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The Presbyterian
G U A R D I A N

*They, whom God hath accepted in
His Beloved, effectually called, and
sanctified by His Spirit, can neither
totally nor finally fall away from the
state of grace, but shall certainly
persevere therein to the end, and be
eternally saved.*

Westminster Confession XVII.1

J. Gresham Machen
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Meditation

A Word to Enthusiasts

"... but the Son of man hath not where to lay his head."

MATTHEW 8:20

Just what led to the resolution on the part of the scribe we are not told. No doubt it came about through the contact he had with our Lord and His ministry. But we are not told what he saw in particular that appealed to him and prompted the decision. It could have been the mighty works he saw. Or was it the words he heard? Perhaps it was the "personality" of our Lord, or His transparent sincerity. Or may it not have been perhaps that the whole movement looked like a going concern?

Let us give the man all the benefit of the doubt and conclude that he realized that Jesus was the promised Messiah, the Savior of His people, as Mary and Zacharias and Simeon thought of Him. The one whom Moses and the prophets had said should come. Moved by this awareness he goes to Jesus and discloses his purpose: "I will follow thee whithersoever thou goest."

Whatever pleasure Jesus got from the announcement is not recorded. But His reply seems discouraging. It looks as if He met the man's fervor with a bucket of cold water. But let us not judge hastily. For a man so fired up, a good look at the road he had chosen to walk might not be such a bad idea.

An announcement of this kind could be but the outburst of a fickle soul. There are men whose hearts are like dry pulpy wood. And they catch fire on very little provocation. The trouble is that they burn out as quickly as they fire up. There is nothing solid about them, and they produce no lasting and enduring blaze. We call them enthusiasts. Sensitive to every appeal, but soon forgetting. Soldiers for every cause that shows some promise, without pausing to think seriously. Their crying need is to learn stability and to acquire solidarity. A jolt from a few cold facts can be most helpful. After all, stone walls may do much to fill some heads with good sense. This scribe could have had some real under-

standing of our Lord's identity, and yet have been very much of the enthusiast in his commitment.

But let us suppose that the man was not only correct in his estimate of Jesus but also earnest in his commitment to Him. Still the treatment was wholesome. We must remember that hot metal has its weaknesses. It won't stay true to form in the face of bumps and blows. We often heat it in order to cast it in another mold or hammer it into another shape. A man stirred up and excited emotionally may be pliable and respond to good influences. But if his purposes are to be lasting, he must be cooled in shape before he is hammered by adversities. And a sudden chilling is not so bad as it might seem. Cold water applied to heated steel tempers it. This man needed inner strength of purpose to carry through his undertaking. Nothing could be more wholesome at the time than a good look at the road ahead.

But whether the commitment was superficial or sincere, there was still another danger. It could have been made very much in the spirit of self-sufficiency. And all such resolves and set purposes move in the direction of tragedy. Sooner or later they come to defeat that is more or less crushing. This man's soul needed insurance against such disaster, whether he be earnest or frivolous. He must be made to come to himself—that he might learn to go to Christ. Only the saved ever travel this road. The decision must be that of a soul redeemed; not of a proud Pharisee. And there must be no doubt about it. If the step has been taken in truth, still the man must learn as soon as possible his own weakness as well as the true source of his strength. And the lesson must be imprinted indelibly upon his consciousness. For he must learn it in such a way that he will know where to turn in the trials ahead. The best technique of teaching him is to face him with reality.

Don't be an enthusiast. Don't be a peacock either. Take a good look at the road—and be a true disciple. This is the sum of the matter.

HENRY TAVARES.

Recent Publications

Several books of more than ordinary interest have reached the office recently. Among them are the following:

Principal John Macleod, D.D., by G. N. M. Collins. This is a small volume of 285 pages, containing a biography of the late Principal of Free Church College in Edinburgh, and two brief sketches of others, written by Dr. Macleod. Principal Macleod visited this country in 1939 as guest of Westminster Theological Seminary, where he delivered a series of lectures on Scottish Theology, and also the Commencement address at the tenth anniversary of the Seminary. The book is published by the Free Church Publication Committee in Edinburgh.

Biblical and Theological Studies, by B. B. Warfield. This is the third volume of Warfield's writings to be edited by Dr. Samuel G. Craig and published by the Presbyterian and Reformed Publishing Co. All save one of the articles included were used in the Oxford edition of Warfield's collected works, now out of print. Three were in Christology and Criticism, five in Studies in Theology, and eight in Biblical Doctrines. There are also four sermons by Warfield, and a brief biographical sketch of Warfield. The book has 580 pages, and the price is \$4.50.

The Incomprehensibility of God in the Orthodox Presbyterian Conflict, by Fred H. Klooster. 142p. The author of this work, which came to our desk in a paper covered edition, took graduate work at Westminster Seminary, and then went to the Free University of Amsterdam to study for his doctor's degree. This book is his doctoral dissertation. It is a study of the history of the conflict, and an evaluation of the documents produced in the course of the struggle.

The Doctrine of God, by H. Bavinck, translated, edited and outlined by Dr. William Hendriksen of Calvin Seminary. The material is from the second volume of Bavinck's four volume work, *Reformed Dogmatics*. Bavinck is one of the most famous of recent Dutch Calvinistic theologians. The volume has 407 pages, and is priced at \$5. Published by Eerdmans.

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The Passing Parade

UNDER the sponsorship of the United Nations Educational, Scientific and Cultural Organization, UNESCO for short, scholars the world over are working together to produce a comprehensive history of man. The project sounds fascinating.

There are to be six volumes, each written by a different author, with the cooperation of many assistants. The work is to be objective, unbiased. It will not be affected by nationalistic or religious prejudice. It will be written outside the frame of reference of any particular culture, European, American, or Asiatic. Its aim is to present a consistent history of humanity as a whole, a picture which will be of standard and permanent value.

In addition to the six major volumes, there will be a condensed two volume work for use as a college text book, and a single volume work for the general public. The college text, it is hoped, will eventually be used in colleges and universities all over the world. And the single volume edition is expected to give the average citizen the "feel" of the unity of the world.

We said that the project sounded fascinating. It also sounds slightly fantastic.

In the first place there is not, and never will be, a completely "unbiased, objective" history written, whether by one man or a thousand. For no man is able to occupy a completely neutral position with respect to the world. We are all a part of it. We are all in the stream of history, individuals in the passing parade. We have our own sense and scale of values.

The prejudice of the individual is revealed not only in the evaluation of events, but in the selection of material. Such prejudice already appears in this proposed work, which is just beginning. Of the six volumes, one will cover only the past fifty years, while one will cover five hundred, another eight hundred and another fifteen hundred years. Since when does a completely unbiased view of history see in one era of fifty years events equal in importance to those that occurred during fifteen hundred years in another era.

But if the individual can never be unbiased and

objective, neither can he ever become exhaustively comprehensive. A completely objective history would have to take into account all that has happened, and even among 1000 scholars the world over the knowledge of history has not reached that point.

However, our concern with this projected history of humanity is not related so much to these general considerations. It has a more specific point, that of our Christian faith.

How is it proposed that men, scholars, students of history, shall be completely objective in recording the story of the Christian church, or more particularly, the story of the events which lie at the foundation of the Christian church? How will they deal, for example, with the crucifixion, burial, resurrection and ascension of Jesus Christ. How will they deal with the miraculous, the supernatural, as it appeared in connection with God's redemptive work? And how will they interpret the significance of the person and work of Christ, in relation to men and history.

These scholars are either Christians or non-Christians. As such they either believe or do not believe in the God and the Christ proclaimed in Scripture. In either case, their minds are conditioned by certain convictions, which inevitably affect their view of history. For them even to attempt to be neutral, not to say hostile, toward supernatural Christianity, involves them in a prejudice. Jesus Christ will not permit people to be neutral in His presence. They are either for or against.

There is an interpretation of the passing parade which is of greater importance, and has more permanent validity, than any product of modern historical research. It is the interpretation and the record contained in Holy Scripture. It is God's interpretation of the meaning of history.

And one statement in that divine interpretation sums up the meaning of history far better than it was ever summed up before or since. It is:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

L. W. S.

Korea

WE are publishing in full in this issue an article prepared by the Rev. Bruce F. Hunt, missionary of The Orthodox Presbyterian Church to Korea. Most of Mr. Hunt's life has been spent in Korea, where his parents also were life-long missionaries.

In the article, Mr. Hunt discusses the responsibility which we in America have for the little land of Korea. He sees our country as in considerable measure to be blamed for the situation that has arisen in that land. He knows something of the reaction of Koreans to our actions and attitudes. Matters of politics, of foreign policy, are involved.

But Mr. Hunt is more concerned about the matter of spiritual responsibility. He is a missionary. He is a Bible-believing missionary, and he views the problem as basically a spiritual one. He knows whereof he speaks. Mr. Hunt was imprisoned by the Japanese and suffered many hardships at their hands just prior to Pearl Harbor, because of his opposition to Shinto worship. He was in Korea during the four years preceding the outbreak of the present hostilities.

And now Mr. Hunt, with his wife and their three younger children, are on their way back again. They sailed January 10. For the time they will reside in Japan, until entrance for the whole family into Korea is granted. Here is a missionary service that calls for the earnest support of every Bible-believing Christian who has a true sense of being "his brother's keeper."

L. W. S.

"Universalism" at Princeton Seminary

THE variety of Modernism which now prevails at Princeton Seminary makes such constant use of good words that people are continually being confused about it. Many Christians still seem to think that Princeton is more or less "fundamental." The truth as we see it is that Princeton is not "fundamental" at all but has denied something at the very foundation of the faith, the clear distinction between the infallible truth of the Bible and the sinful theories of men. Every once in a while the members of the Princeton faculty make statements which show how far into apostasy they have gone. The latest

such statement comes from Paul Lehmann, the professor of "applied Christianity," in an article in *Interpretation* for October 1951, called "Deliverance and Fulfillment—the Biblical view of Salvation."

It is "intellectually dishonest," says Professor Lehmann, "since the rise of higher criticism," to hold to the unity of the Bible. The Bible, he thinks, has contradictions and disagreements; for example, what James says about salvation is "a necessary correction of half-truths about salvation" given by other writers. However, recognizing the "variations and divergences" in the Bible, it is still possible to state the "framework" of the Biblical teaching about salvation.

What happens to the Biblical doctrine of salvation, when Professor Lehmann applies his principle of contradictions to it? He decides that salvation is not "a condition or state into which man can be said to enter" but a process in which man keeps abreast of God and of his purposes, "on the move, straining to keep up with God." As man does this, he has salvation. He also concludes that man would still have died even if there had been no fall into sin. "The Bible is ambiguous about the causal connection between sin and death." But on the other hand salvation existed before the fall, and if the fall had never taken place, man would have needed saving anyway—"God would have gone on saving the world, even though nothing had gone wrong with it." In fact even after the new heaven and earth come to pass, still "God's saving activity goes on." Ultimately all men will be included in this salvation, he thinks, although he admits that Revelation and the general epistles say a good deal to the contrary; the "prevailing Biblical view" is universalism, and he suggests that this will include Judas Iscariot. Heaven, moreover, is not "a place or a state of things" but a "dimension."

It would be a great mistake to suppose that Professor Lehmann, when he uses the word "salvation," means anything similar to the Biblical idea of sal-

vation from sin and wrath. If he meant salvation in that sense, and then said, as he does, that all men will be saved, he would be no worse than the old ordinary type of Universalists, and they were bad enough. But salvation, to him, means something else—"straining to keep up with God"—and the trouble is that all his terms have a different meaning. *God, salvation, sin, Christ, heaven and hell* all mean something new, something entirely alien from the former Presbyterian orthodoxy of Princeton in the days of the Hodges and Warfield. The result is a whole false system of ideas; Professor Lehmann's "Barthian" theology has nothing in common with historic Christianity.

No doubt Professor Lehmann will continue at Princeton, because the faculty and trustees there either agree with him or think that his ideas fall inside, rather than outside, the scope of "Christianity," as they define Christianity. Meanwhile, what of the many fundamentalist pastors in the Presbyterian U.S.A. Church who have been sending young men from their churches to study at Princeton Seminary? Professor Lehmann is reputed to be one of the most influential members of the Princeton faculty. And Princeton, instead of being "fundamental," swallows up its fundamentalist students for Modernism. The fundamentalist pastors, if they face this matter honestly, will have to tell the young men in their churches that if they go to Princeton they must not expect to hear Presbyterian theology, but something contrary to it, and that their training for the ministry will not be in the faith, but against the faith.

A. W. K.

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THE Orthodox Presbyterian thank offering for missions and education has reached \$32,875, from 60 churches, a 25 per cent increase over last year.

Am I My Brother's Keeper?

A Missionary surveys our responsibility to the people of Korea

By **BRUCE F. HUNT**

WHEN I returned to this country following the outbreak of war in Korea, people frequently asked me:

"What are we doing in Korea?"

"What do the Koreans think of our being there, killing their people?"

"What business do we have butting into their affairs?"

All of these remind me of the time when God asked Cain, "Where is Abel thy brother?" and Cain replied, "Am I my brother's keeper?"

It was a murderer, in fact, the first murderer in the world, who asked, "Am I my brother's keeper?" Indifference toward others, shrugging one's shoulders and asking, "Am I my brother's keeper?" are attitudes characteristic of the heart of a murderer.

I should like to set forth four reasons why the people of Korea have a claim to the sympathy of Christian people in America.

A Large Segment of the Human Race

In the first place the Koreans have a claim to our brotherly sympathy just because they are a part of the human race, and not an inconsequential part of it at that.

There are thirty million people in Korea. Few of us had heard of Korea before the outbreak of the war, and fewer still knew that Korea was numbered among the thirteen most populous nations of the world.

This large population, equal to one-fifth the population of the United States, lives on a peninsula no larger in area than the state of Kansas. Of this country, seventy-nine per cent is so mountainous it cannot be cultivated, so that this thirty million people, 89 per cent of whom live by farming, get their living off the remaining 21 per cent of the land. Imagine one-fifth of the population of the United States crowded into and actually living off 21 per cent of the state of Kansas, and you can understand why the Koreans are not very rich!

The Koreans are a very ancient peo-

ple, having occupied their peninsula for at least 4,000 years. As a boy I used to play among great oak and chestnut trees on a hill running around the present capital of North Korea. Actually this hill is the crumbled remains of a city wall built in the time of David.

Some ask if the Koreans are Japanese or Chinese. They are neither. They have been a distinct people for thousands of years. Their dress is different, their speech is different, their writing is different, and their customs are different. Because their land is a peninsula, shaped much like Florida, the boundaries of Korea are quite definite. The large rivers and a veritable no-man's land of mountains which separate it from its northern neighbors, Manchuria and Siberia, make it almost an island.

While at times the Koreans have suffered from Chinese, Japanese, Russian or Mongol invasion, for the most part they have ruled themselves as a sovereign people. They themselves have not invaded other lands with armed might, or subjugated neighbors.

The Koreans have possessed one of the ancient cultures of the human race. They have been a literate people, using the literature of China as well as their own. Hundreds of years ago they had libraries and universities. They used civil service examinations for choosing government officials. They have books on medicine, philosophy, astronomy, military science, poetry and history. They were skilled in ceramics, paper making, and brass making, and had moveable type before its use in the Guttenberg Bible revolutionized the west.

The astronomical tower in Kyeongju, built shortly after the time of Christ, is said to be the oldest observatory in the far East. They used armored war ships to fight off an invading Japanese fleet long before the Monitor and the Merrimac "shot it out" in this country.

This ancient, cultured, and distinct people, living within clearly and naturally marked boundaries, has a claim to our brotherly sympathy, if for no other

reason, because it composes so large a segment of the human race.

Political Commitments

There are added historical reasons why we, as Americans, cannot be indifferent to the people of Korea.

Because of what they had suffered from invaders, the Korean government at one time adopted a policy of isolationism. (There are intelligent people in this country who have seriously considered isolationism as one cure for the ills of America.) As a result of this policy, Korea in the 19th century became known as the "Hermit Kingdom." The United States was the first occidental power to arrive at a trade treaty with Korea. This was accomplished in 1882.

Let us not forget that the Koreans did not come to America in their sail boats, but we went there in our steam boats, to consummate this treaty. We were interested in getting protection for our sailors who might be unfortunate enough to be ship-wrecked on one of the many islands off the coast of Korea. We wanted permission for our traders to go there on business, and for our miners to develop gold, silver and graphite mines. By this treaty our technicians were able to enter the country. Some of them subsequently installed and operated the first railroads, street cars, and power plants in Korea. We wanted freedom for our missionaries to preach the Good News to their people. In this treaty we agreed to recognize the sovereignty of the Korean people, and to stand by them in case any country should deal unjustly with them or threaten their sovereignty, and they agreed to do the same for us.

It was not long before this opening of Korea by treaties began to make trouble for her. First, Japan and China warred over Korea and thus, Japan gained certain advantages in that land. Later Japan attacked Russia, largely over rival interests in Korea. The peace treaty which brought the Russo-Japanese war to a close was signed in our country, at Portsmouth, New Hampshire, and President Theodore Roosevelt arbitrated that treaty. In spite of protestations from the Koreans and from our own diplomatic representatives in Korea, the terms agreed to which were arrived at under the arbitration of our government, gave Japan such power as to threaten the sovereignty of Korea, a

sovereignty we had promised to respect and defend. It was but a few years later that Japan followed up her advantages and in 1910 annexed Korea outright. The Koreans justifiably felt that we had failed them and not lived up to our treaty commitments, but in their weakened condition they were powerless to do anything about it.

In 1919, after the close of the first World War, President Wilson sought to bring about a League of Nations, and spoke much about the self-determination and rights of small nations. At this time the Koreans felt that if they should keep silent the rest of the world would interpret this silence to mean that they were content with Japanese rule, which was quite untrue.

Leading Koreans drew up a Declaration of Independence, a document of the highest moral character. It was signed by thirty-three outstanding Koreans from many walks of life, including one of Korea's most godly Christian ministers. The document was secretly sent throughout the country with orders it was to be read in market places, on school grounds, and in public gatherings, and to be followed by cheers for the independence of Korea. Korean flags, which had been outlawed since the annexation by Japan, were secretly made, and waved during these demonstrations. Word was given out that no violence was to be used, no sticks or stones; it was to be a peaceful demonstration to let the world know that Korea wanted her independence. If any people had a right to independence and self-determination, the Koreans felt they did.

The Japanese put down these peaceful demonstrations with the most brutal means. Machine guns and rifles were used on crowds of men, women and children. With my own eyes I saw a company of Japanese soldiers charge a throng of unarmed demonstrators with fixed bayonets. During the months that followed, hundreds were killed. As a boy of sixteen I saw the long lines of prisoners being brought in daily from the country towns and hamlets where the Japanese had rounded up the demonstrators. Some of them were so badly wounded they were brought in on carts. Many died from the crowded conditions in the prisons.

The stories of such atrocities finally aroused the rest of the civilized world. Japan, anxious to keep the good will of the civilized nations, adopted a more

liberal colonial policy in Korea, and replaced the Governor General, under whose rule these atrocities were committed, with Baron Saito, who gave Korea a much more liberal rule. It will be remembered that it was this same Baron Saito who later, while the popular premier of Japan, was assassinated by members of the military clique before they started their campaign of Asiatic conquest. But even Saito's benevolent rule could not make up for Korea's loss of freedom. Sung Man Rhee, who has since been elected president of Korea, sought in vain to get Korea represented at the League of Nations as an independent country. In spite of his avowed interest in the rights of small nations, President Wilson himself opposed allowing Korea to participate in the League. Again the Koreans were disappointed in America.

But that is all ancient history. As Japan grew more powerful, many Koreans gave up hope of ever becoming independent. Japan was making great claims for herself in China. Her guns sank the U. S. S. *Panay*, and nothing was done about it.

I experienced some of that feeling of hopelessness one Sunday in November, 1941, just before the second World War. Three of us American missionaries were being taken in handcuffs from a Japanese prison in Harbin, across Manchuria by public train, to the penitentiary in Antung. I could see many signs of Japanese power, and it seemed my government was unable to protect us, its citizens. Had Japan's power indeed grown beyond control?

Then in God's providence the military clique overstepped themselves. They attacked Pearl Harbor, and an aroused American people brought the Japanese militarists to their knees.

Korea was liberated! But before we liberated her, our government made a blunder, beside which our previous blunders were dwarfed as far as Korea was concerned. Our president sat down at a conference table with the head of a nation which has world revolution and the overthrow of all powers but its own as one of its chief objectives. All during our bloody war in the Orient, Russia had agreed to keep hands off Manchuria, so that the Japanese troops which were stationed there could be released for use against American troops in other theatres. Russia came into the war against Japan less than a week before that war ended, and only after

Japan had started suing for peace. It was with this kind of "ally" that we agreed to receive jointly the Japanese surrender. At a conference table with such an "ally" we agreed to the division of Korea at the 38th parallel, supposedly only for the purpose of accepting the Japanese surrender and establishing a joint trusteeship over Korea until the Koreans could set up their own government.

Actually this resulted in the cruel division of the country and the establishment within a small territory the size of the state of Kansas of two mutually exclusive, hostile and irreconcilable governments. The north had the mines, factories, timber and hydro-electric power. The south had the man power and the rice fields. Some people are under the impression that this is a Korean war, between North and South Koreans. Nothing could be further from the truth. If at a conference table the north had been given to us and the south to the Communists, the war would have resulted just the same, except that South Koreans would have been in the Communist army and North Koreans in the United Nations army. Today there are almost as many North Koreans in South Korea as in North Korea and some of the most able and loyal South Korean soldiers, sailors, and policemen are actually North Koreans.

During the five years before this war, an old saying was making its rounds among the Koreans: "In a fight between whales the shrimp's back is crushed." To them, the situation in Korea which eventuated in the present bloody and costly conflict was created wholly by the Americans and Russians. The Koreans are the "shrimp whose back is being crushed." From the Korean's point of view this is not a civil war, but a war between Russian Communism and the United States, fought out on Korean soil, a war in which their people have been split up and are being used as pawns. In their eyes this is primarily our war, though its outcome will greatly affect them for good or evil. Having created the situation which produced this war, dare we now shrug our shoulders and say, "Am I my brother's keeper?"

Moral Leadership

There is a third field in which we have sorely disappointed our brothers (See "Brother's Keeper," p. 15)

News Letter from Eritrea

By FRANCIS MAHAFFY

THE excitement and tensions of the past months are over, and Eritrea has again returned to a more normal state. During the government's amnesty last summer close to 1,500 bandits surrendered and were given full pardon regardless of their offences. Of those who refused to surrender, many have since been hung and so banditry no longer has the appeal it used to have. We appreciate the freedom to again move about the country with the Word of God, without fear of the bandits. The Irafalo station has been closed to us during the past season, because of the bandits, but now we plan to return there again with the Gospel.

Though forced from our Saho-Dankali field, the past season at Ghinda has proven a profitable one. We were enabled to continue the Sunday evangelistic meetings and the afternoon and evening Bible classes for the believers, as well as for the Moslems and Copts who attended. This work is slow and sometimes discouraging. Sometimes when many months have been spent instructing natives in the faith and when they have seemed on the verge of turning to Christ for salvation, they have turned back to the idolatry and false hopes of the Coptic or Moslem religion. But through it all I believe an interest in the Gospel has been aroused and the exclusive message of the Gospel made clearer to some.

In spite of the efforts of the priests and sheiks to keep their people from the Word, the interest and attendance at the Sunday service has grown in the past few months, until there have been forty to sixty in attendance almost every Sunday morning.

Our work among the Moslems and Copts at Ghinda has impressed me more and more with the most striking contrast between Christianity and these false religions. Perhaps I can illustrate by the comments of some followers of these religions in some of our Bible classes.

Once, after we had answered numerous objections to the fact that all are sinners, one young man seemed to agree that we were sinners. When I asked him then how we, as sinners, could stand before a holy God, how

our sin could be cleansed that we might be fit for heaven, he replied that before we died, the priest would come and sprinkle us with water that would cleanse away our sin and make us fit for heaven.

At another class, a Copt said that to gain heaven we must pray to the saints. But since we were weak and forgetful and could not remember to pray to all the saints, we must choose one saint (Gabriel was his) and pray to him. If we faithfully did this, that saint would intercede for us before God and by his prayers we could enter heaven.

A Moslem man objected to the idea of the atonement, and said that if we obeyed God's commands by giving alms, praying accompanied by the ceremonial washing, keeping the feast of Ramadan, confessing faith in one God and in Mohammed as His prophet, and making the pilgrimage to Mecca, we had a chance of heaven. He acknowledged our sins to be heavy before God, but said that by keeping these commands, God would make them lighter and at the judgment day we had the hope (which he admitted was only a hope and not a certainty) with the help of Mohammed's prayers of entering heaven. Ceremonial washings, the prayers of the saints, our formal works, the merit of others—these are the things that form the basis of the hope of life. In none of the replies of Moslems or Copts was there any reference to the work of Christ. How glorious is the Gospel message, in contrast to these empty forms. Pray that God's Spirit may cause this message to penetrate the darkness and bring men to the living Christ.

We have rejoiced in the safe return of the Duffs and they are continuing the work at Ghinda. We plan soon to return to Irafalo and the Saho-Dankali work. The strictly Moslem field along the coast is not an easy one, but we believe God's Word can turn even Moslem hearts to Christ. Some weeks ago Johannes and I were in the strong Moslem village of Archico with Scripture portions. As we sat in the market square I got out some Scriptures in Arabic and spoke of the gospel mes-

sage. Most of the crowd was very scornful of the Bible, and some warned others that these were forbidden books that Moslems must not even touch. I told the group in answer that this was God's Word, that even the Koran acknowledged it to be God's Word. I said that I could not force them to believe it, only God's Spirit could bring that about, but it could do them no harm to read it, for it spoke of the way of life eternal.

One Moslem argued that it was a book full of lies and bad words, which no good Moslem should read. Another Moslem bought a Gospel. Immediately the first accused the second of denying his faith and following the words of Satan. But the one who had bought the book said he was not deserting his faith, but that the words of the American were good, and it could do no harm to read the book. He said he had never read the Gospel and so could not say whether it was full of lies and bad words as the other argued, or was a good book as the American said. He wanted to read it himself and see whether it was bad or good. So amid the taunts of his fellow Moslems he left with the Gospel and with our prayer that by God's grace he might find there the way to Life.

Join us in prayer that the written and spoken Word, as it goes forth in Eritrea, may result in the planting of the Church of Jesus Christ in the midst of these false religions, where hope centers in the works of man rather than in the finished work of our only Lord and Saviour, Jesus Christ.

Foreign Gift Packages Free of Controls

THE Office of International Trade has freed from export controls gift packages up to \$25 in value, sent by individuals in the United States to religious or educational organizations abroad. Heretofore only gifts sent to individuals abroad were free of control.

Gift parcels sent under this "general license" arrangement may contain only commodities normally sent as gifts, such as food, clothing, toilet articles, medicinals and non-prescription drugs. Only one package may be sent by any one individual to any one religious agency abroad in a single week. Parcels must be marked, "Gift—Export License not required."

An Ancient Letter and the Bible

By EDWARD J. YOUNG

DURING the past twenty-two years, more remarkable Biblical discoveries have been made than in any other comparable period of history. In 1929, the first excavations were made at Ras esh-Shamra (Fennelhead) on the Syrian coast. A number of tablets inscribed with cuneiform (wedge-shaped) writing, yet written with an alphabet, were found, and these have proven to be of inestimable value for Bible study. These tablets have done more to disprove certain theories of destructive critics than almost any other one factor.

In 1935 the famous letters from Lachish were unearthed in Palestine, and these letters throw interesting light upon the background of the last days of the Hebrew monarchy. Again in 1935 many tablets (now about 20,000) were uncovered at Tell el-Hariri on the Euphrates. This place in ancient times bore the name of Mari, and has turned out to be one of the most interesting places of antiquity. The now famous Mari tablets contain much that is of help and interest for the student of the Bible. In 1947 the Isaiah scroll from Ain-Feschka was discovered, and the debates are still raging as to the precise date of this scroll.

The Pottery Jar

We are to consider in this article an ancient letter written in Aramaic, which should prove of interest for an understanding of the last days of Judah. In 1942 while excavations were being carried on at Saqqarah in Egypt, a piece of papyrus was found enclosed in a pottery jar. This fact in itself is of great interest. In the book of Jeremiah (32:14) we read: "Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days." This verse very clearly teaches that it was the custom in Jeremiah's day to enclose documents in a pottery jar not only for safe keeping but also for the sake of preservation. In order that the evidence might continue for many days, it was to be placed in a pottery jar.

These earthen vessels were excellent for protecting papyrus and other materials from the destructive influences of the weather. The letter which we are now interested in was written during the days of Jeremiah, and has lain protected all these years until its recent discovery. What a fascinating thing it is to be able to examine a letter written during the days of Jeremiah! We naturally turn with increased interest to ask what this letter has to say.

A Cry For Help

The author was a king who bore the name Adon. This word means "master." It does not occur alone as a proper name in the Bible, but we do find it in several combinations such as Adonibezek, Adonijah, Adonikam and Adonizedek. In each of these the word should be translated "my lord"; the last name, for example, means "My Lord is righteousness." Here, however, on the letter, the word stands alone. In all probability, it was a proper name, for the writer describes himself as "Adon, thy servant."

He also identifies himself as king, but the name of the land or city over which he ruled is missing, since the papyrus is torn. It has been suggested, and with good reason, that Adon was king of Ashkelon, one of the Philistine cities of the coastal plain of Palestine. At any rate, it seems evident that the letter was written from Palestine and that it was a cry for help addressed to the Pharaoh of Egypt. To depend upon Egypt for help, however, proved to be futile, as Scripture itself teaches (Ezekiel 29:6, 7), and this was certainly true in the present case.

The Letter of Adon

For what reason was Adon appealing for help? The answer is that Nebuchadnezzar was invading Palestine. Daniel had already been carried captive and with him Jehoiakim. Jehoiakim therefore gave in to Babylon. Adon however, apparently remained loyal to Egypt and called upon Egypt for help against the approaching monarch of Babylon. The date is about 603/2 B.C.

The letter consists of only nine lines,

and is in a badly damaged condition. The left half of each line is lost, so that, since Aramaic reads from right to left, only the first half of each line remains. The letter is addressed to the Pharaoh, and we may translate it as follows:

"Unto Lord of kingdoms, Pharaoh, thy servant Adon, king of . . .

Of heaven and earth, and Baalshemaim the god . . .

Firm as the days of heaven . . .

Of the king of Babylon have come, they have reached Aphek, and . . .

. . . they have captured . . .

For Lord of kingdoms, Pharaoh, knows that (thy) servant . . .

To send an army to deliver me; let him not forsake me . . .

And his goodness thy servant cherishes, and this isle (?) . . .

A governor in the land, and . . ."

We have purposely omitted any of the suggested restorations, in order that the reader may have an idea of the difficulty of making out such a fragmentary letter. At the same time, difficult as the letter is to read, its central meaning is clear. Adon appeals for help to the Pharaoh (Necho II?), since Nebuchadnezzar's troops have already advanced as far as Aphek (a city on the coastal plain of Palestine?). If Pharaoh does not help, the enemy will take the land and set up its own governor. Furthermore, the Pharaoh knows how faithful and true to him Adon has been. It is a letter which reminds one of other similar letters written from Palestine.

Importance For the Bible

The brief letter which was translated is very important for the understanding of the background against which the Biblical events of the time took place. For one thing it is written in Aramaic, and thus it becomes clear that Aramaic was the common language of exchange in those days. The significance of this appears when we remember that in Daniel 2:4 the Scripture says, "Then spake the Chaldeans to the king in Aramaic . . ." Now it may be that the phrase "in Aramaic" is merely intended to indicate that at this point the language of the Bible changes to Aramaic. On the other hand the verse may intend to teach that the Chaldeans used Aramaic in speaking to the king. This thought has long been questioned. It has been maintained that Aramaic would not have been the common language of speech. However, in the light of the

present fragment, this objection can no longer stand. It is now clear that the Aramaic language was widely used in the ancient East even in the time of Daniel, and if the book of Daniel teaches that the Chaldeans spake to the king in Aramaic, it is correct in so teaching.

The present writer is making a study

of the language of this brief letter in order to see what light it may cast upon the nature of the Aramaic language of the time. Technical matters, however, are out of place in a brief popular article like this one. What should rejoice the heart of every Christian is the fact that here is more evidence of the accuracy of God's Sacred Word.

ment has continued to grow in the denomination.

News Items

Portland, Me.: On Sunday evening, November 25, a special candlelight service was held at Second Parish church, to remind the congregation of the damaging storm which struck the area a year previously, and made candles a temporary necessity. An offering was received for the "repair fund," which has nearly reached the goal of \$2,000. The third annual missionary rally was held at the church November 8-11 with the Rev. Bruce Hunt and the Rev. Charles Schaufele as guest speakers. On Christmas eve young people of the church sang carols for the sick and shut-ins.

Franklin Square, N. Y.: Some 125 Bibles have been distributed in homes in the area by members of the Franklin Square church. The Women's Missionary Society held their Christmas gathering at the Manse, and heard a talk by Mrs. Harold Felton of the Africa Inland Mission. Several hundred pounds of clothing have been shipped to the Rev. Mr. Davies for his work among the Indians at Gresham, Wisconsin.

West Collingswood, N. J.: The Sunday School Association Rally for the State of New Jersey was held at Immanuel Church on November 24. The Rev. Newton A. Kapp, a Westminster Seminary alumnus who is a missionary to French West Africa, spoke at the evening Service of the church on November 25.

Philadelphia, Pa.: The young people's Fellowship of the Philadelphia churches held its monthly meeting at Mediator on November 30. Mr. Boyce Spooner, a layman recently returned from Korea, brought a missionary message, and the film, Great Discovery, was shown. On Friday evening, December 21 the Sunday school presented a Christmas cantata.

Center Square, Pa.: Mr. Hugh Whitted, recently chosen a ruling elder of Community Church, was ordained and installed to that office on December 2. Songs, recitations, special music, and a film strip entitled "And on earth, Peace," featured the Sunday school program on Friday evening, December 21.

(See "Church News," p. 14)

Orthodox Presbyterian Church News

Year in Review

A review of events of interest in The Orthodox Presbyterian Church shows that there has been a relatively large change of pastorates, and a substantial increase in the church's foreign mission staff, during the year 1951.

As to foreign mission work, the Rev. and Mrs. Heber McIlwaine started their work in Japan in March. The Rev. Richard B. Gaffin went to Formosa in February. The Rev. and Mrs. Clarence W. Duff and their family returned to Eritrea in August. The Rev. and Mrs. George Uomoto and their family reached Japan in December. And at the close of the year the Rev. and Mrs. Bruce Hunt and their three younger children were on the west coast, waiting to sail to Japan. In addition the Foreign Missions Committee has under appointment the Rev. and Mrs. Herbert Bird of Lincoln, Nebraska. Beside these, the Rev. and Mrs. Francis Mahaffy are working in Eritrea, and the Rev. Egbert Andrews is in Formosa.

In the home congregations we note the following pastoral changes. The Rev. James E. Moore of Baltimore was called to the Westminster Church of Los Angeles, Calif. The Rev. George W. Marston accepted a call to the Presbyterian Church U.S., and the Rev. Robert Eckardt was called to Evergreen Park, Illinois where Mr. Marston had been. The Rev. Arthur Olsson left Volga, S. D. for an Evangelical Free Church in New York City, and the Rev. Bruce Coie was called to Volga from Fair Lawn, N. J. The Rev. LeRoy Oliver was called to the Fair Lawn work from Harrisville, Penna. Mr. Robley Johnson was ordained, and installed as pastor of First Church, Cincinnati, Ohio. Mr. Kenneth Meil-

ahn was ordained and installed as pastor of Mediator Church, Philadelphia. Mr. Robert Sander was ordained and installed as pastor of Valley Church, Santee, Calif. The Rev. Eugene Bradford accepted a call to the Christian Reformed Church of Flint, Michigan, and the Rev. Robert Atwell has been called from Middletown, Penna., to the pastorate of Calvary Church, Glenside, Penna.

Several building projects are under way, but the only new church structure to be occupied during the year was that of Calvary Orthodox Presbyterian Church of Glenside, which was used first for services on the last Sunday of December.

The congregation of Grace Chapel in Fair Lawn, N. J. was officially organized as a church of the denomination in May.

Chief discussion at the General Assembly in May concerned the church's relation to the International Council of Christian Churches, and the decision reached was that the Church continue its membership in that organization. The 1952 Assembly was set for Denver, Colorado, in July.

During the summer months a large number of the church's young people spent some time in summer camps sponsored by various sections of the church. A project which attracted the interest of a number of the congregations was the sending of relief parcels of clothing for the needy people in Korea. Interest in this was spurred by reports from Chaplain John W. Betzold, who was with the Army in Korea until the fall, when he was returned to the states under the Army rotation plan.

Interest in the Christian School move-

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

LII

THE SUBLIME QUALITY OF CORPORATE WORSHIP

The worship which the Christian church offers to God is sublime in its essence. Inasmuch as its quality is of necessity determined by its essence, that worship is sublime also in its quality.

What follows is a brief description of a few of the exalted characteristics of corporate worship.

It Is Humble

On the occasion of corporate worship God meets with His people, and they find themselves in the presence of "the high and lofty One that inhabiteth eternity, whose name is Holy" (Isa. 57:15). As creatures the deepest humility becomes them. And as sinners it behooves each of them to cry out: "Depart from me; for I am a sinful man, O Lord" (Luke 5:8).

The worshippers should know that they have no right to draw nigh to God but through the Mediator Jesus Christ. Did not He Himself declare majestically: "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6)? He that assays to come to God in his own right can only find Him to be a consuming fire.

The worshippers should realize that apart from the qualifying grace of Christ they are utterly unable to worship God aright. Did not their Lord tell them that, as the branch cannot bear fruit except it abide in the vine, so they are completely dependent on Him for the bearing of fruit? "Apart from me," said He, "ye can do nothing" (John 15:4, 5). That applies also to worship.

The worshippers should be conscious of it that even with the enabling grace of Christ they cannot render to God that worship of which He is worthy. Not only does their noblest worship fall far short of glorifying God as He ought to be glorified, it is also marred by sins of commission. So much sin cleaves to the best works of God's children that their very righteousnesses are as filthy rags (Isa. 64:6). When that truth is related to corporate worship, it can only

mean that such worship is ever in need of being purified and perfected by the sacrifice and the intercession of the great High Priest Jesus Christ.

It Is United

Whenever a congregation is worshipping, it does this, not as an aggregate of individuals, but as a body. Those present sing the same songs, pray the same prayers, attend to the same Word, contribute to the same offering, receive the same benediction. And they perform all these activities under the control of one Spirit. To be sure, there may be in attendance some who, although gathered with the church, are not of it and therefore participate only in appearance, not in reality. But those aside, the church engages in public worship unitedly.

Nor is that all. The particular churches of a denomination usually have similar, if not identical, modes of worship. The content of worship too in any one of them ordinarily resembles closely that in every other. Therefore in a real sense the churches of a denomination worship together. Although the time of worship differs in various longitudes, nevertheless all the particular churches of a denomination, whether they be located in Connecticut, Colorado, or California, worship unitedly.

Even that is but one aspect of the matter. God's people are scattered throughout many denominations. And all truly Christian churches the world over worship the only true God with more or less fidelity to the demands for worship contained in His Word. That is a way of saying that the church universal worships unitedly. For instance, the church in Arabia and Argentina, employing the words of the apostles' creed, makes confession of its common faith in unison.

The whole truth has not yet been told. The church of all ages worships unitedly. The church of the twentieth century joins the church of past centuries in praying the prayer that Jesus taught His disciples. And the church of the new dispensation joins the church of the old in singing the psalms of Holy Writ.

To cap the climax, the worshipping church may be said to have come "unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, to an innumerable company of angels . . . and the spirits of just men made perfect" (Heb. 12:22, 23). It worships in the company of angels and the church triumphant.

It Is Spiritual

To the query of the Samaritan woman which was the proper place for public worship: Mount Zion, the holy place of the Jews, or Mount Gerizim, the holy place of the Samaritans, Jesus replied: "The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is spirit: and they that worship him must worship him in spirit and in truth" (John 4:23, 24).

The phrase *in spirit* does not refer primarily to the Holy Spirit, the third person of the Trinity, but to the spirit of the worshipper. Paul used a similar expression when he said: "God is my witness, whom I serve in my spirit" (Rom. 1:9). Yet only he will truly worship God in his spirit whose spirit is controlled by the Holy Spirit.

The phrase *in truth* may possibly contrast New Testament worship with the ceremonialism of the old dispensation. More likely, however, it means *in harmony with the truth that God is spirit*. In that case *in truth* is synonymous with *in spirit*.

In effect Jesus said: "Since God is spirit, worship of Him must be spiritual, and only spiritual worship is true worship."

It cannot be that the Lord meant to condemn all *forms* in public worship. How the church in glory worships we cannot say in detail, but certain it is that so long as the church finds itself in this world of time and space it cannot get along without certain forms in worship. The Lord Jesus Himself prescribed such a form as the commemoration of His death in the Holy Supper. However, all *formalism* in the worship of God stands condemned. Going through the forms of worship in routine fashion is not worship at all. In the

sight of God it is an abomination. Quoting the prophet Isaiah (Isa. 29:13), the Lord condemned it most vigorously in the words: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matth. 15:8).

Spiritual worship, on the contrary, glorifies God greatly, for it recognizes Him for what He truly is. Nothing that man can do glorifies God more directly and immediately. And such is the worship of the true church of Christ.

It Is Free

Closely related to the spiritual quality of corporate worship is its quality of freedom. The more spiritual it is, the more it will excel in spontaneity.

Like all true liberty, freedom in worship is freedom under law. However, it is of utmost importance to distinguish at this point between the law of God and the laws of men. The law of God is "the law of liberty" (Jas. 1:25; 2:12). God gave it to man, not to restrict his liberty, but that he might enjoy liberty to the full. Disobedience to God's commandments is slavery, obedience to them is liberty indeed. Contrariwise, the laws of men, if they are not based upon the law of God, invariably tend to destroy liberty. Applied to corporate worship this means, on the one hand, that, in order to be free, it must be performed in strict accord with the prescriptions of God's Word, and, on the other hand, that it ceases to be free in the measure in which it is controlled by human regulations and traditions. Never may a church presume to add to the divine precepts for worship. Nor are the Roman Catholic and Greek Catholic churches the only ones that have thus destroyed freedom in worship. Many Protestant churches too may well be reminded that "God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it, in matters of faith or worship" (*Westminster Confession of Faith*, XX, II).

If worship is to be free, it is no less necessary that the worshipper take the proper attitude to the law of God. He who keeps God's commandments under external compulsion and contrary to his own desires is not keeping them at all. Only that is true obedience which is prompted by love. Only he worships God freely who delights in His worship after the inward man. And only he

finds that delight in the worship of God who is controlled by God's free Spirit.

That means that the Christian church is qualified to worship freely, for the Holy Spirit has been given to it. The Spirit operated already in the church of the old dispensation, but upon the church of the new He was poured out on the day of Pentecost as never before. That accounts for it, on the one hand, that the New Testament contains far fewer detailed prescriptions for corporate worship than does the Old. But it also follows that upon the church of the new dispensation rests a peculiar obligation to worship God freely, spontaneously, lovingly. "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

It Is Beautiful

Repeatedly Scripture enjoins God's people to worship Him "in the beauty of holiness" (e.g., Ps. 29:2; 96:9).

The Old Testament sanctuaries and their furnishings, made after the pattern which Jehovah had showed Moses (Num. 8:4), were beautiful. So were the clothes of the priests, especially those of the high priest. In the new dispensation too it is well that the place of worship and its appurtenances be beautiful. However, in public worship there is no room for art for art's sake, and ornamentation that distracts from the worship of God must be banned. What is beautiful elsewhere may be out of place, and therefore unbecoming, in the house of God. For instance, portraits of Washington and Lincoln are appropriate for a school, but not for a church. And one might well wish that he had the original, or even a copy, of Rembrandt's so-called *Night Watch* in his living-room, but that masterpiece would disgrace a place of worship. Never may a sense of aesthetic satisfaction derived from the stately rhythm of the choral with lofty organ accompaniment or from dim light filtering in through windows of stained glass be mistaken for the spirit of worship. Most important of all, whatever imagery may tend toward transgression of the second commandment of the moral law must be excluded from the house of God. The place of worship is beautiful if it excels in simple dignity and dignified simplicity.

However, in this dispensation, the place of public worship is relatively insignificant. The church has worshipped acceptably in catacombs and barns. What is of supreme importance

is that public worship itself be beautiful. And it is beautiful when it is in harmony with Holy Scripture.

Corporate worship is beautiful if its content is Scriptural to the smallest detail and if, as to form, every part is performed "decently and in order" (1 Cor. 14:40); if it is characterized by reverence and holy fear on the one hand and by joyful spontaneity on the other; if it issues forth from regenerate hearts aflame with gratitude for all that God is and does for His people, particularly for the full and free salvation which He has provided in His Son; if in it God's children humbly, yet boldly, draw nigh to the throne of grace; if it is the holy communion of a holy priesthood with the thrice holy God. In short, beauty in worship is the reflection of holiness.

It Is Festive

Corporate worship should be a festive occasion. The psalmist exhorted God's people: "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Ps. 100: 4, 5).

To be sure, in every service of public worship confession of sins must needs be made. But from their sins God's children must look up to the Saviour. Introspection must result in contemplation of the Christ crucified. And every song begun on a note of self-abhorrence must end in a burst of gratitude to God for His great salvation.

There is room for special services of confession and humiliation. In times of war and other calamities such services are highly proper. Yet even then the note of joy may not be absent. In fact, it must be prominent. The church may exult: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacle of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

(See "*Kuiper*," p. 14)

MISSIONS

By MRS. JOHN P. GALBRAITH

Portland, Oregon

THIS month, Mrs. Carl A. Ahlfeldt, wife of our home missionary in Portland, Oregon, has written about the work in that part of the home field. This missionary work is conducted in a lovely church building which was erected through the efforts of the members of the congregation. It is located in a rapidly-expanding area and its opportunities are numerous. Mrs. Ahlfeldt writes:

"Greetings from Portland, Oregon, the city of roses. Since we have lived in the Pacific Northwest and have seen the majestic mountains and canyons, the beautiful waterfalls, the magnificent trees, we have magnified our God anew for His wonderful works of creation.

"The work in Portland presents a tremendous challenge to us. Our community is composed largely of families with young children, most of whom are unchurched. The majority of our church members feel deeply the responsibility we have to these people. Our women have done considerable home visitation in the vicinity, talking with the mothers and leaving church invitations which were designed especially for calling.

"The women of our church have the Women's Missionary Society, Women's Prayer Fellowship, and Chapel Guild. I would like to tell you a little about each one of them.

"Our Missionary Society has one regular business and devotional meeting each month. It is a luncheon meeting with each woman bringing sandwiches and the hostesses furnishing dessert and coffee. We have been using the devotional and study material presented by Mrs. Gaffin in the *GUARDIAN*. At a recent meeting it was decided to have an extra work meeting each month so that we could accomplish more sewing for some of our other home mission stations.

"This Society is meeting, in a definite way, one responsibility to both our covenant children and our Sunday School children from non-Christian homes by sponsoring a 'missionary education' program. Once a month a well-

planned missionary program is presented to the Sunday School. There are two entirely different presentations, one for the younger children, and the other for the older ones. Some of the older children have impersonated our foreign missionaries. This has helped to make them more real to the children. The regular July missionary meeting followed along this line with each of our foreign missionaries being represented by some of our covenant children. Interesting details about each family were given. The program proved enlightening even for the Society members. Several were heard to remark that they felt they knew our foreign missionaries better and could now pray for them more intelligently.

"Our Prayer Fellowship meets once a week (except during the week when the Missionary Society meets). At this meeting Scripture is read, prayer requests mentioned, and then we have a prolonged season of prayer. Since its beginning, some two years ago, the group has been blessed of God in seeing many definite answers to prayer.

"Chapel Guild might be called a 'social group' with a spiritual emphasis. We meet one evening a month. It is a means of helping newcomers become better acquainted, and the Lord has used it to bring some fine young families into our membership.

"The Lord has blessed this church in a singular way with people who have a real Christian love one for the other.

PROBLEM MINUTE

Answer to last month's problem:
Matthew 10:22.

PROBLEM #3

Mrs. Jones was proprietor of an ice-cream parlor. When questioned as to why she did not come to church on Sunday, Mrs. Jones replied: "Why, Sunday is my best day for business. I sell twice as much ice-cream on that day as on all six days during the week. I can't afford to come to church."

What verse in Matthew 16 has a warning for Mrs. Jones or for anyone else who does business other than that which pertains to necessity and mercy on the Lord's Day?

There is a willingness to withhold judgment, a charity which is not often found, and an earnest desire to grow spiritually. We do most earnestly pray for the continued blessing of the Lord on this work, and would appreciate your prayers in our behalf."

It would be well for the ladies of our churches to follow the example of the ladies in the Portland church—that of doing home visitation, talking with mothers, and leaving tracts and printed church invitations which give the times of services and list the various regular meetings. We are sure that the pastors of the churches would appreciate this additional assistance, and then, too, quite frequently a woman-to-woman approach is more effective than any other. This might well be a definite project for a missionary society to include in its program for the year.

Formosa

Our church counts it a privilege to have two foreign missionaries, the Rev. Egbert W. Andrews, and the Rev. Richard B. Gaffin, representing us in Formosa. The former, Mr. Andrews, has written an article which will enable us here at home to know a little about this island which, though small, is much in the limelight these days. It should help us to understand better the nature of the work of our missionaries there.

"It may be of interest to readers to know that the names given by foreigners both to America and Formosa are the same in meaning. The Chinese name for America is 'Beautiful' and the Portuguese called this island 'Formosa' or 'Beautiful' when they first saw it.

"Truly Formosa is beautiful. Its fertile plains and azure skies, its lofty mountains and towering trees (some dating back even to the time of Abraham), its rushing streams and limpid lakes, its luscious fruits and gorgeous flowers,—all cause one to exclaim in wonder and praise to God: 'O Lord, how manifold are thy works! in wisdom hast thou made them all: the

earth is full of thy riches.' (Psalm 104: 24).

"But this island, as beautiful as it is, is also full of idolatry and paganism. Those of us who have been on the mainland of China notice this perhaps more than others, for we are apt to make comparisons. In the matter of material comforts, this island is far ahead of the mainland: every little hamlet has electricity; running water is so plentiful that you seldom see water carriers; and you may travel almost anywhere by bus or train. But the Japanese who developed this island were also strong on protecting the 'proper religions.' So whereas on the mainland the Chinese Nationalist Government, which is now over here, discouraged superstition and turned many temples into schools and barracks, the situation here is that the temples are all in a good state of repair and from time to time new ones are erected. Also, on the trains you will frequently see a man escorting an idol from one district to another. It will be seated on the seat beside him. So whenever I am struck by the beauty of a pagan land, I cannot help but also remember the words of *From Greenland's Icy Mountains*, 'where every prospect pleases and only man is vile.' For idolatry is vile. None can have a realization of just how vile until he is confronted with the holiness of the one true God and the vileness of man's sin. To bring about such a realization is one of the ends to be sought in preaching.

"There have been many conversions to Christ in Taipeh this past year. Many of these have been students, quite a few of them those to whom I have presented the gospel. My work has consisted mainly of personal conferences, Bible classes, and preaching, the last mostly on Sundays. There is no branch of the Orthodox Presbyterian Church on Formosa. My efforts and prayers are to the end that the Presbyterian Church of Formosa may take as their only rule of faith and practice the Scriptures of the Old and New Testaments, and that a Chinese Presbyterian Church, likewise true to the Word, may emerge. The leaders in the two churches must be Formosans and Chinese respectively. Hence the strategic role of Westminster Seminary. May more and more students from here soon go there and return!

"The population of Formosa is some nine or ten million. It is estimated that

MISSIONARY SCRAMBLE

Were you able to unscramble all the letters in the December issue and name all the home and foreign missionaries in the Orthodox Presbyterian Church with their fields? We list below the answers. They are in the same order

as in the December issue. The number after the "Fields" column represents the missionary's name in the left-hand column which corresponds with that field. A suggested scoring system is given below.

Missionaries

1. Francis Mahaffy
2. Earl Zetterholm
3. Bruce Hunt
4. Carl Ahlfeldt
5. Lester Bachman
6. Russell Piper
7. Egbert Andrews
8. John Davies
9. Henry Tavares
10. Robert Eckardt
11. Lawrence Eyres
12. Richard Gaffin
13. John Hills
14. Herman Petersen
15. Clarence Duff
16. Kelly Tucker
17. George Uomoto
18. Heber McIlwaine
19. Robert Graham
20. Leroy Oliver.

Fields

- | | |
|--------------------|------|
| 1. Formosa | (7) |
| 2. Berkeley | (19) |
| 3. Evergreen Park | (10) |
| 4. Westchester | (11) |
| 5. National City | (14) |
| 6. Fort Lauderdale | (13) |
| 7. Eritrea | (1) |
| 8. Philadelphia | (5) |
| 9. Seattle | (2) |
| 10. Formosa | (12) |
| 11. Bridgewater | (6) |
| 12. Fair Lawn | (20) |
| 13. Eritrea | (15) |
| 14. Center Square | (9) |
| 15. Portland | (4) |
| 16. Japan | (18) |
| 17. Korea | (3) |
| 18. Albany | (16) |
| 19. Wisconsin | (8) |
| 20. Japan | (17) |

Missionary Knowledge Rating.

Total Score: 60 points (20 for missionaries, 20 for fields, 20 for matches). All correct . . . excellent; 55-59 . . . very

good; 50-54 . . . good; 45-49 . . . fair; below 45 . . . you should become better acquainted with our missionaries.

one per cent are professing Christians. There are about two hundred and fifty churches. The two main dialects are Formosan, which is one of the Fukienese dialects of the Chinese language, and Mandarin, otherwise called the National language. More and more the National language is understood and spoken everywhere. It is the language that Mr. Gaffin and I have studied and used for the past sixteen years. There are at present about eighty missionaries on the island and many more are expected. During a recent six-month period there was an increase from thirty to the present eighty. Among the missionaries due to come, there are some expected from both the USA and US Presbyterian Churches. There ought to be more from the Orthodox Presbyterian Church!"

Coupons Wanted

Do you use General Mills' products? No, we are not advertising General Mills. But if you do use these products, the coupons they contain would help our Old Stockbridge mission church to obtain silverware for church affairs. How about organizing the ladies of your church and "showering" the Indians with coupons! The coupons are to be found in: Gold Medal Tested Flour, Softasilk Cake Flour, Wheaties, Kix, Cheerios, Betty Crocker Cereal Tray, Bisquick, Crustquick, Party Cake Mix, Devil's Food Cake Mix, and Gingerbread Mix.

Send all coupons to Mrs. John Davies, Gresham, Wisconsin.

Kuiper

(Continued from p. 11)

Jehovah of hosts is with us; the God of Jacob is our refuge" (Ps. 46:1-7).

What greater joy have God's people than that afforded by communion with God? They sing: "As the hart panteth for water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Ps. 42:1, 2). God Himself is their highest joy. Therefore they pray: "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill and thy tabernacle. Then will I go unto the altar of God, unto God my exceeding joy" (Ps. 43:3, 4). Communion with God is what makes heaven heaven. In its worship the church of God has a foretaste of heavenly bliss. It begins to understand what it is to glorify God as He would be glorified and to enjoy Him to the full and forever.

Church News

(Continued from p. 9)

Middletown, Del.: Teen-agers of Grace Church visited a nursing home, and the homes of members of the congregation, on Friday evening, December 21, to sing carols. The next day they had a Christmas outing, after which they decorated the tree at the church. The Sunday school program was presented Sunday evening, December 23. Five young people of the congregation have received their first pins as members of the Go-to-Church Brigade.

Pittsburgh, Pa.: At a recent congregational meeting Covenant Church voted to erect an educational building adjoining the rear of their present church structure. The building will be used for necessary Sabbath School expansion, and eventually for a Christian day school. The church recently completed payment of the mortgage on its church building.

Gresham, Wisc.: The Rev. John Davies and members of the Old Stockbridge Church provided the daily devotional services over the Shawano radio station during the week of December 24. There was a message by

Mr. Davies, and music provided by other members of the group. About 65 children took part in the Sunday school Christmas program.

Hamill, S. D.: Under date of December 19 the pastor of Westminster Church in Hamill writes that there is one word to describe the situation there—Snow-bound. Snow drifts car-high block roads, and attendance at church services is at a standstill. However, a men's society has been meeting for Bible study and discussion, and there has been an enthusiastic response. As an expression of its goodwill and appreciation for the Christian instruction received, the congregation surprised the pastor, the Rev. Edward Wybenga, by presenting his family with a beautiful new Chevrolet car. The gift was most sincerely appreciated.

Oliver to Fair Lawn

THE Rev. LeRoy B. Oliver and his family have moved from Harrisville, Penna., to Fair Lawn, N. J., where Mr. Oliver will serve as pastor of Grace Orthodox Presbyterian Church. Mr. Oliver began service in his new charge January 1.

Dedicate Camden School Building

THE new school building of the Camden County Christian School Association was officially dedicated on Tuesday afternoon, January 1. The dedication service was held in the Haddon Heights Baptist Church. The dedicatory prayer was offered by the Rev. Edward L. Kellogg of West Collingswood, President of the Board of Directors.

Following the services, the building itself was open for inspection. There are six classrooms located on three floors, a principal's office, library and lounge. Modern lighting fixtures have been installed, and the whole interior of the building is most attractive.

All classes of the school are now being held in the new building. Until recently some of them were held in other buildings in the area, including Immanuel Orthodox Presbyterian Church of West Collingswood, and Immanuel Church of Crescent Park.

Atwell Called To Glenside

THE congregation of Calvary Orthodox Presbyterian Church of Glenside, Pennsylvania, at a special meeting held early in December, voted to ask the Rev. Robert L. Atwell of Middletown, Pennsylvania, to become its pastor. The call was approved by the Presbytery of Philadelphia on December 17 and handed to Mr. Atwell, who has since indicated to the congregation his intention of accepting the call. Since he will be on a recruiting trip for Westminster Seminary until the first week of March, it will not be possible for him to take up work with the Glenside congregation until later in March.

Meanwhile the congregation held its first services in its new building on December 30. The building is located on Church Road near Westminster Seminary. Although all details of construction and decoration are not yet complete, the building is in usable condition, and plans are that services will henceforth be held there rather than in the auditorium of the Seminary property. The Rev. Edward J. Young conducted the first services held in the new building.

VanTil Visiting Lecturer At Calvin Seminary

THE Rev. and Mrs. C. VanTil have taken up temporary residence in Grand Rapids, in order that Dr. VanTil may serve as visiting professor of Apologetics in Calvin Seminary during the current academic term.

Dr. VanTil has not yet announced his decision concerning an invitation to serve permanently at Calvin. The invitation was extended by the Christian Reformed Synod last June. It is not expected that any announcement on this matter will be forthcoming until later in the spring.

Hunt Sailing Delayed

THE departure of the Rev. and Mrs. Bruce F. Hunt, Orthodox Presbyterian missionaries on their way to Japan, was moved from January 7 to the 10th, according to information received. We have not heard, as we go to press, whether they actually sailed on the latter date, but presume they did.

Brother's Keeper

(Continued from p. 6)

in Korea. Before the war, what little contact the people in Korea had with America was largely through missionaries. Missionaries sent out by Christians in America had travelled into every nook and corner of the land, preaching the Gospel, and establishing churches. In the larger centers they set up schools and colleges, Bible institutes, seminaries and hospitals. The Koreans thought of America as a Christian nation, and Christianity, as it expressed itself in Korea, was in their eyes a definitely good thing.

During the war they were cut off from missionary contacts. The Japanese propaganda against Christians and America was clever and plentiful. But the war gave the Koreans an opportunity to see "Christian America" from a different angle, and this too impressed them. War at its best is terrible, but the Koreans thought they saw a difference in the way Christian and non-Christian nations fight. The Koreans told me how American planes often circled targets, dropping leaflets to warn civilians away from areas to be bombed; ships were likewise warned so that sailors could take to the life boats. They told of the kind treatment received from submarine crews and seamen who picked up men from sinking ships. Some who had been made prisoners of war, noted that there was a difference in the way a Christian nation treated its prisoners. Then the material abundance with which our troops were supplied indicated to many the physical blessings with which God blesses those who serve Him. The Japanese were calling it a religious war, and the final victory of a Christian nation seemed to many a very act of the God of Providence.

The Koreans had so despaired of ever regaining their independence that our victory and their liberation were looked upon as miracles of God's grace. The Christians especially, but even many non-Christians, saw in their liberation an act of the God of the Christians.

Many non-Christians, while reluctant to make the sacrifices which would be expected of them in becoming Christians, had already held a high view of Christianity, and now became so grateful to a "Christian nation" for their

liberation that they were almost ready to deny themselves and follow Christ. As the Japanese had tried to force Shintoism on them, some supposed in their ignorance that Americans would try to force Christianity on them, but they were not entirely averse to being forced into this religion of love. Consequently they went out to meet American occupation troops with the highest of expectations. Even non-Christians put Christian elders and ministers forward to be on the welcoming committees and elected Christians to responsible posts in dealing with American authorities. Paintings we have seen of Columbus planting the cross on American shores and his followers devoutly kneeling in prayer, or of the Pilgrims landing in New England, would perhaps represent what the Koreans were expecting when they heard that the troops of "Christian America" were about to land. Many supposed our troops would seek out the churches first.

Those who have been in our army or have had much contact with it do not find it hard to imagine the extent of the Korean disappointment. Our men sought the taverns and brothels more often than they sought the churches. So often were Korean Christians embarrassed before non-Christian Koreans by so-called Christian Americans that they were forced to pull back into their shells and had to apologize for their "Christian" brethren from America instead of being able to commend them.

On the last Christmas Eve that the American occupation troops were in one South Korean city, while groups of Korean Christians were going about the city filling the night air with carols, the American troops were so drunk that few but the sentinels heard the carols that were sung for their benefit.

Korean Christians working for the American Military Government were continually embarrassed because their services were demanded on the Lord's Day when they were accustomed to be in the house of worship, or they were constantly having to refuse the liquor which was urged upon them by "Christian Americans."

Some American officers "could not understand" why one of the first acts of the South Korean Provisional Government was to outlaw brothels. The Japanese had introduced licensed prostitution. Licensed red-light districts made

it easier for our officers to control our troops.

In spite of the fact that the church in North Korea had protested having elections on Sunday and hundreds of Christians had been imprisoned over this issue, in South Korea the United Nations and our own representatives constantly used Sunday for political gatherings and ordered the first elections to be held on the Lord's Day. It was the strong protest of the Protestant churches that caused the day to be changed, though the United Nations authorities did not have the grace to say so, but said the day had been changed because an eclipse of the sun, due on the same day, would be considered an ill omen by superstitious Koreans. I never heard any mention of this by the Koreans themselves.

Corruption on the part of our representatives, and black-market activities by members of our armed forces encouraged such activities among Koreans, and Koreans with high ideals were thus often discouraged from participation in government.

Some say—"but aren't you expecting too much?" Perhaps so, yet the answered prayers of Christian soldiers of the "Thundering Legion" tempered the attitudes of Marcus Aurelius toward Christianity. Cromwell had a Christian army, and the Scotch Covenanters were used to praying and going into battle singing Psalms.

Yes, it may be too much to expect a Christian army and a Christian diplomatic corps to come out of the so-called Christian society which exists in America today. We cannot expect a stream to rise higher than its source. It comes back to each one of us individually, to each of our homes, and communities. Not only Korea, but the world is looking to "Christian America" for truly Christian leadership, but we cannot give it without being truly Christian.

Political corruption amongst our diplomats, the lack of a consistent and constructive program for Korea, coupled with the immorality of many individuals in the armed forces, all have been grist to the mill of Communist propaganda in South Korea. I am of the strong opinion that if the diplomatic and military representatives of our country had been more generally Christian, Communism could not have made the headway in Korea that it has, with all its totalitarian and ruthless

methods. In spite of the mistakes made at Yalta and Teheran, the Koreans who believe in the right would have had enough encouragement and spirit that, with our help they could have withstood both the ideology and brutal force of Communism. Communism is an ideology backed by force; it is a fanatic religion of materialism. In the last analysis it can be defeated only by a stronger ideology, the truth itself. It is at this point, the lack of a true ideology in word and practice, and our actual discouraging of this among the Koreans who had one, that we failed our Korean brethren. I am personally convinced that we ourselves are paying, to the tune of thousands of casualties and millions of dollars, for this failure during the years of our military government of South Korea. The God of justice is seeing to it that our indifference and carelessness toward the problems of our brothers in Korea are reaping their just results in destruction of life and property to ourselves.

Spiritual Ties

Finally, we have failed our Korean brethren in the spiritual realm.

Just before and during our war with Japan the Korean church was the target of persecution and oppression by the Japanese military clique. They sought to place a fanatic, religio-nationalism expressed in National Shintoism over all religions, including Christianity. They also sought to bring all Christian denominations into one for closer observation and control. Many who opposed Shintoism and government control of the church were imprisoned; some died. Those who had been the spiritual leaders of the church were imprisoned or went underground. A new crop of leaders sprang up, who would compromise with the Japanese military clique and preach their man-twisted dogmas of a "Christianity" which was servant to the state. Men who took the Bible to be only relatively the Word of God and who could adjust its teachings to the times, were placed in professors' chairs in the schools of theology. The pulpits and the courts of the church as well as the chairs of theology fell into such hands.

At the close of the war the imprisoned leaders and those who had fled into exile returned, and a struggle ensued. The compromisers, and those preaching "that other gospel" of expediency, were in the saddle and were reluc-

tant to step down.

The "prison saints," as they were often called, sought to bring the Korean church back to its original faith through revival meetings and public exhortation. As the regular Seminary had gone out of their control they set up independent seminaries and Bible institutes to train leaders in the faith on which the Korean church had originally been founded. In ecclesiastical courts they sought by legal methods to bring the church back to its original faith.

Although the war was over, the new usurpers continued to defend their expediency and preach their dogmas of relative morality. Some of them actually favored and recommended ancestor worship, hero worship and a kind of religio-nationalism similar to that practiced by the Japanese for the New Korea.

In spite of accusations to the contrary, the "prison saints" were not vindictive or unreasonable. In Germany, ministers who had gone along with Hitler were put out of their churches for a minimum of five years. The "prison saints" did not ask this. They merely asked that the compromise should be recognized as such and that false teaching should be put out of the church.

At a time when the Korean church was going through this struggle, Dr. E. Stanley Jones came to Korea, and told "Christians" to forget their differences, that these were not important, and urged them to unite against a non-Christian world.

A Korean elder told me that those words of Dr. Jones made a profound impression on him, until he heard a less well-known missionary remind his radio audience that, as in Achan's case, one unconfessed sin could mean disaster. The radio message opened his eyes to the dangerous tendency in the reassuring messages of Dr. Jones, and prevented him from being lulled to sleep by them. Thus, when the Korean church is battling sin and repenting with tears, there are "brethren" from America who would minimize sin and in urging the Koreans to be reconciled to one another, neglect the more vital matter of being reconciled to God.

Another peculiarly pernicious aspect of the teaching of the new incumbents was their undermining of the authority of the Bible as the Word of God.

One of their ablest and most popular Korean teachers, a man who had received training at Princeton Theological Seminary and Union Seminary (New York), made it a point to deny the Mosaic authorship of the Pentateuch and to teach that there were several Isaiahs. Last year a very godly Korean woman, whose faith had been founded on the Word of God and whose life was guided by its authoritative teaching, a woman who had stood uncompromisingly during the dark years of the war strengthened by that same Word, went to hear this teacher for herself. In his lecture, he ridiculed the idea that Paul's sending for his cloak could have been inspired by the Holy Spirit to be a part of the sacred writ. The woman, in reporting it to me said, "He is right, isn't he?" So that teacher succeeded for the time at least in taking away one verse from this woman's Bible. He was reported to boast frequently that those who hold to the verbal inspiration of the Scriptures are like people holding gunny sacks full of holes over their shoulders, who will soon find that they are holding empty gunny sacks. Following such men as Barth and Brunner this man holds that God truly speaks, but that once men transfer His words to writing and the ink dries on the page, it is no longer the Word of God.

Such could not have been the views of our Saviour who was constantly appealing to the authority of God's Word with "thus it is written," or "as the Scripture (writing) hath said." Nor was this the view of the Apostle Paul who, when writing of the "gospel—by which also ye are saved," defines this gospel as that which he had received, namely, "that Christ died for our sins according to the scriptures (writings); and that he was buried, and that he rose again the third day according to the scriptures (writings)."

Such teachers not only have been destroying the people's confidence in the authority of the word of God, but have also been ridiculing creed as such, including the doctrines that have been the common possession of Christian people down through the ages.

The institutions established by the "prison saints" had been exposing the dangers and fallacies of such teaching, and the Christian public in Korea had become so aroused that even the friends of this Korean were thinking that for

the sake of peace this professor should cease teaching. At this point the well-known figures of Dr. John Mackay, president of Princeton Seminary, and Dr. Brunner himself, came to Korea and attracted large audiences. Because of their known sympathy for such views their visit built up the waning popularity of this Korean teacher and he received new boldness to continue his attacks on the Word of God. Thus so-called Christian leaders from America help to snatch the Bible from the hands of the Korean Christians. At this critical hour when the people of the world, and especially of Korea, are faced by a godless foe against whom the mere changing opinions of men are powerless and only the truth of God is effective, so-called Christian brethren from America are helping to take the "Sword of the Spirit which is the Word of God" from the hands of Korean Christians.

It was largely through missionaries from America preaching the Word of God that the Korean church, which has had such a noble history, was founded. Yet now that same church is being wounded in the house of its friends, so to speak. People representing the very denominations which first preached the Word of God in Korea are now undermining the authority of that Word.

This should arouse Christians in America to setting their own houses in order. The shocking things happening in Korea and now even to our own people find their roots back in America. Can we shrug our shoulders to such sins of our own church leaders against the people of Korea and say, "Am I my brother's keeper?" Surely the blood of the people of Korea will God require at our hands.

The need of the hour is repentance and the bringing forth of the fruits of repentance. Reminding Peter that He had prayed for him that his faith fail not, our Saviour instructed Peter, "when thou art converted, strengthen thy brethren." We are our brother's keeper, but only through the grace of repentance and a humble turning in faith to the God of Scriptures can we begin to fulfill our responsibilities to our Korean brethren.

(Copies of this article, in pamphlet form, may be secured at ten cents each from the Rev. Leslie A. Dunn, 308 E. Hand Ave., Wildwood, N. J.)

News Letter Tells of Gaffin's Work

MRS. Richard B. Gaffin, whose husband is in Formosa as a missionary of The Orthodox Presbyterian Church, distributed a news letter in December, in which she told something of the work her husband is doing.

Mr. Gaffin has been continuing the teaching at the Interpreter's School in Taipei, but expects that to end shortly, and has begun a regular mission work in T'ao Yuan, about twenty miles away.

Concerning this he wrote: "The soldiers have finally gotten out of the church in T'ao Yuan. When I found they were part of the Combined Service Forces, I appealed to Gen. Huang. The next day they were moved. Last Sunday we had our first Mandarin service. There were thirty-three persons present. Some of them were soldiers. I am starting an English Bible class in the Agricultural High School tonight. One Sunday I was at the school with three of the teachers who came to the service, and had supper with them. There were two air force officers at the service on Sunday. We plan to have a Bible class for air force personnel and other interested persons on Saturday nights. . . ."

The next day: "There were 85 in the class at the Agricultural High School last night. Many asked questions. Few of them knew anything of the gospel. They come from the country villages, the most needy of all fields."

In October, Mr. Gaffin participated in a week of evangelistic services in Tainan. Of this he wrote: "Altogether there were 97 persons who came forward in the evening meetings at which I preached in Tainan, and over 2,000 in the schools we visited during the day. It was a wonderful week, and I pray that the Tainan pastors will take good care of the new believers. While in the vicinity, I looked up some of the boys who had been in the school."

In a September letter, Mr. Gaffin says: "The women's prayer group headed by Madam Chiang, which gave out Bibles to the Interpreter's School, offered them again, but only in English. So I took the \$25 deposited to my account by a Vineland friend, and \$5 from the West Wildwood Chapel, and made an offer of Chinese Bibles to those who would like them. I gave out 55 Chinese Bibles."

Vatican Nomination To Be Renewed

PRESIDENT Truman has indicated that he will send the nomination of General Mark Clark as Ambassador to the Vatican up to Congress again when it reconvenes. The nomination, made just before Congress recessed last fall, died when Congress adjourned. There had been rumors that because of Protestant opposition, the President might change his program.

Opposition to the ambassadorship continues to be strong in the nation. Not only churches and religious groups of various kinds, but individuals have spoken up in strong terms. Recently we received a copy of an "open letter" to the President, prepared and published in pamphlet form by Loraine Boettner, well-known author of *The Reformed Doctrine of Predestination*.

The American Council pilgrimage to Washington to protest the appointment will take place January 24, with a convocation scheduled for that evening in Constitution Hall.

Pentagon Briefs Ministers

EIGHTY religious leaders of all faiths and from every part of the country have been invited by the Department of Defense to attend its first orientation conference for the clergy, to be held in the Pentagon, January 15-17.

Purpose of the conference, supposedly, will be to inform the clergy as to the state of the nation's preparedness, and to discuss with them various religious and moral problems connected with the armed forces.

The call for the meeting included a warning that the world crisis promises to take a large number of boys away from their normal sphere of religious and home influence for an indefinite period, and that this situation will become permanent if a universal military training system is put into effect.

One wonders whether this latter factor may not be paramount. Most strenuous opposition to UMT comes from the nation's clergy and religious leaders, and if the Pentagon can quiet this opposition through some form of reassuring conferences, it will be easier to pass UMT.

The

GUARDIAN NEWS COMMENTATOR

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

Religious Developments in 1951

ANY review of religion for the past year must recognize certain specific developments relating to the organized church.

Possibly the chief among these would be the effective termination of missionary work in China. Under Communist control, the Christian church in that land has been progressively restricted, used, and destroyed. Missionaries of all religious groups, Protestant and Catholic, have been thrown out of the country, or if remaining have been arrested, persecuted, and jailed. The church has been turned into an agency of the state.

It is not for us to say the extent to which the Christian faith may still prevail in individual lives. We are reminded that the ages of the martyrs have been periods when the church became or grew strong. Such may be the case in China. But as yet we on the outside have not been permitted to see that result.

A second development in religion must be the continuing onward march of the ecumenical movement. The National Council of Churches came into existence on January 1, representing a merger of the Federal Council and seven other interdenominational agencies, and claiming to speak for some 31 million Protestants. Actually the Council has done little to deserve attention, and has not yet decided where to establish its national headquarters. However, the National Council must be reckoned a potent factor in the religious life of the nation.

While a movement for general Protestant unity still received some attention, specific denominational union movements received more prominence. Among these the program to bring together the Presbyterians, North, South and United, was the most interesting.

Tension between Protestants and

Roman Catholics continued. The question of using public funds to help private and parochial schools received some discussion. But in this area the chief jolt came when President Truman nominated a regular ambassador to the Vatican. Though this could not be voted upon by Congress before it adjourned, the President has indicated that he will send the nomination up again in January, and Congress will have to decide whether it can approve the idea, which is new in American policy.

Protestant groups all over the country rose up in opposition to the move, liberals and conservatives alike denouncing it as being contrary to the American ideal of separation of church and state.

Evangelism continued to hold a prominent place in American life. Billy Graham held campaigns in numerous cities with great crowds coming to hear him. Other popular evangelists also drew large crowds. The National Council appointed an evangelist to represent it in meetings throughout the country.

Leaders of the International Council of Christian Churches went to South America for a Pan-American Congress of evangelicals, and more recently to the Philippines for a Conference of Christian Churches in Asia.

The revelation of widespread corruption in all walks of life served to show that the church has a lot of work yet to do.

And meanwhile in thousands of pulpits through the nation and the world, humble men of God stood each Sunday and preached to others the words of eternal life. Unfortunately also, in other thousands of pulpits, men stood up and proclaimed a message that exalted human goodness and had no promise of eternal life.

Such was religion in 1951.

Orthodox Lutheran Synod Formed

THREE congregations and 10 pastors have thus far joined in the new Orthodox Lutheran Synod, formed in September by persons who withdrew from the Missouri Synod Lutheran Church because they thought it had become too liberal theologically.

Particular cause of the separation is the action of the Missouri Synod in approving a "common Confession," a statement intended to resolve doctrinal differences between the Missouri Synod and the American Lutheran Church. However, it was charged that the Missouri Synod has "shown a progressive deterioration and unscriptural character for the past two decades."

Seven more congregations were reported preparing to withdraw and join the new organization. On the other side, it was charged that officials of the Missouri Synod were working actively in local congregations to prevent them joining the new movement.

Presbyterian Bodies To Discuss Reunion

A joint negotiating committee of the three major Presbyterian denominations in America is scheduled to meet in Washington on January 22 and 23 for preliminary discussions on reunion.

The meeting will bring together delegates from the church union committees of the United Presbyterian, Southern Presbyterian, and Northern Presbyterian churches.

Small sub-committees have been at work already on preliminary drafts of a proposed plan of union, dealing with doctrine, government, discipline and worship. These preliminary drafts are expected to be edited by the Washington meeting for distribution to the full committees, and for further consideration at a meeting in Cincinnati in

March. If this latter meeting reaches agreement, the proposals will be submitted to the church Assemblies in June, with a view to their being sent to Presbyteries, and possibly acted on finally in 1953.

Meanwhile the *United Presbyterian*, official weekly magazine of that denomination, reported that 82 per cent of the church's presbyteries had voted favorably on an "informal" overture sent down by the 1951 Assembly proposing a general Presbyterian reunion.

A merger of these three Presbyterian bodies would establish a Presbyterian denomination of some 3,370,000 members, well over two-thirds of which would be from the Presbyterian Church U.S.A.

The Southern Presbyterian Church split off from the Northern body at the time of the civil war. The United Presbyterian Church is the result of a union in 1858 of two churches which trace their ancestry direct to two "mother" churches in Scotland.

National Union Issues School Report

REPORTS and statistics on the Christian day schools associated with the National Union of Christian Schools are contained in the *Christian School Annual* which has recently come from the press.

The statistics show that there were 156 schools in September, 1951, against 143 schools a year previously. Enrollment in the schools increased by over 1,600 pupils, to a total of 26,651. There were 925 full time teachers, and 61 part time teachers, in the schools. Twenty schools reported new buildings or additions to existing buildings during the year. Nine school societies have decided to undertake building projects.

The annual report of the educational director, Dr. John A. VanBruggen, tells of various activities of the organization.

The educational committee is endeavoring to prepare a statement of the Calvinistic philosophy of education. Tentative suggestions along this line have been considered. But the director reports that there are still differences of opinion about details, though there is agreement on the fundamental principles involved. It will apparently be some time before such a full statement is ready for publication.

January 15, 1952

A program of teacher conferences and conferences for principals was carried on during 1951, the National Union supplying speakers as requested.

In the field of publications, several are of interest. There has already appeared a *Christian School Library Book Guide*, listing 191 books for primary grades, 84 for intermediates, and 39 for Junior high grades. This publication is being widely used as a guide in buying books for school libraries.

The first textbook to be published is *The Church in History*, by B. K. Kuiper. The response to this book is reported to have been very favorable. A 40-page *Manual* of Audio Visual aids has also been published. In process of preparation are a volume on European Backgrounds of American History, and a *Manual* for the teaching of geography. The volume, *Course of Study for Christian Schools*, is due for revision before a new edition is issued. The present supply of this work is not expected to last more than a year.

American Council Approves UMT


THE annual convention of the American Council of Christian Churches, which met in Gary, Indiana, early in November, passed a resolution approving universal military training. The resolution reads in part as follows:


"We approve the principle of universal military training, in that some form of universal military training is absolutely indispensable, both to the security of our own nation and the maintenance of freedom in other areas of the world. Be it furthermore resolved, that the position of the American Council of Christian Churches is that of open repudiation of the National Council's 'militant pacifism,' and the apostate modernism which it advocates and practices . . .

"And be it further resolved, that in the framing of any UMT law, our Congress be charged with the responsibility of writing into the law certain specific safeguards for the moral and spiritual wellbeing of our young men. We recommend that adequate and proper penalties be provided for those who violate those provisions and who disregard the religious convictions of our trainees."

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Persecution in Colombia Continues

A Baptist church in Bogota, Colombia, was badly damaged and several people injured as the result of mob attacks on the building, a few days before Christmas. All the missionaries were reported safe. The Foreign Missions Board of the Southern Baptist Convention has asked the State Department to request the Colombian government to make an inquiry regarding the riots. On several previous occasions Protestant missions in the area have been subjected to attack by groups apparently Catholic inspired.

Reformation Today Published in Canada

AT the time of the announcement about the suspension of the magazine, *Bible Christianity*, it was intimated that a new publication might soon appear to take its place.

This new publication is now being issued regularly under the title, *Reformation Today*. The first issue was under date of October, 1951. Managing editor is Dr. W. Stanford Reid, and the three associate editors are Mariano DiGangi, David W. Kerr and D. C. Masters.

Complete Church Service For Rent

IT was announced in *Time* magazine recently that Martin Luther would preach in a Virginia school house one Sunday afternoon, that Charles Wesley would preach the next Sunday in a prison in California, and that R. A. Torrey would conduct a service in the

living room of a farmer's home in Arkansas.

This announcement was not quite correct. But it tells a story of a project being sponsored by the Rev. Donald Grey Barnhouse. The project is to put an entire church service on tape for use with a tape recording machine. The sermons would be those of the men mentioned, and others, but recorded by present day preachers. Shortly before his death Dr. Walter Maier, Lutheran preacher, had agreed to record some sermons of Martin Luther for this project.

Dr. Barnhouse acknowledges that no "canned" worship service will be effective of itself. The success of the service would depend on audience participation. The services, and a machine to play the tape, are to be made available to pastorless churches, and to groups having no access to a regular service. They will also be available for hospitals, ships, and unchurched housing projects.

Supreme Court Will Rule On Released Time

THE United States Supreme Court has agreed to rule on the constitutionality of the released time program of religious instruction associated with the New York city public schools. Under this program children are released from school one hour a week to attend religious classes off the premises, conducted by churches.

The Court also agreed to hear arguments on the constitutionality of a New Jersey law requiring daily Bible reading in the public schools.

Eases Passport Ban To Formosa

THE State Department announced in December that it had modified its ban on passports to missionaries seeking entrance to Formosa. Acknowledging that it had been discouraging applications by Americans to go to Formosa for any purpose, the Department stated, "About December 1 we received information from the Island, in response to our inquiries, indicating that the food and housing situation has improved, and that the danger of military operations in that area has dim-

inished." Consequently permission will be granted churches which had missions in China to send missionaries to Formosa.

Stores Defy Montreal Holiday Law

FIVE hundred ninety-seven stores in Montreal defied a newly passed city by-law and remained open on December 8, which was Immaculate Conception Day. The by-law specifies that the stores must remain closed on certain Roman Catholic holidays. Among the places which defied the ban were some of the largest department stores of the city.

Commenting on the situation, the *Gospel Witness* remarks, "It would really afford an imposing and highly instructive spectacle to see the . . . aforementioned stores of Montreal padlocked, trussed up like Communist offices have been under the notorious law of Mr. DuPlessis. It will be highly interesting to see summonses issued wholesale to the great stores as hitherto those legal documents have been broadcast en masse against Baptist preachers and Jehovah's Witnesses. Perhaps the militant Catholic Action groups from l'universite de Montreal who paraded to the big stores last Saturday, would then complete the spectacle by looting their premises in the same way that their fellows in Shawinigan Falls smashed the windows and destroyed the furniture in the hall of the Plymouth Brethren there a year ago."

The stores have filed a counter suit against the city, charging that the by-law is unconstitutional, discriminatory, and interferes with civil liberty. It will

be interesting to see how this conflict is decided.

Day of Prayer Programs

BOTH the American Council of Christian Churches and the National Association of Evangelicals have published suggested programs for observance of the World's Day of Prayer, February 29. Copies may be obtained from the headquarters of the respective organizations. There is no charge, but it is suggested an offering be received for the organization, to help defray the expenses of publication.

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