied the new home on March 1.

### Westminster Alumni Homecoming

**S**OME sixty-five persons, including alumni of Westminster Seminary, faculty members, and wives, gathered at the Seminary on the afternoon of Washington's Birthday for the annual Homecoming of the alumni.

At a meeting in the chapel Professor C. Van Til addressed the group on the general subject of contextual preaching. Taking the address of Paul recorded in Acts 17 as his text, Dr. Van Til showed that the details of the Christian message, such for example as the resurrection of Christ, must be presented in the context of the Biblical

teaching of creation and providence, for only in a world pictured as God-created and God-ruled do individual events have abiding significance.

At the dinner, held in the Seminary dining room, individuals representing various classes gave brief talks about themselves, their class, and their work.

In the evening the group heard a most informative talk by Dr. Tibor Csikesz, pastor of the Hungarian Evangelical and Reformed Church in Phoenixville, Penna.

From 1939 to 1947 Dr. Csikesz was pastor of a Hungarian Reformed Church in his native land. This was during the period of World War II. Since coming to this country, he has kept in touch with developments in Hungary through church papers from that land.

Dr. Csikesz told of the progressive invasion of church life by the Communist government, and of how leaders of the church, once thought to be strongly conservative, have compromised with the government under the necessity of securing a living. This procedure was rationalized by the idea of repentance—that the church had been too entangled with capitalism in the past, and of faith—that the church exists in the world, and must continue so to exist, whatever sort the world may be.

At first the general attitude, according to Dr. Csikesz, was one of live and let live. But then the government came to demand that the church cooperate with it, and finally demanded that the church be enthusiastic and excited about cooperating with it.

There is a certain amount of underground opposition to the communist rule on the part of the Christian people, but how much is uncertain. The speaker pointed out, in answer to questions, that martyrdom is actually difficult in Hungary—at least the sort of martyrdom which receives attention. When Christian people or leaders appear too strenuous in their opposition, they simply disappear. No chance is given them to arouse a public following, or even to attract attention. A case such as that of Cardinal Mindszenty is an exception, and the government will not allow such a situation to arise again.

Dr. Csikesz was a student at Westminster in 1937-38.

Earlier in the afternoon the Executive Committee of the Alumni Association held a stated meeting. At this

meeting plans for a Third Reformed Ministerial Institute at Westminster were reported. According to these plans, the Institute will be held for four days, May 15-18. Three courses of study will be presented: Dr. Van Til will lecture on The Defense of the Faith, Traditional and Current; Dr. E. J. Young will present an exegetical study of Isaiah 7:14-16; and Professor Skilton will give a course on an as yet unannounced subject. Evenings will be given over to discussions of various subjects—the Nevius Plan in Church work, Councils of Churches, a preaching clinic, and the method of calling pastors.

A committee was also appointed to make plans for the annual Alumni Banquet which is held in connection

with the graduation events at the Seminary.

In the opinion of many, this year's home-coming was one of the best of such events to be held in many years.

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### Moore to Los Angeles Church

**T**HE Rev. James E. Moore, formerly pastor of Mt. Washington Presbyterian (Southern) Church of Baltimore, Md., has accepted a call to become pastor of the Westminster Church of Los Angeles. Mr. Moore resigned from Mt. Washington Church in January, and expects to begin his work in Los Angeles at an early date.

magazine; while in the chapter titles, besides distinctly Christian titles such as Christianity, the virgin birth of Christ, the resurrection of Christ, and the Bible, one finds mention also of culture, human relationships, history, war, social progress, liberty, the Christian school, mountains, and the benefit of walking.

Not unnaturally in a collection of addresses delivered before various audiences at widely separated times there is some overlapping and repetition. Dr. Machen did not hesitate to re-use one of his effective phrases or apt illustrations if it fitted the point he was making. Some ideas recur frequently: this age's tendency to exalt man; its satisfaction with human goodness and its almost complete lack of a true sense of sin; its dominant paganism; all as opposed to Christianity, which is the religion of the broken heart, of conviction of sin and of utter dependence upon God. The author insists that to face the facts must make one pessimistic about the present age. But he is highly optimistic about the future as he draws the lesson from history and believes in the power of the gospel and of the Holy Spirit. For instance, in speaking to a graduating class at Westminster Theological Seminary he says (p. 235): ". . . we can tell you that this is not the first time of discouragement in the history of the Christian Church. Again and again the gospel has seemed to be forever forgotten; yet always it has burst forth with new power and the world has been set aflame. So it may be in our day. God's Spirit is all-powerful, and He can still bring men to the Saviour of their souls."

All the subjects discussed in the early chapters have been dealt with at length in other volumes, but the comparative brevity with which they are here treated does not mean that clarity and true scholarship have in any way been sacrificed. The presentation and defense of the Bible's teaching about the person and work of Christ, His virgin birth and His resurrection are convincing and satisfying.

As always, Dr. Machen shows real appreciation and respect for men who differ with his views and honestly state their differences. But he is devastating in his exposition of the low ethics of those who deliberately mislead the Church by the dishonest misuse of Christian terminology.

Too often we lack deep feeling in our opposition to error. This book

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## The Meaning of Christianity

### A Book Review

By CLARENCE W. DUFF

WHAT IS CHRISTIANITY? AND OTHER ADDRESSES, by J. Gresham Machen, D.D., Litt.D. Edited by Ned Bernard Stonehouse, Th.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 1951. \$3.00.

**I**N one of the addresses included in the book published under the above title the author refers to three answers given in the history of the Church to the great question of the position of Christianity with regard to human relationships.

The first answer is the worldly answer: Christianity is good, but it must be kept in its proper place; it must not be allowed to interfere with those natural relations between man and man which God has ordained. Religion occupies merely one part of our nature and should not be permitted to encroach on other spheres such as the intellectual or physical sides of one's nature or his social relationships.

The second answer, scarcely less harmful in its effects though possessing more of fundamental Christian truth, is the answer of ascetics of various degrees of strictness. Since the relation to Christ is the supreme relation in which we stand, therefore we should seek to give it free room by lopping off all other affections, not only love of self, but love for friends as well.

The author points out that a third solution is the correct one, namely, that human relations are not to be broken off, but consecrated.

What Dr. Machen said in this address to students in Princeton Seminary was characteristic of his own attitude as a Christian toward all of life and the whole of God's world. Perhaps the addresses and articles published in this volume illustrate better than any previous book the breadth of his interests and the enthusiasm with which he applied his faith to every phase of life. Not only the subjects treated but the variety of audiences to which the addresses were spoken, as indicated in the introduction, give evidence of this. The editor points out that Dr. Machen was rather frequently invited to represent the position of orthodox Christianity in the forum of public discussion. Dr. Stonehouse remarks: "That he accepted such invitations, and yet did not accommodate his message to curry favor, is evidence of the fearless and fervent faith that dominated his career." So addresses given under such non-Christian auspices as The Fellowship of Reconciliation and the American Academy of Political and Social Science are included, also articles written for the *New York Times*, the *Survey Graphic* and *Forum*

reminds us again that Dr. Machen passionately resented the blasphemy of the unbelief of professing Christian teachers who degrade our Lord to the level of men. In referring to a sentence in a modern book he says (p. 199): "Here the cross of Christ is treated as a mere member in a series of acts of self-sacrifice . . . But to the Christian such words about the tenderest and holiest thing in the Christian religion seem so blasphemous that even in quotation he can hardly bear to take them on his lips."

There is not space in a review to do justice to the author's keen analysis of the subtle modern threats to liberty, his insistence that the revival of true religion is the only hope for real social progress, his warning against any attempt to avoid debate on the great subjects of theology, or his challenging words to men seeking entrance into the Christian ministry in a time when the temptation was great to seek preferment at the cost of compromise. When in some presbyteries of the Presbyterian Church in the U. S. A. a pledge to support the official boards and agencies of the Church was required of men seeking licensure or ordination, Dr. Machen warned (p. 241) that "if . . . you abandon your allegiance to the Lord Jesus Christ by putting fallible men into the place of authority that belongs only to Him, then the ministry has become, as far as you are concerned, merely a profession, and rather a contemptible profession, too. You may, by taking such a step, obtain high ecclesiastical preferment, but never can you be ministers of the New Covenant, never can you be ambassadors of God."

Dr. Stonehouse has done the cause of Christ a distinct service in adding this selection of Dr. Machen's works to those already in print. All who read the book should be stimulated to fresh thinking on eternal truths and also on present day problems.

## Church and Lodge

(Continued from p. 49)

lation to man, have religious fellowship with one who does not so regard the Bible and who wilfully abuses the Scriptures?

### Ethics

Masonry and Christianity differ

again on the question of Ethics. The Christian regards the moral law, set forth in the Ten Commandments, as binding upon man, and as including man's duties in relation to God and to his neighbor. But Masonry, claiming to be a universal religion, must have a universal moral law acceptable to all religions. That law is said to be "the law of nature" (Mackey: *Text-book of Masonic Jurisprudence*, p. 502). Christianity holds that to be right which God commands, and that to be wrong which God forbids. God's will as expressed in the Bible determines what is right and what is wrong. But Masonry holds that man determines his own code of ethics on the basis of experience—"Human experience, both individual and racial, is the one final authority in morals" (Haywood: *Great Teachings of Masonry*, p. 39). If a given experience proves helpful and pleasant, it is said to be right; if hurtful or unpleasant, it is said to be wrong. But human experience is variable; human judgment is fallible; human nature is depraved. It is self-evident that on this basis there can be no fixed or dependable standard of ethics, and no responsible conduct.

### Oaths

In dealing with the question of Ethics the subject of Oaths must be discussed. The Masonic Oath required of an Initiate as an Entered Apprentice Mason cannot stand the Christian test (see Graebner's *A Treatise on Freemasonry*, pp. 22, 23, or *Minutes of the General Assembly of the Orthodox Presbyterian Church*, 1942, p. 55 for the oath required). An oath is a sacred thing involving the name of God who is called upon as a witness to confirm the truth of what is said or promised. But how can one in the name of God take an oath to keep secret that which is as yet unknown? May one thus blindly bind his conscience? What if the thing later revealed proves to be an evil that we are in conscience bound to expose and correct? And is not the violent and reckless character of this Masonic oath condemned by our Lord in His denunciation of the unnecessary and irreverent use of oaths (Mtt. 5:33-37)? It is clear from the foregoing discussion that the Ethics of Freemasonry are not the Ethics of Christianity.

### Salvation

Coming now to the question of Salvation, another sharp contrast appears

between Masonry and Christianity on a number of points. Christianity is exclusive. It claims to be the only true way of salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12, and see Jn. 14:6). Masonry is inclusive. It honors all religions as so many different ways to the one goal of salvation—"for each is able to bring you to the center, though each may have his separate method" (Wilmhurst: *The Masonic Initiation*, p. 105). Again, Christianity teaches salvation solely by the grace of God through faith in Christ, and not by good works—"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). But Masonry teaches that salvation can be obtained by good behaviour and character-building (Hammond: *What Masonry Means*, p. 175). Masonry's way of salvation is naturalistic; Christianity's way is supernatural.

### Brotherhood

Finally, the conflict between Masonry and Christianity is seen in their respective views of the Fatherhood of God and the Brotherhood of Man. While Christianity acknowledges that by virtue of creation God is Father of all men and all men are brothers; yet, by virtue of redemption God is spiritually the Father only of the redeemed, and only believers in Christ are a spiritual brotherhood—"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (I Jn. 3:1). But Masonry teaches the universal, spiritual fatherhood of God and brotherhood of Man regardless of belief or practice—"The basis of our Temple of Fraternity rests back upon the reality of the Divine Fatherhood," and again, "Masonry is the realization of God by the practice of brotherhood" (Newton: *The Religion of Masonry*, p. 116). This point of emphasis is exactly the same as that which we find in the Liberal Churches of our day—"They have championed and advocated the fatherhood of God, the brotherhood of Man, immortality, salvation by character, and these are the very principles for which nearly all the great fraternities stand" (Coil: *The Relation of the Liberal Churches and the Fraternal Orders*, pp. 17, 18).



## Lodge and Liberalism

In drawing this article to a close it is well to point out the marked agreement between Freemasonry and Modernism all along the line. Both deny the absolute authority of the Bible as God's only unerring and supernatural revelation to man. Both are syncretistic, seeing some good in all religions. Both try to unite all Faiths on the basis of the least common denominator, the universal fatherhood of God and brotherhood of Man. Both teach salvation by the natural way of trying to do the best you can, rather than by supernatural regeneration and sovereign grace. Both have a fluctuating ethics governed by varying human experience and not by the fixed moral law of God.

### Conclusion

Since, then, Freemasonry and Modernism are so agreeable in their common opposition to our historic Christian Faith, we are forced to ask the question: How can a Church, that is true to the Faith, oppose Modernism and at the same time tolerate Freemasonry? There is certainly a glaring inconsistency here.

At the beginning of this article we have asked ourselves the question: What Is Freemasonry? We have given this answer: Freemasonry is a religion that conflicts with Christianity at a number of crucial points. This answer we have tried to develop and to support by evidence. We have sought to make clear that the Naturalism of Freemasonry is opposed to the Supernaturalism of Christianity, and that the Universalism of Freemasonry is opposed to the Particularism of Christianity. Since that which is anti-Christian can not be Christian, it follows that one can not consciously and honestly hold on to both.

If our position has been well taken and equally well defended, then two conclusions are inevitable: I. No Christian can consistently be a good Church member and a good Lodge member at the same time; and, II. No Church can consistently or even successfully militate against Modernism while at the same time tolerating Freemasonry. Thus we are carried to the overall conclusion that membership in the Masonic Order is a sin, which, in the case of church-members, necessitates disciplinary action by the Church.

This is the issue which the Church must face, and which it can not ignore. It may not shirk its God-given responsibility!

## The Bible Speaks for Itself

A GENERAL ANALYSIS OF PSALM 119  
(AMERICAN STANDARD VERSION)

By Theodore T. Snell

THE idea of the subject is strikingly illustrated in this Psalm. An examination of each of its one hundred seventy-six verses reveals that, with few exceptions, there is in each a reference to Holy Writ; a variety of expressions being employed for this purpose. Those most frequently used are: "Thy word," forty occurrences; "Thy statutes," twenty-four times, and "Thy law," twenty-two times. Also the terms "Thy testimonies," "Thy commandments," and "Thy precepts," each appear twenty times. "Ordinances" and "Judgments" occur repeatedly. Other interesting terms used at least once are: "Thy righteous word," "The word of truth," and "The testimony of thy mouth."

The word "God" occurs only once in this chapter (verse 115), and the word "Jehovah" twenty-four times in the American Standard Version. "God" is used in verse 115 also in the "King James Version," but in the latter

"Lord" is substituted for "Jehovah" in each instance.

Among many precious passages in this rich repository of spiritual treasures a few are quoted as fair examples: (11) Thy word have I laid up in my heart, that I might not sin against thee. (18) Open thou mine eyes, that I may behold wondrous things out of thy law; (89) For ever, O Jehovah, thy word is settled in heaven. (97) Oh how love I thy law! It is my meditation all the day. (130) The opening of thy words giveth light; it giveth understanding unto the simple. (165) Great peace have they that love thy law, and they have no occasion of stumbling. (174) I have longed for thy salvation, O Jehovah; and thy law is my delight.

We are happy to testify to the value of memorizing such passages to purge the mind and enhance true nobility of thought and action. With God's grace and guidance we will increase our devotion to His unerring written word and be enabled to better recommend the gospel and manifest the spirit of our Lord Jesus Christ, the incarnate Word. (John 1:1, 14.)

## Rochester Church Burns Mortgage

FRIDAY evening, February 23, was a most delightful occasion for parents and children of Memorial Orthodox Presbyterian Church of Rochester. It was the time of the burning of the mortgage on the church building.

Ten years ago this coming April the church building was dedicated, with Professor R. B. Kuiper as guest preacher. A mortgage of \$15,000, to be paid in 15 years, stood against the property. Now, well ahead of time, the entire amount has been paid. Total cost of the church was \$28,000. The people had a mind to work, and God has prospered their efforts.

It was with thankful hearts that young and old gathered in the church basement for the congregational supper. Mr. Cornelius Muller, Jr., chairman of the committee charged with making the preparations, had worked hard, ably supported by the members of the committee. The room and tables were beautifully decorated, the food was delicious. Best of all was the warm enthusiastic Christian fellowship enjoyed by everyone present.

There was a short program. Elder H. J. M. Remein presented an interesting paper on the history of the congregation. Elder D. Heuseveldt spoke in his own inimitable way of the great debt we all owe to God for the gift of His Son—a debt we can never repay. A double quartet sang, and there was much spirited congregational singing. Then came the big event, the burning of the mortgage. Elder C. Colsman, president of the Board of Trustees, Elder P. J. Vandenberg, first president of the Board, and the efficient treasurer Mr. Peter Vandenberg, participated. It was a beautiful fire. Elder Hubert Schoonhagen acted as toastmaster, to the great delight of all. Then all went home, praising the Lord.

## Graham Broadcast On 255 Stations

THE thirty minute "Hour of Decision" radio program featuring Billy Graham is now carried by the American Broadcasting Company on 255 stations. The broadcast started last November 5. It is heard at 2 p. m. Sunday afternoon.

*The*

# GUARDIAN NEWS COMMENTATOR

VIEWING THE NEWS FROM THE RELIGIOUS NEWS SERVICE AND THE RELIGIOUS AND SECULAR PRESS

## **NAE Convention April 10-13**

**T**HE Ninth Annual Convention of the National Association of Evangelicals will be held in the Congress Hotel, Chicago, April 10-13, with the theme, Exalt Christ.

It is expected that delegates will be present from all parts of the United States and Canada, and from foreign countries. Those in attendance will be furnished with up-to-the-minute information on vehement, persistent and organized opposition to the spread of the Gospel in every phase of daily living. Subjects dealt with at evening meetings will be missions, the home, church, and school, and industry and government. The various Commissions will meet in work study groups in the forenoon of each day.

## **Canadian Church Can Now Raise Salaries**

**T**HE Presbyterian Church in Canada has received a gift of \$1 million to supplement the low salaries paid many of its ministers. The gift was announced by the moderator of the church, who said the donor wished to remain anonymous. However, news reporters did not have much difficulty locating him.

Some 250 of the Church's ministers will benefit as a result of the gift, which will be paid over a ten year period, and will be administered by a board of trustees.

## **H. H. Underwood Dies**

**D**R. Horace H. Underwood, Korean born son of Horace G. Underwood, pioneer Protestant missionary to that country, died in Pusan on February 20 of a heart attack. He was 60 years of age.

Dr. Underwood was President of

Chosen University from 1934 to 1941, when the Japanese forced him out. He had recently been acting as adviser to the U. S. military authority in Korea.

In 1949 Dr. Underwood's wife was shot to death in her home by Communist intruders.

## **Lutherans Give Church To Negroes**

**M**ANY down-town city churches have been faced by the problem of what to do when most of their congregation has moved to the suburbs and the neighborhood of their church becomes run down.

A Lutheran church in Cleveland, Ohio, has solved the problem by turning its down-town church over to a newly organized Negro Lutheran congregation. The work will be handled as a mission, and the church has already called a Negro pastor to undertake the pastorate. The members of the church, who will occupy a new church building in the suburbs sometime this year, are enthusiastic about the arrangement. They will keep contact with a church dear to them, and hope to see real progress in the area as the mission expands.

## **Baptist Missionary Dies in Communist Prison**

**D**R. William L. Wallace, 43, of Knoxville, Tenn., a missionary of the Southern Baptist Church to China, died recently in a Communist prison in occupied China. He was arrested and imprisoned by the Chinese Communists last December, and when he entered prison was apparently in good health. He had been in China for 16 years as a staff physician at Stout Memorial Hospital in Wuchow.

Available information indicates that Dr. Wallace was held incommunicado in prison following his arrest, and no

charges were placed against him. No reason has been given for his death.

The U. S. State Department has indicated concern over this case and other possible cases of persecution of missionaries.

## **World Council Statement Attacked**

**T**HE Executive Committee of the World Council of Churches meeting the end of January issued a statement on the present world situation in which it warned against overconcern with rearmament. The letter was drafted as a guide to the member churches of the Council. It declared that armaments should not dominate the whole life of national and international society. In particular it pressed the objective of bringing all national armaments under international control.

The statement of the Committee was sharply criticized in the British Weekly, independent religious journal published in England. In a front page editorial the Weekly commented that the statement was proof that the committee either had nothing to say, or was prevented from saying anything by its internal dissension. Of what use, asked the editorial, is the unity of Christendom, if it is a unity of impotence. In particular the editorial suggested that the Council might have supported the cause of European unity.

## **Protestant Day School Prohibited in Greece**

**T**HE Greek Ministry of Education has denied to an evangelical community the right to operate a Christian Protestant day school. No law exists, declared the government representative, which would provide for the separate operation of schools by each of the existing religious minorities in Greece.

A school building was nearly completed, when the decision against its use was issued.

The Greek constitution provides for freedom of education for non-Orthodox children. The Eastern Orthodox Church is officially established in Greece.

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## Missionaries Refused Entrance to Kenya

**T**WO missionaries, the Rev. and Mrs. John G. Armes, have been refused permission to enter Kenya colony in Africa. They are under appointment of the Independent Board for Presbyterian Foreign Missions, and are members of the Bible Presbyterian Synod.

The communication from the Principal Immigration Officer of Kenya stated that entrance was refused on the ground that the granting of a certificate would be to the prejudice of the inhabitants generally of the colony.

The mission has the right of filing an appeal from this decision.

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## Oldsen Named to Lutheran Hour

**T**HE Rev. Armin C. Oldsen, professor of religion at Valparaiso University, has been named to succeed the late Dr. Walter A. Maier as radio preacher on the International Lutheran Hour.

The broadcast was started in 1930 by Dr. Maier, and at the time of his death was being broadcast by over a thousand stations in this and other countries. Dr. Maier died in January, 1950, and since then the broadcast has been carried on by temporary supply preachers.

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## Religious Literature Barred at Reading

**D**ISTRIBUTION of any religious literature in local public schools of Reading, Penna., has been forbidden by the Board of school directors, following a petition by the Gideon organization that they be permitted to give New Testaments to the pupils. At first the Gideons asked to distribute a N. T. containing a note about the work

of the Gideon organization. This was rejected, as being clear sectarianism. But when the Gideons offered to give Testaments without this section, the request was again rejected. The reading of the Bible is mandatory in Pennsylvania public schools, but it was claimed the Supreme Court Decision in recent cases regarding separation of church and state somehow meant that the Gideons couldn't give out New Testaments.

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## Church Courier Arrested In Soviet Germany

**A** MESSENGER of the Evangelical Church has been arrested in the Soviet sector of Germany and sentenced to two years imprisonment, loss of civil rights for five years, and expropriation of his property. The crime is that he was caught carrying some official church documents and religious mail from West Berlin to Evangelical Church officials in East Germany.

During the trial various Western publications were denounced as outrageous agitation material against the Soviet Zone Republic and the peace loving world.

This action is being interpreted as part of a campaign to prevent distribution of western religious literature in the Soviet zone. A law prohibits such distribution unless licensed. The law is being strictly enforced. The result is that practically no exchange of religious literature between East and West Germany takes place.

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## Captive Religious Broadcasts Protested

**W**ITH the installation of radios in public busses, it is to be expected that criticism of such use of radio will increase.

Charging that the audience in such cases is a captive audience, since it cannot turn off the radio, and that the use of radio, particularly religious radio, is a violation of constitutional rights, opponents of this sort of thing may soon have a field day.

Recently in a suburb of Washington, D. C., busses have been carrying a Catholic program on Sunday afternoon. One of the riders has protested to the Federal Communications Commission against the use of these programs on



**GOWNS**  
**PULPIT · CHOIR**  
**CONFIRMATION**  
**BAPTISMAL**  
**DOCTORS**  
**MASTERS**  
**BACHELORS**  
**CAPS GOWNS AND HOODS**  
EST. 1912  
**BENTLEY & SIMON**  
7 WEST 36 ST. · NEW YORK 18, N.Y.

transit vehicles. A case is currently in the U. S. Court of Appeals, in which it is charged that authorities acted in an unconstitutional manner when they decided to authorize transit radio broadcasting.

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## New Style Sunday Schools

**T**HE Division of Christian Education of the National Council of Churches has discovered why little Johnnie doesn't like Sunday school. He probably has an old fashioned teacher, and the color of the walls in the Sunday school room may be all wrong. No longer is it enough to have as Sunday school teachers good women who know the Bible. Now they must have a 1951 model personality, must encourage the children to think, and must have a classroom decorated in soft mellow colors. At least, so say these National Council authorities. And they ought to know!

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## Bi-Lingual Hymnal In Korea

**A** BI-LINGUAL United Nations hymnal for use in joint services by American and Korean troops has been issued by the United Nations Command in Korea. It is described as containing the familiar Christian hymns, with the Korean text on one page and the English text on the other.

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## New Reformed Periodicals

**T**HREE new periodicals, adhering to Calvinistic thought, have been announced in recent weeks. Two come from within the American Re-

formed circle, and the third is from Amsterdam.

*Torch and Trumpet* is described as a new bi-monthly magazine for a timely and loyal testimony to the Reformed faith as set forth in historic creeds. The first issue, under date of April 1, will carry articles by Dr. C. Van Til, and the Rev. Edward Heerema of the Orthodox Presbyterian Church, and by John DeVries, William Hendriksen, Leonard Greenway, and others.

*The Reformed Journal*, is described as a periodical of Reformed comment and opinion. It will appear monthly, and its editorial board includes the Rev. Harry R. Boer, Dr. James Daane, Professor George Stob, and others.

*The Free University Quarterly* is a new publication edited by members of the faculty of the Free University of Amsterdam, but published in English. It is available in this country through Baker Book House of Grand Rapids.

### Melish Loses

DR. John H. Melish, who carried to the U. S. Supreme Court his fight against his ouster from the parish of Holy Trinity Episcopal Church in Brooklyn, lost his fight when that Court refused to review the decision of the State courts. Dr. Melish was ordered out of the parish by his bishop in 1949, at the request of the majority of his vestrymen. The issue at the time centered in the activities of Dr. Melish's son, the assistant rector, who seemed to have certain affiliations with subversive groups.

### Higher Postage Rates Asked

INCREASED postal rates, which are asked in bills now before the House and the Senate, and which are being called for by the Post Office Department, would result in doubling the cost of mailing second class matter, including most church papers. The bills call for an immediate 50% increase, and another 25% increase in each of the next two years. They also ask that postals be raised to two cents each.

Similar legislation was proposed last year, but it never reached the floor for debate. At that time suggestions were

made that non-profit institutions be exempted from the rate increase, in line with their present tax-exemption.

### Publication News

EERDMAN'S most recent book list carries several titles of interest to our readers. One of these is an *Index to Calvin's Institutes*. Prepared by Leroy Nixon, the 50 page book includes six sections, on Scriptural References, Authors Quoted, Hebrew Words, Greek Words, and General Index. The Scripture Index has about 4,000 references. Price is 75 cents.

Two other items by Eerdmans are to be published this spring. They are a *Commentary on Luke*, by J. Norval Geldenhuys, and *The Witness of Luke to Christ*, by N. B. Stonehouse. The former of these is the first volume in the *New International Commentary on the New Testament*, announced in 1946, and being prepared under the general editorship of Dr. Stonehouse. The second of these two items is a sequel to Dr. Stonehouse's *Witness of Matthew and Mark to Christ*, published in 1944, by THE PRESBYTERIAN GUARDIAN. As noted, these two items will not be ready until late spring.

Recently published by Eerdmans is *The Theology of Reinhold Niebuhr*, by E. J. Carnell, Professor of Apologetics at Fuller Seminary. 250 pp. \$3.50.

Other volumes received include the following:

From Baker Book House, *Our Hope of Survival in an Age of Crisis*, by George L. Murray (\$1.50); and *Sons of Adam*, by Samuel M. Zwemer, his fiftieth book (\$2.00).

From Concordia Publishing House,

*Explanation of The Book of Revelation*, by C. H. Little, who "looks upon the prophecies as being progressively fulfilled during the history of the present generation," (\$2.75); and *Mercies Manifest*, by J. W. Behnken, sermons preached on the Lutheran Hour during the summer of 1949 by the President of the Missouri Synod (\$2.00).

From I. C. Herendeen of The Bible Truth Depot, *An Exposition of the Sermon on the Mount*, by Arthur W. Pink. 442 pp. \$3.75.

These books may be ordered through The Presbyterian Guardian Book Service, 1505 Race Street, Philadelphia 2, Pa.

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