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The Christian Citizen

"The Christian in the Twentieth Century World"—PART 6

By the REV. R. B. KUIPER

Professor of Practical Theology in Westminster Theological Seminary

THERE is in this country a Christian school movement. Not only a great many Roman Catholics, but a considerable number of Protestants as well, thoroughly dissatisfied with the so-called religiously neutral, but in many instances actually pagan, instruction given in the public schools, are demanding positively Christian education for their children. In view of the fact that many Americans practically idolize the public school system, it might be expected that the Christian school would come in for its share of criticism. So it does. And a charge frequently brought against the Christian school is that it cannot compete with the public school as a melting-pot for young Americans of various creeds, ranks and races, and therefore cannot possibly turn out as good citizens.

Some uncomplimentary remarks might truly be made about the quality of citizenship produced by the American public school. However, it is a much more pleasant undertaking to seek to establish the positive proposition that those who have had the benefit of a Christian education should by all odds be superior citizens because Christianity makes for the best kind of citizenship.

An Active Citizen

There have been, and perhaps still are, small groups of Christians who hold that citizenship for the Chris-

tian should be out of the question. The extreme Anabaptists of the Reformation period taught that the spiritual and the natural are ethical opposites: that the spiritual is good and the natural evil. From that general principle they concluded that he whose citizenship is in heaven has no right to be a citizen of an earthly state. This teaching is not nearly as pious as it may seem to be; in fact, it is impious. Did not God Himself create the natural? To deprecate the natural is to deprecate God's own work.

Other Christians there are—and they too are not numerous—who take the less extreme position that it is wrong for the Christian to be active as a citizen in any but a Christian state. Therefore, although counting themselves as citizens, they refuse to hold public office, to take part in elections and to engage in war for their country. Those who take this position say that they would be active citizens if only the state would officially recognize Christ as Head and King and thus would become Christian. Now it can hardly be disputed that in a sense the state should be Christian. It should be governed according to the law of God and Christian principles. The sovereign God wills this, and no Christian may be satisfied with less. Both the atheistic state, as established by the Soviets, and the neutral state, as advocated by the political liberals, stand condemned. And yet it may not be forgotten that a state which is

not Christian is nevertheless a real state. According to Holy Scripture the state is an institution of God's common grace, and consequently it exists not only where Christianity is but also beyond the bounds of Christendom. Did not the apostle Paul in Romans 13 exhort the Christians of his day to be subject to the pagan government of the Roman empire because it was ordained of God, and did he not exercise his own rights as citizen of that pagan state when he appealed to Caesar?

Christianity at its best has always taught that, because God instituted the state, it is the Christian's privilege to be an active citizen. Chapter XXIII of the Westminster Confession of Faith speaks of the civil magistrate. Section I asserts that he is ordained of God, and on this basis Section II proceeds: "It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto: in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions".

Not only may the Christian be an active citizen; he must be! Pagan Plato said: "The punishment suffered by the wise who refuse to take part in the government is to live under the government of bad men". The Christian has a much more potent reason for active citizenship. Through it he can contribute most effectively toward christianizing the state. To refuse to have anything to do with politics because they are "rotten" savors of unhealthy separatism. The Scriptural teaching that Christ is Head over all things (Eph. 1:22) makes it incumbent upon the Christian to claim every domain of life for Him—and that includes the political. Neglect of this spells disloyalty to the King of kings.

For a few concrete examples: before elections the Christian should study the relative merits of candidates and, unless all candidates seem to be wholly unacceptable, he should vote on election day; when called to serve as a juror, he may not shirk this duty; many more Christians should offer themselves as candidates for public

office; in case of corruption in high places, the Christian may not fail to protest vigorously; when laws with a moral or religious import are proposed, he should make his convictions known to the legislators; Christian ministers should preach on the religious aspects of political problems.

A Loyal Citizen

Before the outbreak of the present global conflict, it was not unusual to hear patriotism branded as "the bunk". Self-styled internationalists especially used to talk in that vein. They boasted of being citizens of the world rather than of the country in which they happened to reside. The war is having the curious effect of stressing at once the necessity of an international outlook and the necessity of love for one's own country. In other words, the war is teaching us Americans that internationalism and patriotism can very well, and even must, go hand in hand. In the words of Tennyson:

"That man's the best Cosmopolite
Who loves his native country best".

The common grace of God often instills laudable patriotism in the hearts of the unregenerate. Not all the men who fought and bled to liberate the thirteen American colonies from British tyranny were Christians. Who will care to dispute that Samuel Johnson was right when he wrote: "That man is little to be envied whose patriotism would not gain force upon the

plains of Marathon"? Well might Sir Walter Scott ask rhetorically:

"Breathes there a man with soul so dead
Who never to himself hath said,
This is my own, my native land!"

But the Christian has an incentive to patriotism which the nonchristian lacks. He is loyal to his country, not only for his country's sake, but for God's sake. A stronger incentive cannot be imagined. It has been said of the Japanese people that patriotism is their religion and that they worship Japan. The Christian American worships God, not America; but he is loyal to America for God's sake. Patriotism is not his religion, but his religion does make him an ardent patriot.

That great American, Daniel Webster, once exclaimed: "I was born an American; I live an American; I shall die an American; and I intend to perform the duties incumbent upon me in that character to the end of my career. I mean to do this with absolute disregard of personal consequences. What is the individual man, with all the good or evil that may betide him, in comparison with the good or evil which may befall a great country, and in the midst of great transactions which concern that country's fate? Let the consequences be what they will, I am careless. No man can suffer too much, and no man can fall too soon, if he suffer, or if he fall, in the defense of the liberties and constitution of his country". That was indeed an expression of passionate love for country. And such is the love of the Christian citizen, not merely by virtue of the common grace of God, but by virtue of his Christianity.

Loyalty to one's country often comes to expression in loyalty to its government. And it is not only interesting, but significant as well, that the Word of God is extremely insistent on this manifestation of patriotism. The New Testament passages bearing on this theme read much like a list of the demands of Christian patriotism. Here are some of them.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. . . . Wherefore ye

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We Need More Visitation!

"Confessions of a Pastor"—by the REV. ROBERT L. ATWELL
Pastor of Grace Orthodox Presbyterian Church, Westfield, New Jersey

I ASSUME full responsibility for the suggestions and criticisms of the following article. However I confess that the criticisms apply to me with perhaps greater force than to the majority of my brethren in The Orthodox Presbyterian Church. I write only because of the conviction that, in many of our churches, the light of the glorious gospel which has been committed to us comes very nearly being hidden under a bushel because of inefficient methods of visitation—or more accurately, because so little visitation is done.

Perhaps the correction of this situation demands first of all a fundamental revision of the pastor's explanation for the limited scope of his ministry. That revision must follow real humility. Generally, faced with small congregations year after year, we are extremely adept at explanations. Sometimes we say, "It's the spirit of the age", or "The Holy Spirit just isn't working in our day", or sometimes, "We didn't get necessary training in seminary in regard to methods of church extension". We have dozens of other excuses—all equally poor. Where does humility enter the picture? Spurgeon rightly said that humility did two things in a pastor: it made him give all the glory to God for any success in his ministry and made him recognize his own responsibility for all the failures.

If we pastors are responsible for our failures, then we ought to do something to correct them. I would mention three things: (1) Make sure that we are in a community where we may reasonably expect the Holy Spirit to bless the proclamation of the Word to the hearts of many. (2) Engage in definite, planned visitation and a lot of it. (3) Encourage and aid our people to further our program of visitation.

The first only indirectly comes under the heading of this article. It might however be noted that the determining factor in selection of a community is that it provide sufficient subjects for visitation and hence potential hearers for our message. A building in that community should provide a place where we may reason-

ably expect these hearers to assemble. The Rev. George W. Marston, field missionary, has aided many of our congregations in their consideration of these matters and I know of no one who is more capable.

We must always recognize our absolute dependence on the Holy Spirit. But what may we expect the Holy Spirit to bless? The Word! Is anything further necessary? Yes, that people hear it. This would seem to be axiomatic, but we have carried on much of our work in disregard of it.

Pastoral work is simply the care of the flock. Therefore it should be obvious that a flock is a prerequisite to pastoral work. If I am to be a sheep-raiser I must first have a flock of sheep, and my labors will not be very fruitful if I expend them all on a half-dozen sheep. I may indeed very well start out with that few sheep, but they will not engage all my time. If I am to succeed as a raiser of sheep, I must devote most of my efforts to securing more sheep until my flock is large enough to demand the major share of my time.

Now I doubt that there is a denomination that has better preachers than has The Orthodox Presbyterian Church. But I am persuaded that some of us who are ministers in The Orthodox Presbyterian Church come close to being the world's worst missionaries for our own churches. I do not mean that the flocks we have are not shepherded. But I mean that, in view of the size of our flocks, we ought to be getting more sheep and we aren't doing it.

I would like to be very clear on this crucial point. A little more than a year ago I heard a minister of one of the Lutheran synods describe their home missions work. He said that their men were expected to be in their studies at 7 A.M. for sermon preparation and general study and to make calls from 12.30 to 5 P.M. five days a week. When they were beginning their work in a field, that meant that they would make not less than forty "canvass calls" a day, in which they would seek basic information as to the work, interests, education, attitudes and characteristics of

the people. As this kind of work was done, opportunities would increase for calls in which more constructive work could be undertaken. When a man was once established in his field, it was required that he make a minimum of two hundred and twenty-five canvass calls and eighty actual contacts a month. What was my reaction to this? What could it be? After all, I was quite well satisfied if I made a total of fifteen calls a week. I was really doing things when I made twenty-five (that was when I kept records; generally I didn't make even fifteen but avoided unpleasant awareness of it by failing to keep records). Moreover, I had convinced not only myself but also most of my congregation that I was an exceptionally hard worker. Consequently my reaction was very definitely, "It's too much; really quite impossible".

Since then a very little experience coupled with momentary honest insight has shown that these figures are actually too conservative. The simplest type of a canvass call, useful especially when a new work is being opened or when a new pastor arrives on a field, is to call from door to door and merely say, "My name is Smith. I am pastor of the Orthodox Presbyterian church at Broad and Central. We are holding services there each Sunday and I wanted to leave with you an invitation". The effectiveness of this will be greatly enhanced if an attractive piece of printed matter, with the hours of all services listed, is presented at this point. This may not be an ideal approach, but it at least forestalls the objection that one did not receive instruction in seminary for that kind of work. An intelligent six-year-old could do it after five minutes of instruction. Allowing time to avail oneself of an occasional invitation to explain the work further, a pastor who will pursue this method four hours a day for five days will be making six hundred calls a week. He would thereby cover a community of two thousand homes in about three weeks.

Another approach, possibly one that could well follow the foregoing plan by some months, is, after having in-

troduced oneself, to ask, "Can you spare a moment for me to tell you about our church?" If invited in, encourage the hosts to talk about themselves and their interests, find out if they are active in any church, and, if sufficient progress is made, ask if they will be willing to spend an hour a week for eight weeks in a survey of the Christian Life, or the Bible, or Christianity. The object here is to enroll them in an instruction course, preferably in a class with others; but if that is not possible it should be held right in their own home. The content of such a course might well constitute the subject of another article. However, the *Communicant Church Membership Course* published by our Committee on Christian Education is to be recommended. I know of one instance where a Lutheran pastor called in a home and was politely told that his synod was "too narrow". He suggested that

the young couple attend such a class to find out why they were narrow and if, at the end of the course, they did not agree, then the Missouri Synod did not want them in its church. The result was that they did agree! I've known similar instances in The Orthodox Presbyterian Church.

Most of our churches conduct Daily Vacation Bible Schools. This provides a good opportunity for a thorough canvass of the community made primarily with a view to coverage. Here in Westfield our young people made such a canvass in late July and early August. At the same time, I made a partial canvass of the sort mentioned above. The results were interesting but not at first encouraging. Certainly our Bible school was several times as large as it would have been otherwise. Ordinarily, we may expect the first noticeable results from thorough visitation work in the Sunday school, then in attendance at

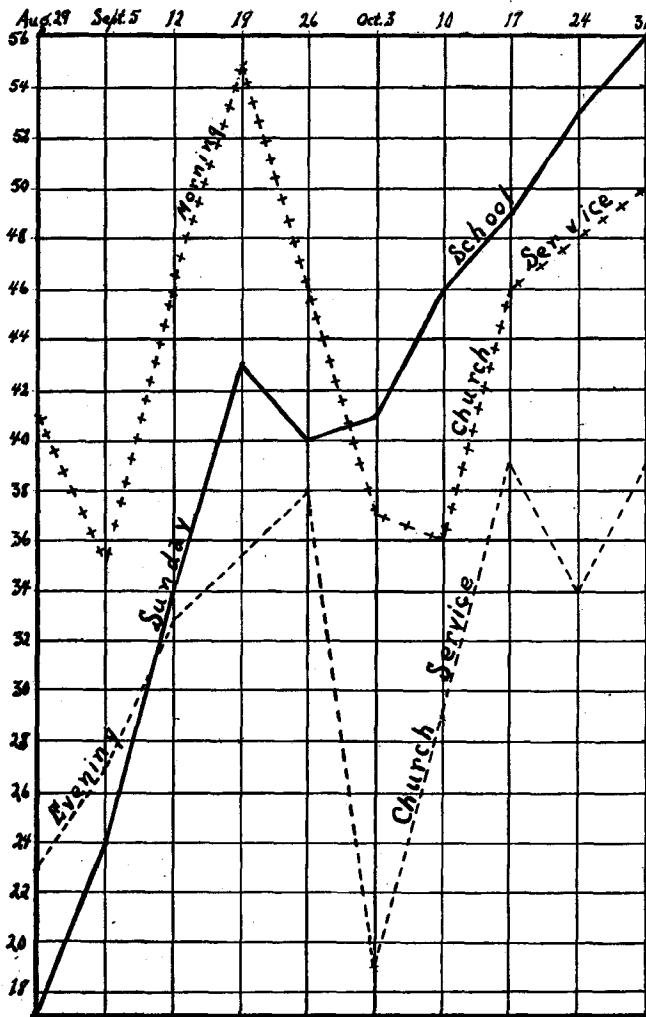
homes of the Sunday school attendants. Actually, there had been considerable increase in the attendance at church services in the weeks immediately preceding those covered by the graph.

There are three or four very simple and effective devices for increasing the fruitfulness of visitation. A call should be made on every new family in the community very shortly after its arrival. A complete list of such families can be obtained in one way or another by the pastor who will persevere. He may get it from the milkman, from one of the public utility companies, the real estate association, or better from the "welcome wagon" or "hostess service" if there be such in the community.

Calls, even outside of the congregation, are quite generally appreciated in time of sickness or tragedy.

A card index should be kept of every call that provides any encouragement whatever. This record should contain the name and address of the prospect, the date of calls, and any information that might prove helpful in future calls. The pastor who is really interested in the people upon whom he calls and in their problems will soon find community interest in his church on the increase. On the basis of this card index, postage spent in sending out rather frequent form letters will prove a sound investment. For instance, I preached a "Sermon to Parents" and sent a special invitation to forty-seven homes from which we had had children in Bible school. There was but one response, but it appears that that one home was thereby effectively reached, and that was worthwhile. Another letter to one hundred and ninety noticeably increased the morning attendance (see the point marked September 19 on the graph) and a third letter sent to a selected one hundred twenty resulted in eleven new people coming out to an evening service at the beginning of a new series.

An indirect but valuable result of aggressive visitation work is the impression gained by the community. I know of three Lutheran ministers who, because they follow such a plan, are known in their neighborhoods for the shoe leather they wear out—and there are more than the shoemakers who respect them for it. Years ago I knew a United Presbyterian minister in a town of thirty thousand who was



evening services and only later in the morning services. This was true here, except that results were very meager, even in the Sunday school, until some follow-up work had been done. Then there was a gain of only three or four a week. That might seem negligible in comparison with the work done. However, the accompanying graph indicates what this amounted to over one period of ten weeks during which attendance rose from seven-teen to fifty-six. Evening church attendance increased less noticeably, twenty-three to thirty-nine, and the expectation is that the morning church attendance will respond later, for excellent prospects have been found in the

said to know every child and dog in the town by its first name. That is enough to explain why his church grew five times as fast as any other in the city. Nor was it an accident that his sermons did not suffer from his faithful visitation. The better a man knows his community, the better will his sermons fill peculiar needs.

At this point I anticipate serious objections. First is the criticism that this program is aimed at "numbers". Granted. Further, we are to sow the seed and leave the results to the Holy Spirit. This I not only grant but I also insist upon. However, the whole point I am trying to make is that our responsibility is to sow the seed, actually to do the work; it is honest effort that we ought to ask the Holy Spirit to bless. Nor, in the light of our Lord's exhortation to go into the highways and byways and compel them to come in, ought we to be satisfied to sow the seed in the midst of empty pews.

Sufficient answer to the objection that such promiscuous visitation detracts from time devoted to the flock is that small flocks require little time. Most of us have something to learn about making one "stated call" a year in which we examine and minister to spiritual needs instead of making several social visits. Of course, the sick and the shut-in should be visited frequently. Nor do I give place to any in a high evaluation of catechetical instruction. Only, let us reach more for such instruction.

Finally, if a Biblical basis is demanded, I would suggest that the New Testament be read with special attention to the Book of Acts, especially such passages as 17:17 and 20:20.

The pastor who is really effective in the building up of a congregation (I speak of both edification and numerical increase) is one who succeeds in teaching his people to aid him in the work of visitation. Acts 8:4 tells us how God graciously extended the influence of the church as "they [apparently all save the apostles] who were scattered abroad went everywhere preaching the word". The members of the congregation can give the pastor, in writing, names of those where calls might profitably be made. They can see that newcomers are cordially welcomed, and later call on them. They can free the pastor for more visitation work by aiding with

clerical and other time-consuming details. They can bring others to Sunday school and to church. They can often do more effective visitation work than can the pastor under similar circumstances. Happy is that pastor who, having visited newcomers in the community, can say to some of his congregation, "Here is a family of about your age or interests, upon whom you should call", and then the next week find out that the call has been made. The session can greatly strengthen a pastor's hands by giving serious consideration to the visitation program,

making helpful criticisms and actually assisting in it. Both pastor and people learn to make calls by making calls. In the apostolic church and at the present time, the kingdom is most furthered where both pastor and people give themselves to taking the unsearchable riches of the gospel to those who know it not.

I am persuaded that there will be moderate fruitfulness wherever a pastor faithfully engages in aggressive visitation. There will be abounding fruitfulness where he is joined in this by his congregation.

A Dishonest Man

A Study in Christian Ethics by the REV. CHARLES E. STANTON
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THE Bible tells us about a dishonest man named Jehoshaphat. Now Jehoshaphat was neither a thief nor a liar. Thieves and liars are dishonest men and the Bible tells us about both, but few of us are thieves or liars, so we will not talk about this kind of dishonesty. Jehoshaphat was a good man in most ways—an extraordinarily good man. He was dishonest in the way good men are often dishonest. That is the reason we want to talk about him. He was dishonest in the way that we are most in danger of being dishonest. He was dishonest about being faithful to God, and this is the worst kind of dishonesty there is. Jehoshaphat's dishonesty was the dishonesty of compromise.

Hezekiah was the best king Judah ever had. Jehoshaphat was one of the best. Like Hezekiah, the first thing Jehoshaphat did when he became king was to strengthen the army and the fortifications. Jehoshaphat was a capable man, and he knew how to go ahead with his job. He soon won the respect of the surrounding nations and they sent him tribute in order to be at peace with him.

The next project Jehoshaphat began was still better. In the third year of his reign, he sent out his princes with priests and Levites to teach in the cities of Judah. He was not content to allow them to teach whatever they saw fit, but he sent the book of the law of the Lord with them. God richly blessed this work of Jehoshaphat's and we read that by this means

Jehoshaphat brought the people back to the Lord God of their fathers. This increased Jehoshaphat's power still more, so that the fear of the Lord fell upon all the kingdoms around about Judah, and Jehoshaphat waxed exceedingly great.

The Bible tells us of a third thing Jehoshaphat did which shows again how good and capable he was. He cleaned up the courts of law, so that all men could secure justice. Bribery and inefficiency are familiar in our courts of law even today, and in those centuries it was even more difficult for men to receive justice at the hands of the law. One of the most certain marks of a good ruler is firmness in securing justice for his people.

We will mention one more good thing which the Bible tells us Jehoshaphat did. The Moabites, Ammonites, and Edomites united in an attack on Judah. These combined nations were much more powerful than Judah. In this time of great danger, Jehoshaphat turned to God for help, and all Judah turned to God with him. God delivered Judah by causing these nations to attack and destroy each other.

But sometimes very good men do some things that are very wrong. Compromising is a sin of which good men are often guilty. It was the greatest sin of which we have any record in Jehoshaphat's life. In II Chronicles, four different ways are mentioned in which Jehoshaphat compromised in a sinful manner, and in I Kings an addi-

tional occasion is recorded. The first compromise that the Scriptural account describes reveals this weakness in his character and is given in fullest detail.

One day Jehoshaphat, probably out of his desire to be friendly and a good fellow, went up to see Ahab, King of Israel. Now Ahab had some show of religion about him, but he was really a very godless man. He was really a hater of the Lord; the Bible describes him in these very words. Ahab was very glad to see Jehoshaphat and he made a great celebration for him. Ahab had some plans in which he could make good use of Jehoshaphat. Ahab wanted Jehoshaphat to unite with him in battle against the Syrians. But Jehoshaphat, who loved the Lord, had no business helping Ahab who hated the Lord.

Jehoshaphat did consent to help Ahab, the enemy of the Lord. Just why he did so, we probably cannot tell. But he surely tried to make himself believe that Ahab was better than he really was. Jehoshaphat certainly was dishonest with himself, with his people, and with God in this union with Ahab, for there was an abundance of evidence in the life of Ahab that he was the enemy of God.

We have a great many people like Jehoshaphat in the church today; compromisers, people who are intellectually dishonest. Our modern Ahabs come into the church in the cloak of liberalism. Liberalism is the modern enemy of the gospel, and it tries to make itself look as much like Christianity as possible in order to gain access to the church. It has been very successful. And thousands of Christians everywhere are, like Jehoshaphat, compromising with these modern Ahabs, these modern haters of the Lord. Thousands of believers everywhere are deceiving themselves into believing that these modern Ahabs, with their modernist unbelief, are not really as bad as they might seem to be, are not really enemies of the gospel. And it is often very good, generous, and big-hearted people—as Jehoshaphat was good, generous, and big-hearted—who are willing, as Jehoshaphat was, to compromise with these modern Ahabs.

Jehoshaphat was guilty of a second compromise with Ahab, the enemy of the Lord. Jehoshaphat married his son to Athaliah, the daughter of Ahab. Now the Bible often and emphatically

forbids marriage between a believer and an unbeliever. Jehoshaphat knew this as well as do we. He must have deceived himself into thinking this girl to be better than she was. She turned out to be just the kind of a woman that anyone might have expected the daughter of Ahab to be: a very godless woman who did much harm to God's people.

Jehoshaphat compromised somewhat in his religious reforms. He himself sought the Lord God of his father, and walked in His commandments and not after the doings of Israel, and the Lord was with him, but he did

January and February Book List

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not wholly take away the high places where the people had worshiped idols. Two other occasions are recorded in which Jehoshaphat compromised by uniting with the kings of Israel.

Jehoshaphat's compromises brought the same shamefully disastrous consequences that compromise always brings. The Syrian army easily defeated the combined armies of Ahab and Jehoshaphat. As Jehoshaphat returned home, God sent a prophet out to meet him and to ask him if he should help the ungodly and love them that hate the Lord. Jehu the prophet told Jehoshaphat that for this sin and compromise the wrath of the Lord was upon him. Jehoshaphat's compromise in marrying his son to Ahab's daughter brought many evil consequences, one being that after Jehoshaphat's death she killed all his descendants except one crippled child who was hidden away by his nurse. These alliances with Ahab also resulted in the disastrous introduction into Judah of the abominations of Baal worship. The consequence of Jehoshaphat's compromise in his religious reforms was that many of the people were encouraged to be only half-hearted in their service to God, and they waited only for the death of Jehoshaphat to turn again to the abominations of idolatry.

Any compromise on the part of God's people with the haters of God always brings much harm and loss to the church. The visible church today is a living witness to the loss that comes through compromise. For a large proportion of the visible church today—probably a majority—is dedicated to the denial of the gospel rather than to the preaching of it. This has come about by the various compromises of her members and leaders, and especially by the compromises of recent generations.

Intellectual dishonesty, compromising with the haters of God, has always been one of the most common and most calamitous failures of the church. None of us is entirely free from this sin. We shall do well to examine ourselves to see in what ways we have not been completely honest with ourselves and with God.

(EDITOR'S NOTE: This is the last of three studies by Mr. Stanton in the field of Christian ethics. The preceding two articles appeared in the issues of September 10 and October 10, 1943.)

Westminster's Fifteenth Anniversary

By the REV. EDWIN H. RIAN

President of the Board of Trustees of Westminster Theological Seminary

FROM May 7 to 10, 1944, Westminster Seminary will celebrate its fifteenth anniversary and graduate its fifteenth class. While the seminary officially opened its doors in September, 1929, it seems more fitting to observe the anniversary at the end of the fifteenth academic year.

The year 1929 has come to mean much not only to Westminster Theological Seminary but we believe also to the furtherance of consistent, Biblical Christianity, the Reformed Faith, in America. For over one hundred years prior to 1929, Princeton Seminary had been a lighthouse of faith. It had welcomed students from every denomination and from many lands because of its scholarly exposition and defense of genuine Christianity. And from its portals had gone, as pastors, missionaries, teachers and evangelists, stalwart defenders of the "faith once for all delivered to the saints". It had had a noble heritage of loyalty to the gospel under the leadership of giants of faith.

In 1929 a catastrophe occurred. The former citadel of the truth of God at Princeton succumbed to the forces of unbelief and the institution came under the control of those who regarded such fundamental doctrines as the infallibility of the Scripture, the virgin birth of Christ, His vicarious atonement, miracles and bodily resurrection as non-essential to Christianity, and who even regarded belief in Scriptural infallibility as harmful to the authority of the Bible. Thus the glory of Princeton departed and in its place came compromise with modern unbelief and the silencing of the voice of protest against doctrinal impurity.

But, thank God, a host of men led by J. Gresham Machen and Robert Dick Wilson determined to continue the scholarly traditions and the Scriptural fidelity of Princeton, so that under God a continuous stream of trained ministers might go forth to do battle. In 1929, immediately after the defection at Princeton, Westminster was launched. During the fifteen years of its life, three hundred fifty-three students from thirty-four denominations have entered its doors for

instruction. Today there are two hundred twenty-two graduates in thirty-two states and eight foreign countries. One hundred sixty-two are pastors, thirteen are active missionaries or missionaries on furlough, fifteen are teachers, seven are evangelists, and thirteen are chaplains in the armed forces of the United Nations. What is most important of all, Westminster has remained true to its founders' ideals in bearing a consistent testimony to the Bible as the Word of God and that system of truth contained therein which has come to be known as Calvinism.

On the opening day, Dr. Machen enunciated three principles as the foundation for the seminary. Westminster believes that (1) the Christian religion of the Bible and expressed in the Westminster Confession of Faith is true, (2) the Christian religion welcomes and is capable of defense, and (3) the Christian religion must be proclaimed without compromise both within and without the church.

It is a source of much satisfaction and gratefulness to God to record that Westminster Seminary has not deviated from these principles since its founding, even though the temptation to compromise just a little that great seeming good might come has often been present. This is particularly true with reference to the proclamation of the gospel without compromise both within and without the church. The firm stand of the professors, members of the Board of Trustees and graduates upon this principle brought the

institution through the deep waters of persecution and trial but, thanks be to God, the standard still waves and the testimony of Westminster remains clear and true. Those associated with the institution have learned that God's yea is yea and His nay is nay, that His truth will triumph even though for a time the situation looks hopeless.

In the past fifteen years, God has honored Westminster Seminary with many accomplishments both academic and material. A beautiful twenty-two-acre campus free of debt, the power to grant the Th.B. and Th.M. degrees, the scholarly *Westminster Theological Journal*, a theological library ten times larger in number of books than in the first year, the establishment of scholarship, lectureship and publication funds, and many other attainments make us realize that the advances have been considerable. And all of these have been made in the face of the fiercest kind of opposition from many in the visible church and in the world.

As we contemplate the fifteenth anniversary, we are appealing to you to help us especially in one objective. We want fifteen hundred new contributors at one dollar each before May 7th. Frankly, we are eager to enlarge the influence of the seminary and believe that the prayers, interest and support of fifteen hundred new friends will be of tremendous aid. Not for decades has there been such a need and such an opportunity for the preaching of the true gospel. It is through the teaching and instrumentality of an institution like Westminster that this need and opportunity can best be met.

Could your dollar do more lasting good and accomplish more in answering this call to service than as an investment in Westminster? Will you be one of those fifteen hundred? Will you not send one dollar now to Westminster Seminary, Chestnut Hill, Philadelphia 18, Pa., thereby signifying your cooperation in Westminster's efforts to send forth thoroughly trained ministers moved by the conviction that the gospel of Jesus Christ is the only way of salvation?

Christian University

REPRINTS of the article, "Needed: An American Christian University," by the Rev. Edwin H. Rian, published in *The Presbyterian Guardian* of October 25, 1943, may now be secured by addressing the Committee for a Christian University Association, Post Office Box 4038, Chestnut Hill, Philadelphia 18, Pa.

From the Editors' Mailbag

Letters From Readers of THE PRESBYTERIAN GUARDIAN

To the Editors of

THE PRESBYTERIAN GUARDIAN:

A subscription to your magazine has been given to us, and we have received four issues. Will you kindly cancel this subscription immediately, as we do not care for a magazine which stresses denominationalism above all else?

A STOCKTON, CALIFORNIA, READER

To the Editors of

THE PRESBYTERIAN GUARDIAN:

Enclosed please find two dollars for a year's subscription to THE PRESBYTERIAN GUARDIAN, as I do not want to miss any of the issues of the above magazine. I might add, for your encouragement, that your magazine has been a source of spiritual help to me during these past few years, both on the mission field and here at home.

A BAPTIST MINISTER IN BROOKLYN

* * *

To the Editors of

THE PRESBYTERIAN GUARDIAN:

As one who is ardently interested in the defense and propagation of the Reformed Faith, I have followed with interest the current controversy raging in the editorial columns of *The Calvin Forum* and the *GUARDIAN*. Surely the Evil One is at work when, in days like these, he can stir up such controversies among the elect! . . .

When is our banner at half-mast? Is it not at half-mast when, as Editor Birch suggests, the National Association of Evangelicals attacks the Federal Council of Churches, the Calvinists attack the Arminians, and the Calvinists attack the Calvinists—and in the meantime the Devil through the Modernists, the Roman Catholic Church, and Jehovah's Witnesses reaps the harvest. . . .

Neither the world nor the church has much use for the kind of "attack" Editor Birch talks about, but both the world and the church have respect for and will listen to one who positively and with authority presents his message. Let us be among the latter class. Proselytizing, sheep-stealing, and name-calling only bring reproach upon our cause. . . .

Westminster Seminary has the opportunity of being one of the powerful voices for fundamentalism in America. God grant that it shall not miss this opportunity.

A BOSTON, MASSACHUSETTS, READER

To the Editors of

THE PRESBYTERIAN GUARDIAN:

Your editorial in the December 10th issue was just right. I hope the Christian Reformed Church can see through Dr. Bouma's pussyfooting and take a clean stand. . . .

After preaching two poor sermons every Sabbath for awhile, it's refreshing to read a really good sermon by Dr. Machen. If you find any more of his sermons that haven't been printed yet, I hope you'll publish those too.

A JAMAICA, NEW YORK, PASTOR

* * *

To the Editors of

THE PRESBYTERIAN GUARDIAN:

The December 10th issue of THE PRESBYTERIAN GUARDIAN was so good and I have enjoyed it so much that I could not resist writing you to say so.

I only wish Dr. J. Gresham Machen were still alive so that I could include his sermon, "Jesus Only!" in the volume of *Best Sermons of 1943* which I am trying to complete in the next several weeks. Because I respect what you have been doing with the *GUARDIAN*, I wonder if you would have any nominations to make as to preachers or sermons for inclusion in my volume? I am sincerely anxious to make it a real spiritual contribution to the churches and people of our country in these days of war and uncertainty. I will welcome any suggestions or cooperation you can give.

G. PAUL BUTLER, Religious Editor,
The New York Mirror,

New York, N. Y.

(EDITOR'S NOTE: Ministers are urged to submit manuscripts to Mr. Butler promptly.)

* * *

To the Editors of

THE PRESBYTERIAN GUARDIAN:

Let me express my regret to see the *GUARDIAN* giving such prominence to Christmas. You are no doubt aware of the fact that the observance of such seasons, born of pagan and popish superstition, was rejected by the Calvinistic Reformers and by all Presbyterians in the days of the Westminster Assembly that we are commemorating this year. I know of a group of faithful Presbyterian folk in Toronto, some of whom expressed to me their anticipation of receiving the December 10th issue on account of Dr. Machen's sermon

which they had heard him preach. It will indeed be a paradox, if not more than that, for these people to find such a truly Protestant sermon in a "Christmas Number" of the *GUARDIAN*. Here and there there are such people who look to our seminary, church, and the *GUARDIAN* with sympathy, but yet with a certain hesitation on account of the remnants of un-presbyterian practice which we have not as yet shaken off.

A NEW YORK CITY MINISTER

* * *

To the Editors of

THE PRESBYTERIAN GUARDIAN:

I have been reading the *GUARDIAN* regularly at our college library. I enjoy the paper immensely and would like to have my own subscription. I am enclosing my check for which please send me a three-year subscription.

We have several Orthodox Presbyterian students at our college now. We think a lot of them and do enjoy their fellowship. May the Lord continue to bless you in your strong Reformed witness.

A STUDENT AT CALVIN COLLEGE,
GRAND RAPIDS

To the Editors of

THE PRESBYTERIAN GUARDIAN:

Let me again commend you for the very fine character of the *GUARDIAN* this past year. There has been a definite increase in missionary articles, and personally I can say that that, more than anything else, has made for increased reading of and interest in the *GUARDIAN* on the part of our people. . . . The new series of articles is excellent; Miss Teal's stories are a splendid addition, and furnish a talking point for encouraging our Christian families to have the *GUARDIAN* in their homes for the children's sakes, too.

AN OREGON PASTOR

To the Editors of

THE PRESBYTERIAN GUARDIAN:

We wish you to know that we read every word of the *GUARDIAN*, and it means as much to us as it always has. . . . We pray that it may continue to send its messages of faith and hope, and that God may bless all who make it possible for the *GUARDIAN* to be published—Dr. Machen felt that it had a very important part to play in the work of our denomination.

A NEW JERSEY SUBSCRIBER

The Presbyterian Guardian

EDITORIAL

Dr. Machen and a True Presbyterian Church

SEVEN years ago, on January 1, 1937, J. Gresham Machen, world-famous theologian, intrepid Christian leader and statesman, was suddenly taken from this life. The Christian world was shocked by his departure and his friends and associates were for a time bewildered, for he had meant so much to the cause of genuine Christianity and was so dearly beloved by those who knew him. His theological works were and still are regarded as among the ablest and most logical expositions and defense of the Bible in the English-speaking world. But what is more, he had carried his convictions into church life and, in fulfillment of those convictions, had led Christians in organizing a theological seminary, a mission board and a denomination. No wonder his intimate friends, together with a host of Christians who believed the Bible, were sorely distressed by his departure from their midst.

On this the seventh anniversary of his death, it is comforting to recall his achievements and the warm genuineness of his friendship; but it is even more important to emphasize some of his convictions which will aid all of us in our fight for the truth. And that is what he would have wanted us to do.

His whole life was one of conflict in behalf of Christianity and against the foes of the truth both within and without the church. When that struggle finally issued in the establishment of The Presbyterian Church of America, now The Orthodox Presbyterian Church, as the spiritual successor of the Presbyterian Church in the U.S.A., his heart was full of gratitude to God. In THE PRESBYTERIAN GUARDIAN for June 22, 1936, under the title, "A True Presbyterian Church at Last", he wrote:

"On Thursday, June 11, 1936, the hopes of many long years were realized. We became members, at last, of

a true Presbyterian church; we recovered, at last, the blessings of true Christian fellowship. What a joyous moment it was! How the long years of struggle seemed to sink into nothingness compared with the peace and joy that filled our hearts!" In this statement we have not only the pronouncement of a champion of orthodox Christianity but also a challenge for us who remain. Is The Orthodox Presbyterian Church a true Presbyterian church and does it afford opportunities for true Christian fellowship?

A true Presbyterian church is one which sets forth the system of truth taught in the Holy Scriptures and expressed in such an historic creed as the Westminster Confession of Faith, and one which is ruled by a representative form of government through elders. But a church to be truly Presbyterian must pay more than lip service to these principles. It must express these beliefs not only in its constitution but also corporately in the courts of the church and through its missionary and educational agencies. By its whole life the church must proclaim Presbyterianism.

If this brief definition of Presbyterianism is true, then we contend that The Orthodox Presbyterian Church is a true Presbyterian church. The par-

ticular form of the Westminster Confession of Faith adopted by that church is very nearly that which was formulated by the Westminster divines three hundred years ago. The interpolations and additions of later years which weakened the Reformed testimony of the Confession, especially those which were adopted by the Presbyterian Church in the U.S.A. in 1903, have been eliminated. Today The Orthodox Presbyterian Church can say that it stands doctrinally where the Westminster divines stood. Some may call this obscurantism, but The Orthodox Presbyterian Church believes that it spells loyalty to the truth of the Word of God.

The rule by elders through a representative form of government is observed by The Orthodox Presbyterian Church not only in theory but also in practice. The tremendous centralization of government which prevailed in the Presbyterian Church in the U.S.A.—witness its General Council which practically serves as an executive committee—has been eradicated. There exists in The Orthodox Presbyterian Church real parity of the clergy, a democratic spirit and opportunities for the humblest member to be heard in the proper court. There is no bureaucratic machine which ruthlessly disregards minority voices or stifles discussion. There is no rule by a few. The general assemblies are not rubber stamps of a program already mapped out in secret sessions. No, thank God, true representation holds sway.

Even though The Orthodox Presbyterian Church is only seven years old, true Presbyterianism has been maintained only at the cost of vigilance. In the formation of the constitution during the first year, there were those who desired to tamper with the Westminster Confession of Faith by adding to its doctrinal pronouncements. Those individuals have since left the church. In the practice of Presbyterianism, church discipline has been necessary. And there must be constant care for the purity of the church in doctrine and in life or The Orthodox Presbyterian Church will not remain a true Presbyterian church.

In The Orthodox Presbyterian Church there is found true Christian fellowship, for believers in the Lord Jesus Christ are banded together to worship the triune God and to propagate and to practise Biblical Christianity. While there are differences on

SERVICE MEN

PASTORS and families of Orthodox Presbyterians now serving in the armed forces are urged to send a brief paragraph of information about each service man to the Managing Editor of The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa., before January 24th for inclusion in a special Service Men's Number planned for next month. It is hoped that this number will contain a complete file of all available information (except military secrets) about Orthodox Presbyterians in the armed forces. To accomplish this, we need your help.

minor points and even sharp debates at times, and while all in the church claim no exemption from the frailties of the flesh, there exist real unity of purpose and blessed communion.

We thank God for the realization and maintenance to the present time of one of Dr. Machen's hopes: a true Presbyterian church, even though that church has many imperfections. May

The Orthodox Presbyterian Church ever remain true to that ideal! That should be a New Year's resolution for every member of The Orthodox Presbyterian Church. —E. H. R.

Through the Sinai Desert

PART I

Jerusalem to Amman

ONE who would enter Transjordan and the desert of Arabia from Palestine must cross the mountains of Moab. It was our intention to go eastward from Jerusalem about seventy miles to Amman in Transjordan, and then to journey southward by rail to Maan, from whence we planned to travel by camel to Mt. Sinai. To reach Amman from Jerusalem, it was necessary to travel by car. We had made arrangements with a driver to take us to Amman for thirty-five piastres, or a dollar and seventy-five cents, each. (The piastre was worth about five cents.) It had required some time to come to agreement on the price. At first, the driver had asked an unusually large sum. When we protested, he told us that he would lose money if he charged less. We, however, began to walk away, whereupon he called out that, since we were Americans and consequently his friends, he would lower the price by a few piastres. That was a giveaway upon his part. We knew then that it would be merely a matter of time until we brought him down to a price that was really fair to all concerned. So we haggled until finally thirty-five piastres per person was settled upon, and everyone was satisfied. Such is the manner in which business is transacted in the Orient.

With the punctuality so characteristic of some Palestinians, the driver was about three hours late in starting. The car was filled with people and baggage and, with an exultant honking of the horn, we started. The road ran just outside the northern wall of Jerusalem until, making a sharp turn to the right, it descended to cross the Kidron valley. To the right was the high eastern wall of the city, while on the left was the Mount of Olives.

A Personally Conducted Tour by the REV. EDWARD J. YOUNG, Ph.D.
Assistant Professor of Old Testament at Westminster Theological Seminary

At its base we passed the traditional site of the Garden of Gethsemane, where there is now a beautiful Italian basilica and several old, doughy, gnarled olive trees. Farther up the hillside stood a Russian church, whose golden, onion-shaped domes were glistening in the morning sunshine.

These sights vanished from view, however, as we made a sudden turn and began rapidly to descend into the Jordan valley. The road passed through



THE NARROW GAUGE train of the Hedjaz railway leaving Amman.

Bethany, where willing guides will point out to credulous tourists the home of Mary and Martha. After Bethany the country became wild and somewhat barren. The hillsides were steep, and the road dropped rapidly. It was a lonely setting such as this which formed the background for our Lord's story of the Good Samaritan. This was an ideal country for thieves and robbers, and doubtless, during the course of the ages, many a traveler had been attacked and despoiled of his money and possessions in this Judæan wilderness. Through this rugged country, too, came our Saviour, when, leaving Jericho, "he steadfastly set his face to go to Jerusalem", there to face the bitter cross and that death by which He would obtain life eternal for His own.

Before long the car brought us to Jericho and we drove down its main

street. To the left was a garage and gasoline station, which somehow seemed rather out of place.

From Jericho the road continued to the Jordan and crossed on the General Allenby Bridge. It then began the ascent of the hills of Moab. Palestine was left behind. We were in a fascinating, mountainous, luxurious land. The mountainsides were covered with blooming oleanders, and each turn in the road brought new and enchanting vistas. It was a halcyon day, and there was only one note to mar it. At one time, in the days of David the king, Israel had been at war with her enemy, the children of Ammon. It was through these very hills that the Israelites had passed in order to encounter the enemy. But their king was not with them. He had remained at home and had fallen into a grievous sin. He had committed adultery. And then he sought to cover up his first sin by murder. Uriah, the husband of the woman he had taken, was sent to the battle front and, by a clever stratagem, was placed in the first line of battle where he would most surely be killed. And Uriah was killed. But on his way to death he had passed through these oleander-covered hills. That thought kept running through my mind. These hills were witnesses of David's perfidy.

Finally the car stopped at a mountain village known as Es-Salt. We were glad to get out and walk about, while a crowd of natives gathered with friendly curiosity around the car.

From Es-Salt the road continued on to Amman, which was the first day's destination. Here we took leave of the driver and set out to find a native *lukandah* (hotel) in which to pass the night. We found a place called Es-Saadet, and obtained a room for twenty-five cents each.

Amman is the ancient Rabbath-Ammon of the Bible. It was the capi-

tal city of the Ammonites, or children of Ammon, and at one time was captured by Joab. Modern Amman, nestled against the hills, is a fairly typical Oriental town. There are old ruins to be seen, most notable of which is a large amphitheatre, capable of seating some four thousand people, constructed during the Roman epoch and quite possibly in existence when Christ was upon earth.

In a pleasant grove of trees, a public tea garden had been arranged, so we sat on benches in the shade and drank *shai* (tea) which was being dispensed at two and a half cents a glass. The tea was sweetened, but neither cream nor lemon were used, and the glass was held with the thumb on the rim

reached Medina but was never completed to Mecca. It began at Damascus and, from Damascus to Maan, Christians as well as Moslems might ride. Between Maan and Medina, however, only Moslems were permitted to travel. During the first world war, many of the bridges between Maan and Medina were blown up by Colonel Lawrence's men, and today the line runs only to Maan, although the track still lies in the desert, unused.

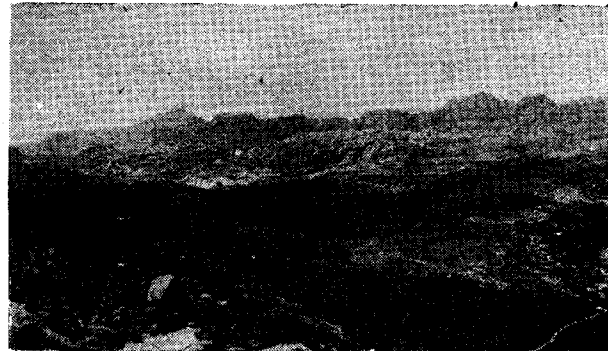
When we finally arrived at the station, the train was waiting. It consisted of an engine and nine freight cars, plus two freight cars which were called passenger cars. One of these had a large Roman three painted on

which made the trip very unpleasant. The train stopped at three or four little stations which were nothing more than stone houses. Sometimes there were a few mud huts behind the station.

At about three in the afternoon we entered a region that was positively wild and barren. Through country such as this the Israelites once journeyed as they marched on toward the Promised Land. And in this wilderness there once met them one who, although himself a heathen soothsayer, was impelled by the Spirit of God to speak concerning the Christ, "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a



IN THE RAILROAD CAR between Amman and Maan. The author is seated at the far end of the car, facing the camera.



THE MOUNTAINOUS COUNTRY near Maan, typical of the country through which the Israelites marched to the Promised Land.

and the middle finger holding the bottom. In this delightful place, the first day of the journey ended.

From Amman to Maan

The railway station was about four miles directly east of Amman. We arose early in the morning, bought provisions for the day and started to walk to the station. The sun soon began to beat down heavily, but the walk was pleasant despite this fact. Part of the way a stream ran beside the road, and beyond were refreshing green fields. High up on a promontory was the castle of the governor of Transjordan.

The train was to take us about two hundred miles south to Maan. It made the trip only once a week—on Wednesdays. This was the famous Hedjaz railway, the construction of which was begun in 1901 by command of the Sultan Abdu el-Hamid II for the purpose of carrying pilgrims who wished to make the annual pilgrimage to Mecca. In 1908 the line

its side to indicate that it was third class. Our tickets cost three dollars and fifty-five cents each.

We entered the car which was directly behind the engine and took our seats upon one of the two benches which ran along each side of the car. All the other passengers were filthy-looking and carried either long knives or guns. We had neither knives nor guns. On leaving Amman, the train began to climb through green fields in which herd after herd of camels were grazing. This was a novel sight, and we watched the camels with fascination. After about an hour the train left the cultivated country and entered the open desert. The ground now was rocky, and here and there it was covered by small bushes, reminding one of sagebrush.

The railway line was narrow gauge, and the train moved along rapidly. The Arabs soon began to take out their lunches, and the remains were thrown down on the floor of the car. This brought an onslaught of flies,

Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth".

Finally the train arrived at Maan, and we walked nearly two miles from the station to the town. Maan is mentioned in the Bible as Maon. It is a desert oasis, with mud houses and walls and many palm trees. Here we were the guests of a missionary whom we had met in Jerusalem. He was a devoted Christian, and we later had the privilege of hearing him preach in beautiful Arabic a sermon on the sufferings of Christ.

That evening the desert sunset was extremely beautiful, and the stars were clear and bright. To the east was a low range of hills, and southwest, the object of our journey, the mountain of Moses. We were now in a desert town so old that it was even mentioned in the Bible. And in that town were those who worshiped in spirit and in truth Him who had given to the desert its fascinating beauty.

(To Be Continued)

With the Standing Committees

OF THE ORTHODOX PRESBYTERIAN CHURCH

Foreign Missions

THE Foreign Missions Committee has requested the general secretary to map out a long-term plan of objectives for the prosecution of the work as soon as it is possible to re-open our fields in the Far East. It is the consensus among many missionaries that a station should have a minimum of about seven active workers—three men evangelists, two lay workers, a doctor and a nurse. If the Committee were to attempt to open all the fields which we have formerly occupied in the Far East, plus the field in Ethiopia and the one which is being considered in South America, this would mean a total of thirty-five missionaries besides missionary wives. The matter of priorities in these various fields, and the enlisting and training of candidates, are all problems which the Committee must soon face, and it is earnestly hoped that a comprehensive plan can be developed which will enable us most efficiently to use the resources which the Lord has placed in our hands.

The Prayer Calendar, concerning which a number of favorable comments have already been received, was largely the idea of the Rev. Bruce F. Hunt who wrote the preliminary draft of it. It is expected that this calendar will prove a real stimulus to prayer in our church, and that it may be an annual publication. The delay in issuing the calendar, which was scheduled to appear prior to December 1st, was due to the "flu" epidemic in Philadelphia.

The Foreign Missions Committee will meet early in January to examine further candidates for service in Ethiopia. The Rev. and Mrs. Charles E. Stanton are planning to leave their field in Maine by March 1st and begin preparations for Mr. Stanton's departure for Ethiopia. If it is not possible for him to sail immediately, the Stantons will join with other missionary appointees in basic language study under the Rev. William E. Welmers, Ph.D., who also conducts classes in descriptive linguistics at the University of Pennsylvania.

The first letters from the Rev. Clarence W. Duff have been received

from Portugal, and a cable early in December tells of his safe arrival in Portuguese East Africa. How he will proceed from there to Ethiopia is not known, but it is expected that coast-wise shipping can be secured. The Committee has good ground for hoping that he will arrive in Addis Ababa at least before the end of January.

—ROBERT S. MARSDEN

Christian Education

ANEW project recently undertaken by the Committee on Christian Education is the publication of a church bulletin to be used by the various churches. The Rev. Edmund P. Clowney of New Haven prepares the material in the nature of a tract, which is printed on one side of a sheet of paper the size of a church bulletin, and folded in a french-fold as a four-page tract. One corner of that page (the bottom of the fourth french-fold page) is reserved for the local church announcement. The reverse side of the sheet is then available for use as the local church bulletin. Each Sunday it is recommended that the members of the congregation pass on their bulletins to friends or neighbors as an advertisement of the church and as a tract to win them to Christ.

The cost of the bulletins will be as low as possible, depending on the size of each edition. Until we are able to publish an edition of five thousand copies a month, the price will be \$1.40 per hundred, plus postage. Orders must be in the hands of the Committee on Christian Education by the tenth of each month.

A series of Young People's Lessons just published by the Committee is entitled "The Whys of the Christian Life". Dr. Burton L. Goddard is the author and the Rev. Floyd E. Hamilton the editor. The cost is fifty cents a quarter, or four cents a lesson if ordered separately.

The Beginners' Sunday School Lessons for the first quarter of 1944 are now ready. Beginners' teachers who are using our new series of lessons are enthusiastic about them. Colored picture cards to be given to each pupil may be ordered at fifteen cents per

pupil for the quarter. Some Sunday schools like the lessons so well that they are using them in the primary classes as well as in the beginners' classes. The new quarter's lessons are on the life of Christ.

If your Sunday school uses the Christian Reformed Key, have you ordered our supplementary Sunday school sheets—one for the teacher and one for the pupils? These sheets give just the needed help for both teacher and pupils to make the Key more usable. The teacher's sheets and each set of pupils' sheets are priced at ten cents per quarter.

—FLOYD E. HAMILTON

Home Missions

REPLIES at the rate of nearly one a day are still coming in to the letter which the Home Missions Committee sent out in October to twenty-four thousand elders in the Presbyterian Church in the U.S.A. In general, the later replies have been more favorable than the earlier ones. No further word has been received from the church sessions whose replies were favorable and with whom the general secretary has been in communication.

The Committee is delighted to know that Grace Church of Passaic, N. J., has been able to secure the part-time services of the Rev. Egbert W. Andrews. Mr. Andrews is assisting in teaching Chinese at the University of Pennsylvania and is serving the Grace Church three and a half days a week. Reports from the church have been most encouraging, and cause for particular rejoicing is found in the upturn in the attendance in the Sunday school which reached a new high a few weeks ago.

The Rev. George W. Marston is enjoying a much-needed rest with his family in Kirkwood, Pa., over the holiday season. Early in January, Mr. Marston will begin two weeks of work in Knox Church of Washington, D. C. This church has lately moved to Silver Spring, Md., and is making excellent progress in reaching the people of a new community in this suburb of Washington. Calvary Church, Middletown, Pa., has lately lent its church visitor, Miss Margaret Duff, to the

Knox Church for survey work for two weeks, and Mr. Marston will continue this necessary work in that community. Following this period in Washington, Mr. Marston will go to Pittsburgh, where he will cooperate with the session of the Covenant Church in making a survey of a new community to which the work of the church may be extended.


The Home Missions Committee will meet early in January. Among the problems which will face the Committee is that of which new community

to attempt to enter next. Favorable reports have been received concerning a number of communities throughout the country in which a new work should be established. Since work in several of these communities is rather urgent, it is difficult to decide where next to go with the limited means and manpower at our immediate disposal. The prayers of the church are requested that in these important decisions the Committee may be guided by the Holy Spirit of God.

—ROBERT S. MARSDEN

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Our Devotion to God

By the REV. JOHN C. RANKIN

Pastor of Calvary Orthodox Presbyterian Church, Worcester, N. Y.

WHEN Christ came preaching the gospel, calling men to Himself and making disciples of them, He taught them to follow Him. He said to them, "Follow me", and, "If any man will come after me, let him deny himself, and take up his cross, and follow me". They were to leave all for Him, take His reproach, and follow Him.

Naturally a great many things are included in this. It involves faith and repentance, loyalty to the truth, obedience to His commands, and love and devotion to Him. It means walking with Him and being followers of God. It signifies a personal relation to Christ, and so to God in Him and to the people of God, and it means to be followers of and with those that are Christ's insofar as they are followers of Him.

There arises the question of the extent of our love and devotion to God and to Christ. One may think within himself, "I want to be wholly God's". One may find this feeling, this desire, in his heart of hearts. If so, then he may justly conclude that in principle at least he is already wholly devoted. But if this person—that is to say, each one of us personally—is truly wise and wholly honest with himself, he will recognize the fact that he also, at the same time, does not want to be Christ's and devoted to Him. His honest confession will take this form: "I don't want to be wholly devoted—or rather, there is that in me, a part of what I was prior to my conversion which yet remains in me, which definitely does not want

to be devoted to God; its nature is to rebel against God and against being His in absolute and perfect love and devotion to Him".

The inward state here discovered is indeed deplorable. One thing signified in it is the presence of certain remaining obstructions still in us which come between us and God, and hinder us in the fullness of devotion to Him. Who is there, for instance, who can say that he has achieved the fullness of obedience to Christ and to His Word in all of the particulars of its teaching? Or who can claim to have attained the proper order, balance, and arrangement among all these things in His devotion of himself to God? And what are some of the things which are amiss, which actually obtain in our hearts and lives?

Loved ones, friends, and people generally, groups and organizations, religious and otherwise—these are allowed to stand in the way between us and our Lord. What happens is that we may say: "I want the Bible; I want the gospel; I want the church; but I don't want this or I don't want that, which, nevertheless, is an integral part and portion of the Word of God, the things of God, and of our duty to God". So it is that many times we actually put Christ against Christ, the Word against the Word, salvation against salvation, the Christian life against the Christian life, and God against God. Also, when this sinful state obtains, it follows that those who stand by the truth and administer rebuke in word and life are not "highly esteemed in love for their work's sake"

but are simply looked upon as trouble-makers.

Yet who is there of all the friends of Christ and the servants of God who does not to some extent put men and the things of men before the things of God? Yet when this is done, as we all do it, a creature, a human being, is put before God the Creator, and we make more or less of a god of that person. Thus we all need to be reminded of this saying of our Saviour, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me" (Matt. 10:37).

What we have just been considering is not to be wondered at when we remember that to be devoted to God means to know and to live up to the Word of God. How much there is in the Bible! How much to be learned in the system of truth and life which is given therein! Yet we are holy and good only to the extent to which we live according to the Bible, and our thoughts and lives are in subjection to the law and the authority which exists in every word of God.

Over and against this obedience and conformity, and always opposed to it, is the divided state and condition of our hearts. One may be able to say with Paul, "I delight in the law of God after the inward man", and, if so, may praise God for it; but must go on to say, "But I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members". In the depths of the heart one may indeed be "dead to sin", even as dead to sin as Christ was dead to sin for him, in His death for his sins on Calvary. By that same grace of God, as one sees Christ's death applied to him in heart and

life, he may justly reckon himself to be "dead indeed unto sin". Yet there it is: sin in us; sin in ourselves, as well as in others; in the world and in the invisible realms outside the bounds of our visible life.

Thus one may be absolutely and in principle Christ's and "in Christ" and devoted to God, and yet be compelled to acknowledge sin in the heart and sin in the life. Indeed, to the very extent to which we are, in ourselves, both in principle and in practice devoted to Christ, will we recognize the presence of sin in ourselves. And as we grow in grace and progress in the Christian life, there will be not only a progressive intensification of the sense of sin but also the discovery and elimination of actual sins. As we grow in grace we learn to distinguish the things that be of God from those that be of men (Matt. 16:23), and the determination of the one, in distinction from the other, will turn wholly and solely upon the teaching of God's Word. All thoughts, all feelings and impressions are to be tested by it; and the principle of propriety as determined in accordance with Scripture is one which applies to everything in the world and in life.

It would be rather futile and vain to bring this to a close without attempting some sort of practical application. There is, as we can clearly see, no limit to the number of things which might well be suggested. Yet one thing seems to impress itself, and that is the matter of the appropriate attitude in the circumstances. Let us say, for instance, the matter of our attitude in prayer. Would it not be appropriate to pray to God that the Spirit of God might put us under conviction of sin in one way or another, perhaps in several ways together, possibly in many ways? "In many things we offend all" (James 3:2). Is not this the first great need, at the first and from first to last, in our Christian lives, that the Spirit of God might perform His work in us in putting us under conviction of our sins?

The other side of this matter, and ever a most blessed thing to consider, is that there is never anything in us and in our hearts more pleasing unto God than the sinner's cry, "God, be merciful". The sad fact is that idols of various sorts have been usurping God's place in our hearts and lives. We may as well confess to them here

and now for one day we shall have to confess them in the presence of Christ. Then out with them and away with them here and now! And let us say with Ezra to the Lord our God, the God of Israel: "Behold, we are before thee in our trespasses" (Ezra 9:15).

Questions From Guardian Readers

Readers are invited to submit questions freely to this column. Answers must of necessity be brief, and an exhaustive treatment of difficult subjects is not contemplated. Questions will be answered in the order of their receipt and with due consideration of their general interest for a wide variety of readers.

SOMETIMES it is said that faith begins where reason ends. What is the correct relation between these two?"

First of all, we must notice that there is a profound difference between the reason of the nonchristian and that of the Christian. (We shall use the word "reason" as referring to man's intellect, the faculty by which he thinks and reasons.) The reason of the nonchristian has been deeply affected by sin so that he cannot depend upon it in any final sense. The nonchristian's reason deceives him; it makes him think that the triune God does not exist, that orthodox Christianity is foolishness, and that man is master of his own destiny. The nonchristian who thus depends upon his own reason (as all nonchristians do) can never be sure of anything. When he runs after a trolley car, he can never know of a certainty that that trolley will not suddenly melt into nothingness. In the final sense, he can be sure of nothing, because he is depending upon a reason that is completely at enmity with the Truth.

Of course, in a practical way, the unbeliever may live as a man. God in His goodness has permitted the mind of even the unbeliever to function as a mind. That this is so, however, is due to the fact that the unbeliever still bears to a certain extent the image of God. When he acts as a man, he is doing so in spite of his own principles, and merely because he is created in the image of God. But he can never depend upon his reason to tell him about the meaning of life. And even when he acts as a man, he can never be sure that this will continue. In other words, the unbeliever, to-

gether with his reason, is lost. He walks, as do all unbelievers, "in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:17, 18).

When a man has been born again, however, all is different. He now sees himself in his proper relationship to God. He thinks God's thoughts after Him. Life possesses meaning for him. He believes God. His entire life is a life of faith (cf. Gal. 2:20). For the Christian, faith is all-important. He believes what God has spoken in His Word. His very thoughts, his reason, if you will, are guided by this faith. Faith in God is the controlling factor in the Christian's life. He uses his mind in accordance with the teachings of God's Word which he has come to accept as God's Word through faith. In other words, the renewed intellect is regulated by faith. This is the teaching of the Bible. "So then with the mind I myself serve the law of God" (Rom. 7:25). "The life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20). "And have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:10). "For to be carnally minded is death, but to be spiritually minded is life and peace" (Rom. 8:6).

An objection may arise. Here are two men, it is said. Mr. A is an unbeliever, gifted, cultured, educated, possessing a scintillating intellect. Mr. B is a Christian, dull, slow, unimaginative, uneducated. Does not the presence of such a phenomenon invalidate what has been said above? The answer is, No! The fact that an unbeliever possesses a greater intellect than does a Christian does not nullify our argument. No matter how great his intellect, the nonchristian can find in it no sure nor final standard of judgment and authority. For the blessings which nonchristian minds have brought to the world, we must render thanks to God, since it is God alone who has thus endowed men with brilliant minds. But these brilliant minds are regulated by a heart that is deceitful and desperately wicked. Reason, without God, is of no avail; reason consecrated, thinking God's thoughts after Him, is the possession of the Christian alone.

—EDWARD J. YOUNG

The Christian Citizen

(Concluded from Page 2)

must needs be subject, not only for wrath, but also for conscience sake" (Rom. 13:1, 5).

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king" (I Pet. 2:13-17).

"Render therefore unto Cæsar the things which are Cæsar's" (Matt. 22:21). "For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Rom. 13:6, 7).

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour" (I Tim. 2:1-3).

A Free Citizen

State totalitarianism has for some years been in the ascendancy. Even upon the defeat of certain powerful totalitarian states, this evil will by no means have been blotted out. Right in our own America the executive branch of the federal government was, even before the war broke, assuming ever more authority over the lives of the citizens. This does not mean that we are in danger of becoming a totalitarian state overnight, but it does indicate a trend in the direction of totalitarianism. To all outward appearances a large number of Americans are proceeding on the silent assumption that the citizen must in every instance do the bidding of his government and, in case he does not like its bidding, has no recourse except perhaps to help choose a new administration in the next election.

But that is not the teaching of the Word of God, nor does it describe the attitude of the Christian citizen. Surely, the early Christians in the Roman empire were not subservient to the state in all things. Rather than worship the emperor, they chose to be thrown to the lions. Rather than cower before the tyrant, the founders of this nation, a great many of whom were Christians, shouldered their rifles. Rather than kneel at Shinto shrines, oriental Christians are in this very day submitting to cruelest torture. The people of Germany, on the other hand, have given unbounded allegiance to their Fuehrer but by so doing have brought down upon themselves the indignation of civilization and the wrath of the Almighty.

The Word of God places definite restrictions on the powers of government. A few may be named.

When the state commands what God forbids or forbids what God commands, it is not only the Christian's privilege but also his solemn duty to refuse obedience. When the Jewish council forbade the apostles to teach in the name of Jesus, Peter and John replied: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4:19). Forthwith they resumed their preaching. Again they were brought before the council. To the high priest's stern reminder, "Did we not straitly command you that ye should not teach in this name?" Peter and the other apostles responded curtly: "We ought to obey God rather than man" (Acts 5:29).

The Creator has seen fit to establish certain spheres of authority among men. There are, for instance, the sphere of the individual, that of the family, that of the church and that of the state. Each of these spheres has received its authority directly from the sovereign God, and not one of them has derived its authority from another of these spheres. It follows that the individual, the family and the church have been endowed by God with certain rights on which the state may not infringe. If and when the state does infringe on these rights, the Christian citizen is under sacred obligation to resist in every lawful way.

Concretely, the Christian citizen will insist on freedom of speech and religion for the individual; he will never relinquish his right as a parent to provide Christian education for his

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children; nor will he brook state interference with the spiritual affairs of Christ's church.

Horace Greeley said: "The principles of the Bible are the ground-work of human freedom"; and de Tocqueville declared: "Christianity is the companion of liberty in all its conflicts, the cradle of its infancy, and the divine source of its claims".

All of which amounts to saying that, while the Christian citizen ordinarily is loyal to his country for God's sake, in case of a conflict between loyalty to country and loyalty to God, he places God above country.

Does the Christian in that case become disloyal to his country? Not at all. On the contrary, unreserved loyalty to God is the highest loyalty to country. It is thus that nations are saved from despotism. The people which refuses to bow before the sovereign God is destined to bow before tyrants, but never will tyrants hold sway over that people which honors God as God indeed.

If every American should swear allegiance to the Sovereign of the universe, how glorious a country this would be—how law-abiding and withal how free! "Blessed is the nation whose God is Jehovah" (Psalm 33:12).

"Our fathers' God, to Thee,
Author of liberty,

To Thee we sing:

Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King."

AMERICAN COUNCIL AWARDED RADIO TIME ON BLUE CHAIN

THE American Council of Christian Churches, militant evangelical organization designed to combat the modernist Federal Council and to be the spokesman of its constituency of about eight hundred thousand members, has been granted free radio time by the Blue Network for a fifteen-minute broadcast once a week for thirteen weeks. The time granted by the network to the American Council is being deducted from the time granted to the Federal Council.

The Blue Network officials recognized the legitimacy of the American Council's claim to exclusive represen-

tation of a segment of evangelical Protestantism and for that reason alone granted its request. A similar request from the National Association of Evangelicals was refused by the network officials on the ground that the Association did not have exclusive representation of its constituency but, in fact, in some instances shared representation with the Federal Council.

The American Council's radio program will be heard on stations of the Blue Network from 12.15 to 12.30 Eastern War Time each Friday, afternoon beginning February 4th. The program will be in charge of the Rev. Carl McIntire, president of the American Council and pastor of the Bible Presbyterian Church of Collingswood, New Jersey.

Orthodox Presbyterian News Notes

CORNVILLE Church, Cornville, Maine: An important step in the progress of the church was taken this fall in the election of three ruling elders—Ervin Rhoda, Myron Moody and Osman Thurston. . . . A class for prospective communicant church members has been started by the pastor, the Rev. Charles E. Stanton, and will meet regularly once each month. More than a half dozen young people have expressed a wish to become communicant church members.

Covenant Church, East Orange, N. J.: A large audience enjoyed the Candlelight Service at Covenant Church. An original pageant was written and directed by Miss Judy Ward and Mrs. Richard W. Gray. Its theme was "Peace on Earth", and it depicted the significance of Christmas to a skeptic soldier in a foxhole on Christmas day. Scripture, carols, and dialogue were used to carry out the theme. A special Christmas offering of \$128 was received. . . . In December the Women's Missionary Society conducted a rally for the benefit of the whole church. On display were the contents of the Christmas boxes sent to two missionaries. Aided by a large map of the world, the pastor, the Rev. Richard W. Gray, discussed missionary opportunities in the post-war world.

Calvary Church, Willow Grove, Pa.: Offerings at Calvary Church on Christmas Sunday totaled more than \$750.