

The Presbyterian Guardian

March 25, 1944

VOLUME 13, NO. 6

J. Gresham Machen
Editor 1936-1937

One Year—\$2.00

Published Twenty-three Times a Year

Ten Cents a Copy

EDITORIAL COUNCIL

1505 Race Street
Philadelphia 2, Pa.

John P. Clelland John Patton Galbraith Edwin H. Rian
Leslie W. Stout Ned B. Stonehouse

Thomas R. Birch
Managing Editor

A Modern Parable

By the REV. BRUCE F. HUNT

Formerly a Missionary of The Orthodox Presbyterian Church to Korea

THERE was once a great modern nation which had consular offices in many lands. Connected with one of her offices in a neighboring state was a young man who came to have a consuming love for the nation to which he had been sent as a consular official. From his position in the consulate he was able to give valuable information to the officials of the land in which he was working. He gave them maps and drawings of the warships of his own country. He helped them buy up steel and oil and munitions to use against his own country. He constantly criticized and worked in direct opposition to the established foreign policy of his own nation.

This became known to the officials of the consulate in which he worked. They learned also that the neighboring state where they were working was contemplating war with their own and that this man was aiding it in its plans. They reported the matter to the State Department and advised the State Department to see to it that the young man mended his ways or else to remove him from his post.

The man in question was wealthy, well-educated, and socially a good mixer. He had influential friends in the home government, and the State Department refused to heed the warnings. The consulate, however, made such a fuss over it that the matter came to the attention of the public and the public demanded that something be done about him. The State Department reluctantly faced the issue and it appeared for a time as though the

young man would lose his job. On his part, aware of the backing he had, he declared that, if he were forced to leave the consulate of his own country, he would give himself wholly to the service of the country in which he was working, but he was not actually forced to make the move.

Subsequently war broke out between the two countries. The country to which the young man had been sent, and which he had aided, no longer needed him. It ejected him from its shores, though it bestowed certain honors upon him while doing so. The young man returned to his own land rejoicing that, since his connections with the neighboring state had been severed, he was no longer obliged to give up the service of his own government. No one heard that he had confessed his disloyal actions; in fact, he defended them and, when he returned to his homeland, he alone of all the consular officials was singled out and given a place of authority in the State Department.

What will a righteous nation do with such a State Department? What hope of survival has a nation which closes its eyes to such conditions?

Foreign Missions Board of the Presbyterian Church in the U.S.A., thou art that State Department! Presbyterian Church in the U. S. A., thou art that nation! For nearly sixty years the Presbyterian Church in the U.S.A. has had its missionaries working in Korea. They have been preaching the gospel of salvation through

One, Jesus Christ. They have been teaching that He alone is King of kings and Lord of lords and that people should turn from idols to the living and true God. They have been teaching that people should have no other gods but the one true God.

In recent years the Japanese, who now govern Korea, have resented this teaching. They have declared that their Sun Goddess is over all, that their emperor himself is a god to whom the whole earth shall eventually be made to bow. They have attempted to make all of their subjects bow before shrines dedicated to the Sun Goddess, the former emperors, or spirits of dead soldiers. The seriousness of what they are attempting can be better understood if we remember that:

(1) Each shrine has a signboard in front of it declaring that it is a "Jinja" or "Spirit House";

(2) The ceremonies of bowing before these shrines are declared to be a part of "Shinto" which means "the way" or "the religion of spirits";

(3) While officially declaring that the State Shinto ceremonies are not religious (a statement that many hide behind), the government also officially declares that the spirits of dead soldiers are enshrined in these "State Jinja" or "State Spirit Houses" as "guardian deities" of the nation.

Some of the missionaries of the Presbyterian Church in the U.S.A. who were sent to teach men to turn from idols to the living and true God have actually bowed before these "spirit houses" in which the Sun Goddess and the spirits of dead heroes are said to be enshrined as "guardian deities" of Japan.

Nor is this the extent of their perfidy. They have also helped the propaganda of the enemy by defending their actions. When the Korean Mission of the Presbyterian Church in the U.S.A., true to its commission, was fighting a life-and-death struggle over this issue, these took the side of the enemy. When that same mission passed a motion to close its schools rather than allow them to be compromised on the shrine question, these schemed to transfer the "Christian" schools to Koreans who would be

willing to carry on, in spite of orders making it necessary for the faculty and students of such schools to bow at shrines.

When, because of the various embarrassments, the board asked Dr. H. H. Underwood of the Presbyterian Church in the U.S.A. Mission in Korea to request permission to close a certain institution, he recounts his actions in the following words. Let his own words be witness of his loyalty to the board. He says of the Japanese officials, "Actually they were determined not to permit closure". The Director of the Department of Education "strongly advised me to withdraw the application to close". In answer to which Dr. Underwood reports that he said to the director "If you give it [the application] back to me I can only accept it. . . . He hesitated a moment as my statement threw the responsibility back on him, but passed the papers across the desk to me saying 'take them'. I replied 'I have no authority to ask for these, but receive them because you give them'" and concludes: "Officially I was still the 'founder' and the legally responsible representative of the school".

When the Korean Mission passed

a motion saying that any member of the mission holding a position of responsibility in a school practising shrine worship (which in its opinion was idolatry) must give up his position in the school or withdraw from the mission, Dr. Underwood professedly determined to leave the mission rather than give up his place in the compromised school. Other circumstances removed him from presidency of the school. To quote: "Early in September, 1940, it was plainly intimated to me that the government considered that such an institution should have a national and not an alien at its head". Because of this, and not because of his opposition to having shrine worship in connection with a "Christian" school, he resigned "voluntarily". He continued in office, however, until graduation on March 10, 1941. After his resignation his "routine college work was chiefly that of teaching".

Speaking of this episode, Dr. Underwood says, "The government attitude solved for me the difficult question of my relation to our mission, and since the way was no longer open to serve the college as its president we rejoiced that we were not required to make the sacrifice of resigning from the mission and thus severing ties which were rooted in so many years".

When war came, this man was imprisoned and later returned to the United States in the first exchange of prisoners. What was the punishment for such disloyalty? Of all the missionaries forced to leave Korea, he alone was singled out and asked to serve as a secretary on the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

Nor does Dr. Underwood seem to have changed his mind on the shrine question. The December 30, 1943, issue of New Korea carried a partial reprint of an article by this board secretary originally published in the October, 1943, number of *The Presbyterian Tribune*. Discussing the hardships under which his college carried on, he says, "It must further be remembered that from 1936 on, the college was the target for many and bitter attacks on the much advertised 'shrine question'. We had taken the position that, by publicly declar-

(Continued on Page 94)

TABLE OF CONTENTS

March 25, 1944

A Modern Parable	85
Bruce F. Hunt	
Can a Christian Labor Union Function?	87
Joseph Gritter	
Four Years and the Future	88
J. Lyle Shaw	
Two Books From Scotland	89
Johannes G. Vos	
Through the Sinai Desert: Part 4	91
Edward J. Young	
Editorial	95
The History of Islam	96
Robert S. Marsden	
Orthodox Presbyterian Church News	98

Can a Christian Labor Union Function?

By JOSEPH GRITTER

Secretary of the Christian Labor Association of the United States

AS A result of my article on "The Christian in Overalls" (THE PRESBYTERIAN GUARDIAN, November 25, 1943), in which the establishment of Christian labor unions was suggested and attention was directed to the existing Christian Labor Association, a question has been asked that requires an answer. It is this: How can a Christian labor union function in any given plant unless a large number, perhaps a majority, of the workers are members? and how can such a majority be persuaded to join a Christian labor organization unless they themselves are Christians?

That is a problem indeed. It has been greatly enlarged by the provision of the National Labor Relations Act that grants to the organization that represents a majority of the employees in a unit the exclusive power to bargain for all the employees in the unit. That provision is supposed to be a step in the direction of industrial democracy. Actually it is not. The exclusive power is granted to the organization as the result of having won an election. Now it is entirely democratic that, when elections are held between persons or within an organization, majority rule shall prevail. But, when two organizations are placed over against one another, it is not democratic to grant exclusive power to make agreements, covering all the employees, to the organization that is representative of the majority. That is not democratic but totalitarian in principle. All the more so, when it is understood that the bargaining union has the right to execute a closed-shop contract, thereby effectively eliminating the opposition. The viciousness of it can best be visualized when one imagines what would happen if the same "democratic" policy were followed in the political field. Then there would be no elections between candidates but solely between parties. The party that gained a majority of the votes would be given all the seats in both executive and legislative branches of the government, and would possess the power to disfranchise all citizens who refused to join the party in power. There would be no recognition

of minorities. Such one-party rule would soon destroy every vestige of liberty that we still possess.

That is what we have in the labor field today. It is that which has made the power of the larger labor organizations a menace to true liberty in our land. That danger will not be eliminated until labor organizations are allowed competitive freedom. When two or more recognized unions are established in the same unit or plant, they should be given equitable recognition through proportionate representation on the bargaining committee. Or the employees should be allowed to select the members of the bargaining committee through a secret ballot, the organizations putting forth the candidates. Within the committee thus selected, majority rule would of course prevail. Such a policy would leave employees entirely free in the choice of their organization, would put conservative elements among the employees in a position to exercise influence, and would eliminate dictatorial practices. And it would do away with the unchristian and undemocratic practice of forcing workers to join a union against their will—and often against their conscience—through the coercive and intimidating threat of loss of employment. The Christian Labor Association has been trying for years to have such a policy established through amendments to the Wagner Act.

Although the present policies present a tremendous handicap to a Christian labor organization, that handicap does not exclude the possibility of gaining bargaining power in a plant. As stated before, such power is gained through an election. The National Labor Relations Board does not certify an organization as bargaining agent unless proof of its claim has been established through an election. However, it is not necessary for a union to have a majority of the employees as members before an election is ordered. If a substantial number of the employees, say twenty or twenty-five per cent., have either joined the union or signed bargaining authorizations, the Board will, upon presentation of

such evidence, order an election. It is then up to the union to gain a sufficient number of the votes to be recognized as the representative of the majority. That proves how easily a small number of employees may gain possession of the bargaining power through a well-planned propaganda campaign. And after it has been gained, it can be badly misused, as is done only too often. A small radical group can thus gain control and keep it. The Christian organization must give proof that it will not make misuse of such power, that it will protect the interests of all concerned and honor their convictions.

It is clear, therefore, that it is not impossible for a Christian organization to gain bargaining power, especially in the smaller plants. There are, however, many difficulties. In many cases the majority of the employees will scorn anything that has the Christian name attached to it. And, because radicalism, under the name of liberalism, is rampant, the Christian organization that presents a conservative program and that seeks the promotion of peaceful relationships instead of class warfare is usually not in a position to compete with the so-called aggressiveness of the radical groups. Nevertheless, there are many opportunities. In places where an employer-employee relationship exists that has been satisfactory, and some radical group tries to disturb the peace, a few Christians can have much influence. Through the establishment of an organization on a Christian basis, without employer domination, they may be able to gain bargaining power. A contract should then be executed that will have meaning and value. Thus peace can be preserved and radical elements defeated.

There is then the danger of losing control of the organization through the infiltration of undesirables. An organization that represents the employees must be open for their membership, so that they will have an opportunity to voice their opinions and vote in meetings. However, an organization may demand that those who apply for membership express

agreement with its constitution. That is a safeguard. But that constitution must not contain anything that is of a discriminatory character. Hence the Christian organization must state its principles and objectives in broad terms. In general, however, even then the Christian organization is much too conservative for the radical element, so that it is no great problem to keep control of the organization in the hands of those whose sincerity is not questioned.

The Christian organization, although confronted with many problems, can function effectively if Christian workers will band together and give proof that it can promote just labor conditions. Its future depends on that to a large extent. And, if it should be possible for Christian organizations, with the help of other

sensible groups and legislators, to effect amendment of the Wagner Act, so that the policies championed by the Christian Labor Association may be put into practice, the future of the Christian labor movement will be assured. Then Christian workers will not be forced to a denial of their religious convictions—as is now only too often the case—in order to hold their jobs.

Religious liberty, in its strictest sense, is today gravely endangered. What else is it but suppression of religious expression when workers are forced out of their jobs because of refusal to join an unchristian organization, when that refusal is based on definite religious convictions? There is much at stake. It is time for Christian workers of America to rise up to protect their rights!

have been in serious danger.

Four years later, however, there was a different story. My itinerary at that time included more than two thousand miles of automobile travel. I was a guest in twenty-seven homes, guest speaker in the public services of thirty groups, and took part in eighty-five interviews and conferences—and the impact of it all, by contrast, was indeed heartening. There was new hope and fresh purpose. Those who had been doubtful and uncertain and fearful had seen the earnest of a new day's dawning. They were no longer looking back to the night that was almost past, but were courageously facing the new day of glorious opportunity.

The times were not so difficult and the audiences which gathered to greet me were, with no exceptions, larger than during the earlier trip—in some instances they were many times multiplied. In eight new church buildings and permanent meeting places, congregations ranged from near capacity to filled churches. Happiness, contentment, and praise to God radiated from a new and confident outlook for the years to come. And this is evidence of the results which have accrued in only four years of earnest teaching and preaching of the glorious doctrines of the Reformed Faith.

Moreover, the contrast in missionary interest was most marked. A spirit of inquiry everywhere prevailed. Old traditions and prejudices involving preferences between home and foreign missions seemed dissolved as all faced together the challenge of a large and effectual door opened by God for The Orthodox Presbyterian Church.

My brethren in Christ, we all today face that missionary challenge. World-wide upheavals are breaking up the old social, political and economic systems in our homeland as certainly as in all foreign fields. Already much is being said and written about the coming peace. Do we not believe, are we not persuaded, that the hope of America and of all the world depends upon that nation's and that world's acceptance of the Prince of Peace? "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear

Four Years and the Future

By the REV. J. LYLE SHAW, D.D., Ph.D.

Pastor of Trinity Orthodox Presbyterian Chapel, Newport, Kentucky

IT WAS my great privilege and joy to travel in 1942 for nearly a month through the New Jersey and Philadelphia Presbyteries of The Orthodox Presbyterian Church in the interest of missions. I regret the year's delay in reducing to writing these matters of common interest, but illness, a prolonged convalescence, coupled with pressing demands upon space in the GUARDIAN, are some of the reasons for the delay.

Here, then, is a brief general account of things seen and heard, together with varied experiences that should be of encouragement to the people of God in The Orthodox Presbyterian Church. Certain contrasts linger as vivid memories, for I had itinerated throughout much the same territory four years earlier, during the autumn of 1938. The former missionary journey had been completed less than two and a half years after the organization of The Orthodox Presbyterian Church. Not sufficient time, therefore, had transpired to complete the unifying process.

Difficulties, threatening or actually happening, troubled a large number of the churches. Grave uncertainties of one sort or another occupied the minds of a considerable part of the

membership. Many earnest souls had become members after having been compelled, because of apostate leadership, to leave the church of their fathers, the church in which they had received baptism and later the benefits of communicant church membership. Some were even obliged to leave behind, as Lot did in Sodom, dear friends and blood relatives for Christ's sake and the gospel's. Many were still dazed and heartbroken over the recent revelations of unbelief in the church of which they had been members. And on several occasions in my presence doubt was expressed as to whether the new movement could survive. Nor was the contrast between their former splendidly-equipped church buildings and their present poorly-furnished rented halls or store rooms a pleasant one. With few exceptions they were small struggling groups helped forward and encouraged by a sacrificial pastor and his family.

These and other considerations too numerous to mention had affected the morale of the people. The uncertainties at that time seemed so grave that, had it not been for the assurance of security in the eternal truths for which they unanimously stood, the continued existence of some groups would

without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:13-15.) As a church, here is our God-given privilege!

Is the challenge not again that of feeding the multitudes with the five loaves and two fishes? As the disciples on that afternoon faced a supreme challenge, so do we as a church face the challenge of the world's need for the Bread of Life. The disciples said, "Send them away". The Lord Jesus said, "Give ye them to eat". And He

is the same, yesterday and today and forever. His command to us now is, "Go ye into all the world, and preach the gospel to every creature". And His perpetual presence and power is promised until the work be completed.

No church, even during the period of the Protestant Reformation, faced a more tremendous opportunity, no church a more awful challenge, than faces The Orthodox Presbyterian Church today. Is it not abundantly evident that the sovereign God has brought us into being for such a time as this? Oh, dare we falter? Dare we fail?

Church. A minority of the Free Church refused to enter this union, however, and continued as the Free Church of Scotland, the body whose history and principles are presented in the volumes before us. In 1929 the United Free Church merged with the established Church of Scotland, from which its forefathers had withdrawn in 1733, 1761 and 1843.

"Whose Faith Follow" presents a brief outline of Scottish Presbyterian history from the Reformation to the present time, with special emphasis on the struggles of the Free Church. Those struggles reached a climax in the "Ten Years' Conflict" of 1833-43, again in the second "Ten Years' Conflict" of 1863-73, and yet again in the controversy of 1898-1900.

In the "Ten Years' Conflict" the issue at stake was the right of the church to call, ordain and install its ministers without dictation or interference on the part of the state. Case after case occurred of the civil authorities forcing unwanted pastors on congregations, and otherwise interfering with the government and discipline of the church. "The situation rapidly became such that the only alternative to complete submission to the civil power appeared to be the disruption of the Church" (p. 36). The break finally came at the General Assembly of 1843. Out of 1203 ministers, some 451 abandoned the established church to form the Free Church of Scotland. These men did not believe in the separation of church and state as it is commonly understood in America. They accepted the principle of establishment, "a national recognition and national support of religion", as Chalmers said. Their protest was not against the principle of establishment as such but against abuses of that principle which had arisen in the Church of Scotland.

In the "Second Ten Years' Conflict" the issue was a proposed union with the United Presbyterian Church. The United Presbyterians were "Voluntaries", that is, they held "that it is not competent for the civil magistrate to give legislative sanction to any creed, in the way of setting up a civil establishment of religion" (p. 55). Thus the United Presbyterians, as a matter of principle, opposed the idea of an established church, while the Free Church, as a matter of principle, accepted the idea of an established

Two Books From Scotland

A Review by the REV. JOHANNES G. VOS

Pastor of the Reformed Presbyterian Church, Clay Center, Kans.

"WHOSE FAITH FOLLOW", by G. N. M. Collins, B.D. Pp. vii, 104.

"STEADFAST IN THE FAITH": THE WITNESS AND PRINCIPLES OF THE FREE CHURCH OF SCOTLAND, by William Macleod, J.P., M.A., H.C.F. Pp. vii, 80.

Published at Edinburgh, 1943, by The Publications Committee of the Free Church of Scotland.

AMERICAN readers, unless they have made a special study of the subject, are likely to find the history of Scottish Presbyterianism rather confusing because of the many divisions and unions which have taken place during the past three centuries. The two little volumes under review present the history and principles of the Free Church of Scotland. It may be worth while to trace the main outlines of Scottish Presbyterian history since the Revolution of 1688 in order to note the identity and relations of the Free Church.

Following twenty-eight years of tyranny and persecution, during which the Episcopal form of government had been forced on the Church of Scotland, the Revolution of 1688 brought religious liberty. The Church of Scotland was reorganized as a Presbyterian church by what is known as the "Revolution Settlement". This is the body which has come down to the present day as the established or state Church of Scotland. A dissenting minority refused to enter this church at its re-

organization, holding that it was not constituted on the original basis of Scottish Presbyterianism. This minority group has come down to the present day as the "Covenanting" or Reformed Presbyterian Church. These two bodies, one very large and the other very small, both claim to be the original Presbyterian Church of Scotland. All other Scottish Presbyterian bodies trace their origin, directly or indirectly, to the larger of these two bodies, the Church of Scotland which was established by the Revolution Settlement. Conditions in the established church, and the government's infringements of the church's liberties, resulted in a series of divisions. First, in 1733, came the Secession movement under the leadership of Ebenezer and Ralph Erskine, resulting in the formation of the Associate Presbyterian Church. A similar movement in 1761 gave rise to the Relief Church. These two churches merged in 1847 to form the United Presbyterian Church of Scotland (which had no connection with the later United Presbyterian Church in America). In 1843 the third great division in the established church took place, called the Disruption, under the leadership of Thomas Chalmers. This gave rise to the Free Church of Scotland. In 1900 the majority of the Free Church joined with the United Presbyterian Church to form the United Free

church. The Free Church claimed as parallel truths "the Church's right to be established, and the Church's right to be free" (p. 57), that is, free from interference by the civil magistrate. The result of the conflict was that the union was avoided for the time being. But it came to pass in 1900, when the majority of the Free Church joined with the United Presbyterian Church to form the United Free Church. The minority of the Free Church refused to enter this union, and continued, in spite of great hardships and attendant difficulties, to maintain their original principles.

"Steadfast in the Faith" presents the principles of the Free Church of Scotland from an apologetic point of view. The thesis of the book is that the crises of 1843, 1873 and 1900 brought into prominence three fundamental principles of the church's constitution, and that each crisis gave emphasis to a particular principle (p. 7). "The basic principle is the authority of Scripture, and the outstanding foundation doctrine is the Headship of Christ" (p. 9). From the doctrine of Christ's Headship, three corollaries are derived: (1) the principle of spiritual independence; (2) the establishment principle; and (3) the principle of the church's obligation. "The first related particularly to 1843, the second to 1873, and the third to 1900" (p. 9).

By the principle of spiritual independence is meant that the church, though legally established as the national church, is in spiritual matters free under Christ its Head. "We hold that the Civil Magistrate is not only entitled generally to control all temporal matters, but that he has certain duties to discharge in reference to things spiritual; . . . But then he is not entitled to assume the power of the keys; he is not entitled to set himself up in the Church as its governor" (p. 31). In other words, an established church need not be in bondage to the civil magistrate; it may and should be free under Christ in its discipline and government.

The establishment principle seems strange to American Christians, who tend to take for granted that the absolute separation of church and state is grounded in the Scriptures. It is the opinion of this reviewer, however, that while Scripture no doubt supports the claim that the church may be totally separated from the

state, this does not necessarily mean that the church must be so separated. The Free Church of Scotland, over against the advocates of Voluntaryism, has maintained the obligation of the state "to recognize the true religion, and to support the Christian Church without claiming any jurisdiction in it or attempting to supersede her distinct government" (p. 36). The Free Church believes, not in the separation of church and state, but in the separate jurisdiction of church and state.

The principle of the church's obligation means the church's duty to maintain its testimony for the truth of its confession against threatened violations and compromises. In 1879 the United Presbyterian Church passed a Declaratory Act in order to modify the meaning of subscription to the Westminster Confession of Faith. In 1892 a similar act was passed by the Free Church. "The Declaratory Act made it possible for the most thoroughgoing Arminian to subscribe it without, in any way, modifying his doctrinal position. . . . In this way, it was proposed to evacuate the credal statements of the Church of all meaning" ("Whose Faith Follow", p. 65). Opposition to the Declaratory Act resulted in a small secession from the Free Church in 1893, and the formation of the Free Presbyterian Church. Even after this secession, however, there remained opposition to the Declaratory Act in the Free Church. In 1900 this conservative minority of the Free Church refused to enter the union which formed the United Free Church, choosing rather to continue as the true succession of the Free Church, in conscientious adherence to principle. "True to her great heritage, the Free Church of 1943 claims, as the valiant minority in 1900 claimed, that she is 'pledged to the doctrine of the Westminster Confession as her doctrine and the doctrine of her office bearers'" (p. 58).

The Westminster Confession is inaccurately quoted on page 70, and on page 65 a part of Deut. 32:30 is quoted with the statement that "a living Church, however small, can appeal to the promise 'one shall chase a thousand and two shall put ten thousand to flight'". But in Deuteronomy it is not a promise, but a rhetorical question; and the context shows that not faithfulness but apostasy on the part of Israel is referred to.

Westminster News Notes

By DONALD T. KAUFFMAN

ABOUT sixty alumni and friends of Westminster Theological Seminary met for a homecoming program at Machen Hall on Thursday, March 2nd. Professor Paul Woolley and the Rev. George W. Marston gave addresses and the Rev. Richard W. Gray, president of the Alumni Association, presided.

Following an excellent dinner, the Rev. James W. Price led the group in a number of songs, and two brief speeches were made. The Rev. Charles E. Stanton emphasized the practicality of the Reformed Faith, and the Rev. Peter Katt gave an informal survey of the work of a naval chaplain.

Professor Woolley spoke to the group in the afternoon on the influence of democracy on American Protestantism. Mr. Marston spoke in the evening concerning church surveys and personal work, outlining practical methods of building up churches and emphasizing the need for individual personal work.

* * * *

Possibly a hundred thousand Italian Americans regularly receive the message of the gospel of grace through the writings of Mariano Di Gangi, Westminster junior. His articles and columns in three monthly periodicals reach Italians of many denominations throughout the United States and Canada.

Il Faro has carried the column "Beams in the Blackout", written in English and popular among young people, for the past three years. *Il Buon Seminatore* publishes a short article by Mr. Di Gangi each month. In *Il Rinnovamento*, published by the Italian Evangelical Publishing Society in cooperation with the American Tract Society, Mr. Di Gangi reaches a large number of Italian Christians.

With the exception of the monthly column, all these are written in Italian. Their background is largely Calvin's *Institutes*, Abraham Kuyper's writings, the Reformed confessions, and notes from lectures at Westminster.

* * * *

A former column inadvertently omitted the fact that Mrs. Samuel G. Craig joined with Mrs. Frank H. Stevenson in giving the annual Thanksgiving banquet from the founding of Westminster Theological Seminary until Mrs. Craig's death.

Through the Sinai Desert

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

PART 4

Into the Sinai Peninsula

ACCORDING to the Bible, Solomon was a great monarch. Far beyond Palestine, at the head of the present Gulf of Akaba, he had "made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom" (I Kings 9:26). Modern excavation has thrown some light upon this ancient seaport of Solomon's. A word may be said about these excavations, which were conducted several years after our visit to Akaba.

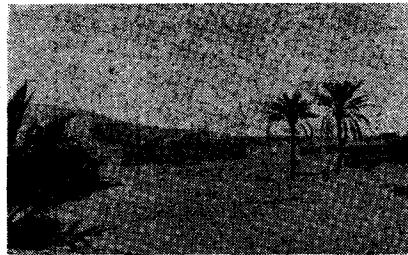
At Ezion-geber there were uncovered the remains of a smelting and refining plant, which was devoted mainly to copper. The flues in the walls may be seen today. It appears, then, that Ezion-geber was a place of great importance, and its distinguished excavator, Dr. Nelson Glueck, has referred to it as the "Pittsburgh of Palestine". The excavations now serve to corroborate the Biblical picture of the importance of Solomon.

The modern village of Akaba is removed by some distance from the site of the ancient Ezion-geber of Solomon's time. Here in Akaba we remained for three days, and halcyon days they were! The mornings were spent in making arrangements to travel into the interior of Sinai, and the afternoons were given over to swimming in the refreshing water of the gulf. The background of palm trees and distant mountains gave the district its atmosphere of charm. This was one place which we did not wish to leave.

It proved to be difficult to obtain camels for the journey into Sinai. Experience had taught us that one camel would be sufficient for our needs, since we could take turns in riding. Finally, an old patriarch provided guides and a camel, and arrangements were made. He wanted full payment in advance, but we were willing to pay only half in advance and half when we had crossed the peninsula. We had heard of what happened to those who made the mistake of paying all in advance, and we did

not wish to become the victims of a primitive but profitable form of blackmail. Consequently, a period of heckling and argument ensued in which we finally won. The camel and guides were to be ready the next morning at five o'clock.

The hour of five came, but not the camel. He had broken away during the night and run off, so we were told, but just as soon as he was caught, we would start. I, for one, was secretly pleased at this, because it gave us more time at Akaba and the opportunity to swim again in the



An Oasis at En-Nuweibi

gulf. The inhabitants of the village had been very kind, and it was with regret that we contemplated taking our departure.

At four-thirty in the afternoon the camel arrived and we set out. We looked back to see for the last time the little village, in the midst of palm groves, where our stay had been so pleasant. The two guides, with whom we had argued so vigorously the previous day, proved to be quite friendly now. They were named Ali and Aid (pronounced ah-eed), and claimed rightly, as we later learned, to possess an accurate knowledge of the Sinai peninsula.

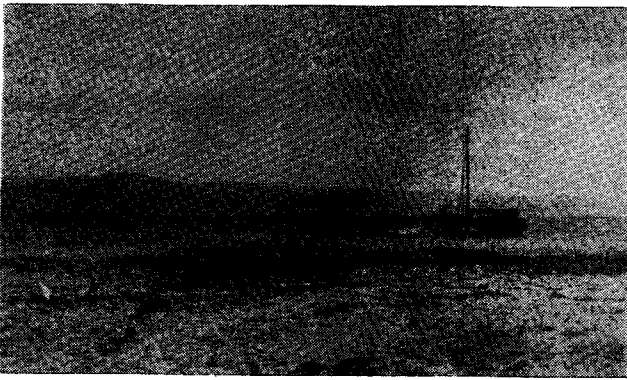
Our way lay along the seashore, and the constant walking in the sand was difficult. Thousands of pieces of coral and beautiful shells had been washed up by the sea. Darkness came early, as the mountains of Sinai shut out the sun. Clouds gathered overhead, and a light rain began to fall. Far in the distance a light shone, and toward this light we made our way. At times it would be obscured as we crossed a ravine, but presently we

realized that we were close to it. It came from a small stone hut where two soldiers were stationed. This was the Egyptian boundary line, for the Sinai peninsula is reckoned as Egyptian territory. This outpost bore the name Et-Ta'aba, for here the valley of the same name opened up upon the gulf.

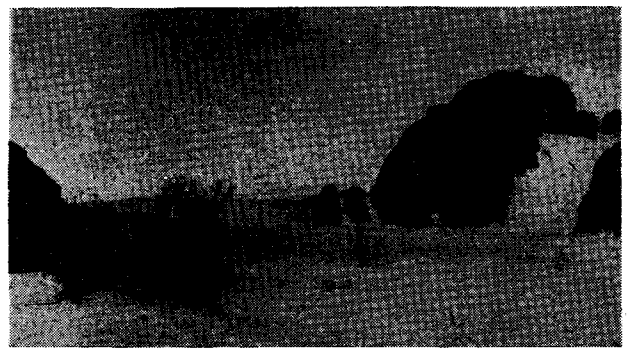
At Et-Ta'aba we spent the night. In the morning the soldiers informed us that it would be impossible to continue our journey toward Jebel Musa (the traditional Mt. Sinai) until they could send word to the authorities at El-Arish, which was near the boundary line between Egypt and Palestine, and which was situated by the Mediterranean Sea. There was a telephone line connecting Et-Ta'aba and El-Arish, but it had been broken down, and our soldiers were unable to make connections. It was amusing to watch them turn the crank and shout into the telephone. Arabic is a language which apparently can best be spoken in a loud voice.

At first it was disappointing to learn that we should be delayed for one or two days more. Et-Ta'aba did not possess the pleasant palms of Akaba, and all of us were suffering too much from sunburn to do any swimming. However, the mountains in back of us were inviting, and we climbed some of the lower peaks. From the summits we enjoyed panoramic views of the gulf and of the Arabian coastland beyond. At one point it was possible to obtain a clear view of Akaba. The water of the gulf was sparkling, and far out we beheld a small fishing boat.

The soldiers were friendly and invited us to eat with them. At one meal they had a large wash-pan filled with rice; we ate the rice with our fingers. Our guides, however, sought to dissuade us from making the journey to Mt. Sinai. Instead, they wanted to travel directly westward to the Red Sea. Apparently they were irritated by the delay, and thought that they could take advantage of our ignorance of the country by taking us straight across the peninsula



Mountains of Arabia, from Sinai Peninsula



A Pass in the Sinai Desert

without visiting Mt. Sinai. Quite a discussion ensued until finally, taking a stick, I traced in the sand a large map of the Sinai peninsula, and indicated on it exactly where we wished to go and what we wanted to see. At this, the guides gave up all attempts to dissuade us from our proposed journey and, with the exception of one minor attempt at blackmail and a few grumbling spells, we had very little trouble with them.

Late in the afternoon of the second day of our stay at Et-Ta'aba, the soldiers were able to reach El-Arish by telephone, and we were told that on the following day we might leave.

Shortly after four-thirty the next morning we moved on. The way led along the seacoast, and soon the sun arose and began to beat down heavily. A short march brought us to a well, where we stopped for breakfast. The water of the well was extremely brackish, so we made tea and that, with bread and raisins, constituted breakfast. We did not remain long at the well, since the heat was so intense and the flies were almost unbearable. It seemed better to move on.

Rising from the sea, quite close to the shore, was a small island upon which were the ruins of an old castle which was probably built before the twelfth century. Strange and out of place, it appeared like a ship upon the water. Some of the Arabs refer to the island as "Pharaoh's Island".

For an hour or so the trail left the seacoast and turned inland, and we climbed steadily over stone and gravel up a steep slope. Soon, however, we were back by the seashore. At one point the mountains came so close to the sea that there was nothing more than a narrow ledge separating

them. At about two-thirty in the afternoon we stopped for lunch and rested under the shade of some small palm trees.

And here a strange thing occurred! Seeing a beautiful shell upon the sand, I reached out my hand to pick it up. Lo and behold, it started to walk away! It was the home of a hermit crab. The beach was alive with these little creatures. Apparently they adopted any convenient shell and made it their home. For some time we watched them with amusement.

Edward Robinson, the famous Palestinian traveler, who journeyed through Sinai in the year 1839, nearly one hundred years earlier than ourselves, tells of seeing these little creatures at the same place where we saw them. He says, "The shore was everywhere dotted with small tracks, which the Arabs said were made by a species of shellfish, that comes upon the land every night and returns to the sea in the morning. We afterwards saw many crabs of various species running briskly upon the shore. One curious little animal was very frequent; a species of shrimp or minute lobster, that had taken possession of convolute shells, in which he had made himself at home; and protruding his head and legs, ran about in great numbers, carrying his shell with him. He was evidently a foreigner; for though his body had grown to the shape of the shell, yet the shells were all old and some of them broken. The little fellow was not in any way attached to his shell; and when drawn out, would run away. Some also had outgrown their shells".

Near the beach grew bushes of red berries which were exceedingly delicious. A school of fish was swimming by, not far from the shore. The

water looked inviting and, at a spot where some shade was provided by a high cliff, we took a dip. The water was refreshing, and we were able to walk out far from shore before there was sufficient depth for swimming. I note that Robinson succumbed to the same temptation as ourselves, for he wrote, "The transparent green of the water was very inviting; indeed, nothing could look purer than the waves as they rolled in over the clean white sand. I could not resist the temptation; and lingering behind the company took a hasty but very refreshing bath".

Ali and Aid, however, would not come into the water, but looked upon our swim with good-natured tolerance. When we finally came out, hungry but exuberant in spirit, they had prepared tea for us. We all drank tea together, and a bond of friendship grew up which lasted until the next day when Ali sought an opportunity of obtaining more money.

Finally, after eleven hours traveling, most of which had been by foot, we made camp by the sea. We possessed no tent, but merely a large, heavy rug which had been purchased at Maan. In this we rolled up, and were kept comfortable. This night, however, due to the heat, and to our tiredness, we found sleep difficult. A light breeze sprang up which blew occasional gusts of sand over us. Toward morning the air became cooler, and we slept better.

At four in the morning we broke camp and continued our journey along the seacoast for about four hours, until we came to an oasis called En-Nuweibi. Here the government had erected one or two shacks, and beside one of them was an old truck. This bit of civilization was definitely

out of place. However, not a soul was in sight as we approached. The palms were small, and grew close together in clusters. Here, too, was a well of brackish water.

No sooner had we arrived at En-Nuweibi than a dozen or so wild and dirty Arabs appeared. Where they came from, I do not know. It was as though they had sprung up from the ground. Never had I seen wilder looking people than these. They were friendly, however, and exceptionally curious. Ali immediately wanted us to hire one of these Bedawin as an additional guide. Another Bedawin, however, offered his services in place of Ali, and quite an argument ensued. In spite of all this, peace was soon restored.

The stay at En-Nuweibi was restful, but we were upset at the dirty habits of the Arabs. When they allowed the camel to drink from the baking pan, quite an altercation arose. My friend wrote in his diary, "Arabs feed their children much as we do our dogs. They toss bread across the fire to the child. It falls in the dirt, yet he eats it".

At about noon, we left En-Nuweibi. We passed the mouth of the great Wady Wetir, which reaches northwest into the peninsula, and proceeded in a southwestern direction. Looking back we could see, far out on the gulf, a small fishing vessel.

As we neared the mountains, the goatskin bag on the side of the camel in which was our drinking water came loose and the water began to spill out. I happened to be upon the camel at the time and reached down to hold the loosened end of the sack. This frightened the camel who shifted into high gear and stepped on the gas. Then the remainder of the party set out in pursuit, shouting. This gave added speed to the camel—and when a camel decides to run, it can make good time. Finally, for some reason known only to himself, the camel came to a halt and I dismounted. He growled and grunted at me and I replied in Arabic until the arrival of the others broke up our conversation. Nearly all the water was gone!

Our way led up a fairly wide wady, and on either side were towering cliffs of red, brown and black. Huge boulders lay strewn over the floor of the wady. Desolation characterized the entire scene. As we proceeded, the wady became narrower and wound

about so that, as we looked up, the sun seemed to be at different points in the sky.

Finally, we came upon a few clumps of bushes, and about three and a half hours' march from En-Nuweibi brought us to green grass. Here was a small spring and a trickling stream of water. A few tall green trees were growing. What a paradise in the midst of a wild, desolate desert! Here we stopped to rest and to drink the flowing water.

It is almost impossible to describe the delight that one experiences in finding such an oasis. All the difficulty of travel seems to be forgotten as one enjoys the sight of verdure and the taste of cool water. How good God is to provide such places for travelers in a weary land! We were now in the interior of the Sinai desert, shut out from any view of the sea. And what a welcome this little oasis provided!

(To Be Continued)

Chaplain Wade's Communion Set

WE are happy to announce that a check for \$92.55 has been sent to Chaplain E. Lynne Wade for the purchase of the communion set requested in his letter published in the Service Men's Number of the Guardian. This sum represents the total of gifts received up to and including March 3rd, and later contributions will be forwarded as they are received. Since Chaplain Wade also had expressed a wish for an altar set, it is our belief that the generosity of Guardian readers will enable him to purchase both articles. No further contributions are now needed for this fund, and we thank our readers for their splendid response.

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.

HOW can it be made plain that a holy God can use the sinful acts of men to accomplish His perfect will? E.W.

This fact can be very clearly illustrated by the story of Joseph. Joseph's brethren sought to do their brother evil. Apparently they believed that his future lay in their hands. However, men cannot control the future. God alone is over all, and the evil deeds of Joseph's brethren were overruled by God so that they redounded unto His glory. Joseph could say to his brethren, "So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt" (Gen. 45:8). Cf. also "And I, behold I will harden the hearts of the Egyptians and they shall go in after them; and I will get me honor upon Pharaoh, and upon all his host, and upon his chariots, and upon his horsemen" (Ex. 14:17).

Were the accounts of the Virgin Birth added by someone to Matthew and Luke? D.G.

All the evidence points to the fact that the accounts of the Virgin Birth were not added at a later time to Matthew and Luke but rather are an integral part of the original Gospels themselves. The earliest manuscripts contain these accounts.

In his masterful work, *The Virgin Birth of Christ*, the late Dr. J. Gresham Machen seeks to demonstrate that the birth narrative is truly a portion of the Gospel of Luke. "It is perfectly clear that the hand of the author of the whole book has been at work in Lk. 1:5-2:52," he says. This fact Dr. Machen seeks to establish upon the basis of linguistic and literary evidence. One who reads his argument will probably come to the conclusion that he has established his point.

The same is true of the infancy narrative in Matthew. So far as is known from manuscript authority, this Gospel never existed without its first two chapters. Literary considerations likewise show that the birth

narrative was not added to Matthew by a later hand. It appears, therefore, that the birth and infancy narratives are the work of the authors of Matthew and Luke.

In connection with the Old Testament sacrifices, is there any direct and explicit reference in the Bible whereby the Jews knew that these sacrifices pointed to a coming Saviour? We know this to be true from the Bible as a whole, but when the laws of sacrifice were formally instituted, were the Jews given some direct assertion of their relation to the coming great Sacrifice? E. W.

In the language of the institution of the Old Testament sacrifices there is no direct and explicit statement to the effect that these sacrifices were but typical and temporary. However, in the nature of the sacrifices there were certain factors which made it evident that such was the case.

1. If there is to be true ransom from sin there must be presented the blood of one who is innocent, holy, sinless and righteous. An animal, despite its external lack of physical blemish, cannot be so described. The sphere in which contrasts of sin and holiness are to be found would include men, but not irrational animals.

2. If there is to be true representation, such representation must be voluntary upon the part of one who is of the same nature as the sinner. The sacrifice of animals was compulsory, not voluntary, in character. In some instances, when the sinner was too poor to provide the offering required, he might substitute something else for it. If he could not bring two turtle-doves or pigeons, for example, he might offer the tenth part of an ephah of flour (Lev. 5:11). This proves beyond any doubt that the representative character of the offering was not to be found in the nature of the offering itself. If the expiatory value resided in the blood of the offering itself, such a permission of substitution as that just mentioned would be utterly inconceivable.

3. There must be some vital or organic relationship between the sacrifice and the sinner. No such relationship existed between the sacrificial animals and the sinner.

No doubt, despite the absence of explicit explanations, the devout Israelite would reflect upon considerations such as those which have been

mentioned. Such considerations, in the light of the Messianic predictions, would probably convince the pious Israelite that the Mosaic sacrifices were but types pointing forward to the Lamb of God which taketh away the sin of the world.

—EDWARD J. YOUNG

From the Committee on Christian Education

THE Beginners' Lessons for the second quarter of 1944 will soon be ready. Those who are using the Beginners' series seem pleased with it and each quarter we try to profit by any criticisms of the previous quarter's materials, in order to improve the lessons as much as possible. One pastor writes, "The Beginners' material seems to bring new life into both the teachers and pupils of that department". For this coming quarter the children will be provided with handwork booklets which should do much to meet the desire for Sunday school lesson leaflets expressed by some pastors.

It is not too early to plan for the summer Bible school program in your church. Dr. Lawrence B. Gilmore has been unable to prepare the lessons this year, but a committee consisting of Mrs. Richard W. Gray, Mrs. Charles H. Ellis and Miss Margaret Duff is preparing the lessons for 1944. There will be three manuals, a Beginners' and Primary Manual, a Junior Manual, and an Intermediate-Senior Manual. The theme for the Beginners and Primary classes will be the life of Christ, for the Juniors the Ten Commandments, and for the Intermediate-Senior course the Bible and Science. The courses this year will be very different from previous courses, but they should be satisfactory for the various age groups. In this year of shortages, it will help considerably if you can let us know at once how many pupils' manuals and teacher's manuals for the different groups you will need. We are unable to fix prices now, but they will as formerly be fixed at about cost.

We call attention to the four new tracts put out by our committee and advertised in THE PRESBYTERIAN GUARDIAN. Order them in quantities and secure the low rates.

—FLOYD E. HAMILTON

A Modern Parable

(Concluded from Page 86)

ing that we on our part attended these ceremonies purely as nationalistic ceremonies, we violated no Christian principle in obeying the orders of the government under whose charter and laws we operated. But charges of 'apostasy', of 'betrayal of Christ', etc., are not easy to bear and made the going harder for all of us in the college". But while the missionary found the charges "not easy to bear"; many Korean Christians who believed that to bow to the shrines was indeed apostasy and a betrayal of Christ were suffering imprisonment or death!

No mere human being can prevent Dr. Underwood from thinking as he pleases, but we do contend that when he, and others like him, deny the truths of the Bible which he was sent to preach, they should certainly not be maintained in positions of responsibility, nor even in places of leadership. We believe Dr. Underwood is absolutely wrong. For this reason, until he has a change of mind, it would appear to us that all who employ him, whether they be members of the Board of Foreign Missions or of the denomination-at-large, are partakers of his sin—the sin of preaching something contrary to that which he was appointed to preach, the sin of preaching idolatry when he was sent to preach the gospel. Thus it is primarily against the Presbyterian Church in the U.S.A. and its Board of Foreign Missions that this article is directed.

Let the Presbyterian Church in the U.S.A. awake; if indeed there be life still within her. You who are members of that church have missionaries in your foreign department who teach the opposite of what they were sent to teach. And your Board of Foreign Missions has actually honored one of these by giving him a position as secretary of the board. Consider carefully these solemn words: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. . . . Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth" (Rev. 2:14, 16).

The Presbyterian Guardian

EDITORIAL

The National Association and the American Council

A NUMBER of persons have written to ask our opinion and judgment of the two organizations recently established for the purpose of representing evangelical Christians—the National Association of Evangelicals and the American Council of Christian Churches. Can we support these organizations or not? If we cannot, what are the reasons? What principles should guide us in our decisions? These and similar questions have reached us from various sources. We shall here attempt only to set forth the principles involved, without entering into a full discussion of the whole subject.

We lay claim to a slight acquaintance with these councils in their initial stages. We were among the one hundred fifty who sponsored the call for the meeting in St. Louis two years ago at which the National Association of Evangelicals was launched. It was also our lot to serve as chairman of the nominating committee at that meeting and to be placed upon the advisory council from which we later resigned.

When the American Council of Christian Churches was organized we were among those to whom the constitution was first sent for perusal with the request that we be numbered among the sponsors of the council when it was proposed to the general public. In other words, we are in a position to speak in a friendly way and, we believe, with some knowledge about both groups.

In our judgment there is one central objection in principle that applies equally to both associations as they are now constituted. This makes it impossible for us to encourage denominations or even congregations to unite with either of these organizations, however commendable some of their ideas may be. Both of these councils, by their constitutions, have

made provision for entering the fields of ecclesiastical functions (see Constitution of American Council, By-Laws, Article I, section 2; Constitution of National Association of Evangelicals, Article II). By ecclesiastical functions in this instance we mean those fields of activity which should be occupied only by churches themselves, namely, preaching and teaching the Word of God. These include Christian education, evangelism and missions. It is, of course, proper for individual Christians to unite in the work of Christian education, for example. But when denominations unite as denominations to form a church council, such a council should not enter these fields. Repeatedly the monthly periodical of the National Association, *United Evangelical Action*, has declared that these very fields must be entered and in some instances efforts have been begun to realize that end. The fact that the American Council has not yet ventured to perform these ecclesiastical duties does not eliminate the fact that its constitution expressly names them as a goal in view. It is conceivable that the fields of Christian education, evangelism and missions can be entered in such a way as not to usurp ecclesiastical prerogatives, but we

March-April Book List

THE SERMON ON THE MOUNT, by William Hendriksen. A thorough, effective and refreshing commentary, arranged uniquely and well adapted for Bible class or personal study. Price to GUARDIAN readers, \$1.20 (list price, \$1.50).

MANUAL OF REFORMED DOCTRINE, by Louis Berkhof. A clear and concise textbook in systematic theology, suitable for use by laymen. Price to GUARDIAN readers, \$1.60 (list price, \$2).

THE AMAZING CROSS, by Herman Hoeksema. A new book containing two sets of unusual sermons on the passion and death of our Saviour. Price to GUARDIAN readers, \$1.60 (list price, \$2).

CYRUS, THE PERSIAN, by Sherman A. Nagel. A Christian historical novel, based on the story of the escape of the Israelites from Babylonian captivity. Price to GUARDIAN readers, \$1 (list price, \$1.25).

doubt seriously that such activity will long remain so circumscribed.

Furthermore, in performing these functions, not even individual ministers of Calvinistic persuasion should unite with ministers of Arminian conviction, because of the wide divergence of their views of the gospel. A Calvinist would, for example, regard the Arminian presentation of the way of salvation as inadequate and mistaken, although this is not to imply that Arminians are not believers in the Bible. Furthermore, could a Presbyterian cooperate in teaching the Holiness doctrine of sanctification? The practical effects of this situation should be evident to anyone who frankly considers the facts.

There is another objection, however, which applies solely to the National Association. That is its attitude toward the Federal Council. When the association was in its beginnings at St. Louis, there was a refusal to take an unequivocal stand on that issue. Statements were made repeatedly, at the meeting and later, that the National Association would not declare its opposition to the Federal Council, at least in any constitutional way. To do so, they said would be "negative", and the Association had a more positive mission. This is mere quibbling, because there would be no National Association were it not for the existence of the Federal Council. For an organization to take cognizance of this fact is not to make its main purpose negative. This gave the National Association a very poor start in our opinion. Since then it has become somewhat more vigorous in its unofficial opposition to the Federal Council, and this is an improvement. Official action, however, through revision of its constitution, has not yet been undertaken.

There are other objections of a minor character to both councils which we do not feel it necessary to raise in this discussion.

In order to avoid misunderstanding, we wish to state that we recognize the need for a council which can substitute for the Federal Council. We also believe that there are purposes for which true believers of all denominations can unite. The principle of the separation of church and state, with its insistence upon protection from invasion by the state of spiritual prerogatives, needs the support of all true Christians. Most assuredly the

securing of the proper representation in the chaplaincy corps of the armed forces is an important enterprise for united effort. Keeping the radio channels open for fair representation by all shades of belief, so that there may be true religious liberty on the air, is a commendable endeavor. These and similar fields are proper ones for any council of churches composed of Bible-believers whether they be Calvinists, Arminians or Lutherans. If

these restrictions were observed, and efforts confined to non-ecclesiastical functions, there would be much more likelihood of uniting Bible-believers under a council of churches.

This analysis is offered in the belief that it may be helpful to those who are troubled by the situation. We hope that it may even be of use to the leaders of both the National Association and the American Council.

—E. H. R.

The History of Islam

"Faiths Men Die By"—PART 3

By the REV. ROBERT S. MARSDEN

THE first of the "faiths men die by" that will occupy our attention is Mohammedanism, or Islam. The temptation is great for the author to prepare a whole series of short articles on this important religion, but the temptation will be resisted, and only three articles will appear on this subject. They will deal (1) with its history, (2) with the Koran, and (3) with the doctrines of Islam.

Islam is the name by which Mohammedans designate themselves. The word is Arabic and means obedience to the will of God, humbling one's self, resigning one's self to the divine disposal. A Moslem is the name given to a true believer in the Mohammedan faith, and means much the same thing as the word Islam—one who resigns one's self to the divine will. In the name itself is thus revealed much of the character of Mohammedanism—submission to an all-powerful god who is the author alike of good and evil.

Islam is probably the most important nonchristian religion in the world today; it is the most logical in its challenge to Christianity; and it is the religion with the most definite source material, which makes it relatively easy to examine. Its sacred book, the Koran, is comparatively short; it is about two-thirds the size of the New Testament. While the traditions of Mohammed are quite bulky, they have been reduced to a careful system by Moslem scholars to whom those traditions, as well as the Koran, are sacred, although their sacrosanct character differs from that of the Koran. The Mohammedans take their

religion seriously, and so, if one can discover what their sacred book teaches and how it is interpreted by the traditions, one can quite accurately discover what the religion embodies.

Potentially, Mohammedanism is the greatest menace to Christianity. This menace does not happen to be very active in our day, due to the backwardness of the Moslems, but there is no reason to believe that they may not sometime again become a world power. To be sure, much of the sterility of Moslem culture can be attributed to the strait-jacket in which their religion has confined them, for all Moslem commands, no matter how local in character they might originally have been, are equally binding on all men of all times and everywhere. For instance, the Koran cannot legally be translated from the Arabic in which it was written. One who would embrace Islam must therefore learn Arabic, and he must learn not only to read it to himself but he must also learn the exact inflection with which to read the Koran aloud and to recite the prayers, for the exact inflection is prescribed by tradition.

As will be observed, there is much in the doctrine of Islam which superficially resembles Biblical Christianity. Its doctrine of the sovereignty of God has a rather close resemblance to that doctrine as it is taught in the Scriptures. The character of Allah, of course, differs vastly from the character of the true and living God, yet many statements of Moslem doctrine, taken by themselves and divorced from the god to whom they refer, will display a close similarity to Christianity.

It is for this reason that missions to the Moslems have appealed to Calvinists, who are best able to preach to them, and the most widely-known and successful of such missions have been carried on by Calvinistic churches. To be sure, Moslem mission fields have not been the most productive of converts, yet perhaps, for this very reason, our interest should be inspired in their spiritual welfare. Moslem mission fields lack the glamor of many other fields, yet God has generally called those who best appreciate His true sovereignty to labor among those who have a perverted notion of it.

Any history of Islam, no matter how short, must begin with some account of the religion of Mecca prior to about 610 A.D. Mecca was a sacred city, and its religious center was the Kaaba, a small, almost cubical building, which contains the famous black stone said to have been sent down from heaven for Abraham. The legend is that it was to this spot that Hagar brought Ishmael. Arab tradition is quite consistent in relating the Arabs to the Ishmaelites, and there is no good reason to deny this relationship. At the beginning of Mohammed's ministry, the Kaaba was the center of idol worship, and the revolting idolatrous rites did much to make an iconoclast of Mohammed. In this primitive religion, the emphasis was not so much upon the various gods as upon the great feasts at the holy places. The gods were clung to, not so much because of their own persons as because of the events with which they were connected. Above them all stood Allah, the highest and universal god. In worship he did not have first place, for this was reserved for the gods who had closer contact with the worshiper than did the transcendent Allah. It is interesting to note that in Islam, while Mohammed himself destroyed the idols of the ancient gods, he did not deny them all existence. In Islam the gods of the heathen became *jinn*s, or demons; they were robbed not of their life but only of their divinity.

To the sacred city of Mecca came not only pilgrims but also caravans with traders from all over the world. Many of these were nominally Christians, members of a number of unorthodox Christian sects which flourished in the Near East. There were numerous Jews in Mecca, and they

formed a colony quite separate from the Arabs. So, religiously, Mecca was an ideal place for the development of new ideas, and the three elements which make up Islam—the ancient Arabian religion, Judaism, and Christianity are clearly distinguishable.

Mohammed's father died before the child was born, and he was brought up principally by his grandfather who was a man of influence and later by his uncle who was the chief of the tribe. He was somewhat precocious as a child, and a journey through Syria with the caravan of his uncle was a high point of his youth, for it was during this and subsequent journeys that he had much contact with the outside world.

His marriage to the widow Khadija, a woman of wealth and position but some years older than he, marked the turning-point of his life. She was his first and most loyal convert, and during her lifetime he had no other wives, although following her death he married, in a few years, eight women. To be sure, the Koran forbids having more than four wives at one time, but a convenient exception was made by the Koran in Mohammed's case. The Koran in speaking of the relaxation of this limit of wives to Mohammed says, "This is a peculiar privilege granted unto thee, above the rest of true believers" (Sudra 33). Khadija it was who believed Mohammed when he told her of his first vision, and it was she who quieted him in the despair which nearly seized him during the intervening years between his first and his subsequent revelations.

His first vision is described in the tradition. It was during the sacred month Ramadan that the angel Gabriel came to him by night as he slept, held a silken scroll before him and compelled him, though he could not read, to recite that which was written on it. Thus was revealed the first of the one hundred fourteen sudras of the Koran, all of which were subsequently revealed to Mohammed. Tradition indicates that this first revelation is the opening part of Sudra 106, "The Chapter of Congealed Blood", which begins, "Read, in the name of thy Lord, who hath created all things; who hath created man of congealed blood . . . who teacheth man that which he knoweth not".

Just what was the cause of his visions and how objective were they?

That he was epileptic is the accepted theory. One gains the impression that Mohammed, at least at the beginning of his ministry, was sincere. It is significant in this connection that his first converts were those who knew him best. A complete psychoanalysis of Mohammed is hardly possible, but it is a fact that numerous individuals in the history of the race have claimed just such revelations. Not only Mohammed but also men like Swedenborg and Joseph Smith and women like Mary Baker Eddy have claimed to have these kinds of visions. False prophets there have been since God first inspired the true prophets, and counterfeit prophets have abounded in every age. The test, of course, is the consistency of a prophet's revelation with the revelation which God gave in His Word. By that supreme test, Mohammed, as these other false prophets, fails.

For a number of years Mohammed had only a handful of followers—his wife, and men like Abu-Bekr, Omar, Othman, and his son-in-law, Ali, all of whom succeeded him, in that order, to the Kaliphate. His followers were harassed greatly by the heathen tribesmen of Mecca and finally, in 622, he and his followers received an invitation to go to Medina, a rival city. At Medina were those who had lately heard Mohammed preach in Mecca and who believed. There was also a strong Jewish colony which thought that in Mohammed might be their longed-for Messiah. His followers, driven out of Mecca, found a ready welcome in Medina and in the ensuing few years they established a strong Moslem colony there. June, 622, the date of the Hejira, as the flight is called, marks the beginning of the Moslem era, and the beginning of Islam as a real power in the world.

A history of the Moslem conquests which followed the Hejira cannot be attempted in this brief survey. Suffice it to say that Mohammed forsook preaching and persuasion as the way of winning converts, and began the use of the sword. Conquest of some caravans, after the traditional Arabian manner, was quickly followed by the conquest of the sacred city of Mecca itself. Mohammed died shortly after (tradition says from eating pork), but the conquests had just begun. Under the first four Kaliphs, the propagation of Islam by the sword became a religious duty, and any war which had

Sunday School Papers

Edited by
REFORMED BIBLE TEACHERS
Lessons in Bible Order
CHRISTIAN REFORMED
PUBLISHING HOUSE
Grand Rapids, Mich.

HEADQUARTERS
for CHOIR GOWNS
- PULPIT ROBES
Vestments • Hangings • Stoles
Embroideries, Etc.
NEW CATALOG on Request
NATIONAL ACADEMIC CAP & GOWN CO.
621-23 ARCH ST. PHILADELPHIA, PA.

MEN'S SCHOOL OF NURSING of the Pennsylvania Hospital now enrolling students for February and September classes. High School and College men 17 to 35 years. Recognized school prepares for R.N. examinations. Opportunity for essential service and training in specialized fields. Maintenance and cash allowance given while training. Apply to

Le Roy N. Craig, R.N.
4401 Market Street
Philadelphia 4, Penna.

LIGHT
on the International
Uniform Lessons.
Union Lesson Helps offer sound, inspiring lesson expositions written by specialists for every age group. Undenominational and uncontroversial with room only for constructive truth.
Write for free specimens
AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut St., Philadelphia, Pa.

A Tract for the Jews . . .

Are Christians Anti-Semitic?

By the REV. DAVID FREEMAN
(A Converted Jew)

A very timely word bearing a much-needed testimony to all Jews everywhere.

Price: 7 for 10c, 100 for \$1.10,
1000 for \$10.

Order now from:

COMMITTEE ON CHRISTIAN
EDUCATION
The Orthodox Presbyterian Church
728 Schaff Bldg. Phila. 2, Pa.

for its aim the bringing of men to the true religion was just. Holy War was considered a duty of every male Moslem. First the infidels were asked to embrace Islam; if they refused, the conquest followed, or, at best, a heavy fine was imposed to secure Moslem protection. So the sword of Islam swept across Western Asia, Eastern Europe, North Africa and into Spain and France. Within a hundred years the conquest reached its farthest

boundaries and in 732, at the battle of Tours, Charles Martel arrested its progress.

The conquests of Islam are the ultimate and logical consequence of the doctrine that the planting of religion is in itself a worthy chief end for mankind. Whenever the chief end of man has been anything less than the glory of God, the kind of excesses that attended the Moslem conquest has resulted.

Orthodox Presbyterian Church News

Presbytery of California

BEVERLY Church, Los Angeles: A Blue Ridge Bible Conference Rally held last month was attended by about twenty-five young people. Speakers were the Rev. Henry W. Goray and the Rev. Robert H. Graham. . . . Painting of the interior of the church has been completed, new lighting fixtures have been installed, and carpets which were donated have been laid, all of which has greatly improved the appearance of the auditorium. . . . The pastor, the Rev. Dwight H. Poundstone, has begun a series of evening sermons on "The Covenant of Grace", using for illustration some charts prepared by the Rev. Edward L. Kellogg of Middletown, Pa. In the morning services he has been preaching a series on "The Sin Problem".

First Church, San Francisco: A young mothers' group is being formed for the purpose of reaching the mothers of Sunday school children and others. Many of these mothers have had little or no contact with either the church or Sunday school. Meetings will be held in homes once a month, and it is hoped that the mothers will thus become interested in the church, may learn the way of salvation, and be built up in the faith.

. . . Several service men in recent weeks have given evidence of saving faith, and the church is grateful for its part in this. . . . Since the first of the year the pastor, the Rev. Carl Ahlfeldt, has been preaching a series of studies in the Confession of Faith at the morning worship services.

Westminster Church, Los Angeles: Following the resignation of the Rev. Russell D. Piper on account of poor health, the Rev. Bruce F. Hunt was invited to serve as a temporary and

part-time supply pastor until the services of a permanent pastor could be secured or until the way was opened for Mr. Hunt to return to the Orient. Approval of this plan was given by the presbytery, and the denomination's Committee on Foreign Missions is giving Mr. Hunt a month-to-month leave of absence so that he can assume these duties. Mr. Hunt plans to devote three weeks of each month to the work of Westminster Church and the remaining week to the home missions work of the presbytery.

Westminster Church, Bend, Ore.: Attendance at the Monday night gospel services conducted by the pastor, the Rev. Glenn R. Coie, at Alfalfa, a rural community twenty miles from Bend, has averaged more than twenty since the middle of January. Mr. Coie has been presenting a study of what it means to be a Christian and a church member, based on the "Communicant Church Membership Course" by the Rev. George W. Marston. . . . The annual young people's service was presented last month by members of the Machen League. The service, conducted entirely by the young people, included two short talks, choir numbers, and vocal and instrumental duets.

Presbytery of the Dakotas

MURDOCH Memorial Church, Bancroft, S. D.: A mortgage-burning service is planned for the near future. New lighting fixtures have recently been installed. The communicants' class is now completing the course prepared by the Rev. George W. Marston. Ruling Elder Russell Olmsted left for his pre-induction physical examination on March 8th.

Yale Church, Yale, S. D.: Four new communicant members were recently

received. On March 5th Mr. John Feicke was ordained and installed as a ruling elder. High school superintendent Erwin Unruh was recently elected Sunday school superintendent.

Manchester Church, Manchester, S. D.: A new celotex ceiling for the church has been purchased by the Ladies' Aid Society. The ordination and installation of Ruling Elder Arthur C. Rundell was held in January.

The Rev. Melvin B. Nonhof, who supplies the pulpit of all three of the foregoing churches, is now giving three afternoons a week to visitation, and members and friends of the Yale Church, sixteen miles from the Bancroft manse, are now being visited.

Presbytery of New Jersey

FAITH Church, Pittsgrove: The Westminster Seminary Quartet sang at the morning service and took entire charge of the evening service on February 20th. Mr. Roy Lambert preached the evening sermon. The quartet also assisted the pastor, the Rev. Edward B. Cooper, in the first monthly service at the Salem County Home, at which time the gospel was brought to fifty inmates. The young people of the church distributed tracts and were enthusiastic over this new opportunity for evangelistic work. . . . Early this month two young people were received as communicant members.

Calvary Church, Bridgeton: A tract table has been inaugurated to feature the literature of the Committee on Christian Education. It is planned to secure new material about twice a month, and to promote its sale in the church bulletin and from the pulpit.

Grace Church, Trenton: During the month of February more than forty dollars was added to the building fund. . . . Printed invitations, distributed by one of the boys attending the midweek meetings in Forest Valley, brought seven new young people to the meeting. . . . Morning sermons by the pastor, the Rev. H. Wilson Albright, are based on the Apostles' Creed and evening sermons on the Epistle to the Philippians.

Covenant Church, East Orange: Thirty men gathered for a dinner on February 28th and for a program including singing, led by the Rev. Donald C. Graham, and the story of the experiences of the Rev. William Geetner who was at Caldwell at the time it was bombed. A Men's Bible

Class was organized which, in addition to the Sunday morning Bible study, will hold a monthly social meeting. A Ladies' Bible Class has also been established, and these replace the former adult class.

Immanuel Church, West Collingswood: A mimeographed letter, containing a brief meditation and news of the activities of the church, is sent each week by the Men's Bible Class to the boys and girls in the armed forces. The letter is called the "Immanuel Service Messenger", and most of the work is done by Ruling Elder Samuel C. Parker. Many of the boys have expressed their appreciation of it, and one of them, to prove his appreciation, contributed two dollars.

Fort Lauderdale Church, Fort Lauderdale, Fla.: At its congregational meeting held February 15th, the church extended a call to the Rev. John C. Hills, Jr., who has been serving the church in the capacity of missionary since its inception. The call has been placed in the hands of the Presbytery of New Jersey for approval. . . . Two communicant members, with their seven covenant children, have recently been received by letter from the Christian Reformed Church. . . . The session has approved the plan of intensive canvassing proposed by the Home Missions Committee, and Mr. Hills will undertake the work in the immediate neighborhood of the church. . . . Mr. Hills writes of a recent unpleasant experience: "I had a narrow escape a few weeks ago, when I was struck by a rattlesnake here on 17th Terrace. But for the prompt action of my wife, who borrowed a razor blade from a near-by house and slashed the bites, and for the kindness of a gentleman who rushed us immediately to the hospital, The Orthodox Presbyterian Church might now have a vacant pulpit in Fort Lauderdale. But I guess we can hardly consider that to be news. It is only news when a man bites a snake".

Presbytery of New York and New England

SECOND Parish Church, Portland, Me.: The Sunday school is having an attendance competition with the school of Eastlake Church, Wilmington, Del., and will continue the contest until Easter Sunday. The first two Sundays saw an increase of about forty per cent. in attendance. . . .

Morning sermons by the pastor, the Rev. Arthur O. Olson, are based on "Incidents in the Life of Jesus" and evening sermons on "The Seven Words From the Cross".

Church of the Covenant, Albany: Since this church was received by the presbytery last April, five communicant members have been added to the rolls. One of these five also received the sacrament of baptism, as did two covenant children. The total communicant membership is now eighteen. The church has been incorporated and now officially owns the property which it began to purchase soon after its organization. The large home on that property is used as the house of worship as well as the manse, but already it is beginning to prove too small for the increased attendance. A building fund to provide for remodeling has been started. . . . Last month the pastor, the Rev. Herman T. Petersen, conducted a special service at which time the church's first elder and deacon were ordained and installed.

Franklin Square Church, Franklin Square: March 5th saw the largest attendance ever recorded by the church at a communion service. . . . Several new members have been added to the Bible school as a result of a canvass begun in January. . . . The annual treasurer's report shows a sixty per cent. increase in benevolence gifts during the past year. Gifts to the building fund exceeded \$1273; this gain of five hundred per cent. over the previous year was stimulated by the purchase of a new church home. The present communicant membership is thirty-eight. . . . On March 5th a Chief Petty Officer of the Navy, who had seen action on Guadalcanal and Tulagi with Chaplain E. Lynne Wade, visited the church as a result of Chaplain Wade's recommendation.

Presbytery of Ohio

GRACE Church, Buechel, Ky.: Ruling Elder Nathaniel Brower has been commissioned a First Lieutenant in the Army Air Force and is now stationed at Randolph Field, Tex. Lt. Brower is a bio-chemist and was formerly in charge of the laboratory of the Jewish Hospital in Louisville.

Presbytery of Philadelphia

CALVARY Church, Willow Grove: Recently nine new communicant members have been received, and three members of the church—Francis

Mahaffy, Delbert Schowalter, and Robert Hamilton—have been commended to the presbytery as candidates for the gospel ministry. . . . During the pre-Easter season, the

4

NEW AND IMPROVED QUARTERLIES by STANDARD

★ BETTER LESSONS FOR BETTER BIBLE SCHOOLS

Brand new quarterlies which keep pace with new methods, but still are true to the divinely inspired word of God. Our aim is to provide best possible help for your teaching of the Bible.

BIBLE TEACHER AND LEADER



De luxe publication, 112 big pages, 25c. Divided into magazine and Uniform lesson sections; for ministers, superintendents, teachers. Lessons feature Bible exposition and life application, with new teaching plan for adult and youth departments.

POCKET - SIZE QUARTERLIES

Class quarterlies on Uniform lessons. Concise digest lesson treatment, streamlined for daily living. One quarterly, Standard Adult Bible Class, for adults; another, Standard Youth Bible Class, for young people 15 to 21. Price in quantities, each 8c.

Home Magazine with Daily Devotions CHRISTIAN HOME LIFE



Attractive new quarterly magazine for every Christian home; with articles, poems, stories, Cradle Roll and Home Department emphasis, and featuring daily devotions. Quantities, each 10c.

Write for free information on complete line of Uniform helps; also Free Prospectus of Standard's *Closely Graded Lessons*, stating your department. Address Desk PG-3

The Standard Publishing Co.
8th and Cutter Streets, Cincinnati 3, Ohio

USED BOOKS. We buy and sell new and used religious books and sets. Write for our free catalogs. Baker's Book Store, 1019 Wealthy Street, Grand Rapids 6, Michigan.

MAKE CHRIST KNOWN

★ Knowledge of His saving grace brought to thousands through our Tracts each year. Have your share in this soul-winning ministry. Here are Gospel Messages, keyed to the times, attractive and forceful, appealing and convincing. Also Tract Racks, Post Cards, Cellophane Sheets, etc. Big assortment. Send only 25c.

Dept. PG

FAITH, PRAYER & TRACT LEAGUE, Muskegon Hts., Mich.

A Tract on Baptism . . .

"Your Child and Your Church"

By Rev. Floyd E. Hamilton

Give it to all who seek to have their children baptized.

1c per copy 110 for one dollar

COMMITTEE ON CHRISTIAN EDUCATION

The Orthodox Presbyterian Church
728 Schaff Bldg. Phila. 2, Pa.

Money for Your Treasury

Over 2,000,000

SUNFLOWER DISH CLOTHS

were sold during 1942 by Ladies' Aids, and members of Sunday schools and Young People's Groups. Finest quality cloths. An easy, pleasant way to raise funds for your treasury or for the purchase of WAR BONDS.

Sample Free to Official
Saugamon Mills—Est. 1915
Cohoes, N. Y.

New! Just off the press!

EVANGELISTIC TRACTS

"BOMBED ON A BATTLESHIP"

By Rev. Floyd E. Hamilton

The story of the conversion of Tom Warnes aboard a battleship.

"A TRAGIC MISTAKE"

By Rev. George W. Marston

Emphasizes the need for a knowledge of the essentials of the gospel and a hearty response to its claims.

Prices: 1c each; 10c per dozen; 75c per 100; \$7 per 1000.

Order now from:

COMMITTEE ON CHRISTIAN EDUCATION

The Orthodox Presbyterian Church
728 Schaff Bldg. Phila. 2, Pa.

session is planning a "prophetic conference" on the theme "The Sufferings of Christ and the Glory That Shall Follow". Speakers will be the Rev. Professor R. B. Kuiper, the Rev. Floyd E. Hamilton, and the pastor, Dr. Robert Strong.

Grace Church, Middletown, Del.: The church celebrated the sixth anniversary of its founding last month, with the Rev. John H. Skilton preaching at both worship services. . . . Special evangelistic services are being planned for the week preceding Easter, and they will be conducted by the Rev. George W. Marston.

St. Andrew's Church, Baltimore, Md.: A week of evangelistic services was conducted early in February by Mr. Marston, with promises of good results in the encouraging response. On February 14th the pastor, the Rev. Edwards E. Elliott, submitted to what he describes as a "tonsil-adenoid-ectomy" from which recovery has been slow. The Rev. Floyd E. Hamilton and Dr. Cornelius Van Til supplied the pulpit during Mr. Elliott's convalescence. . . . The ruling elder of St. Andrew's Church, Mr. Leonard G. Brown, will soon be inducted into the Navy.

Covenant Church, Pittsburgh: As a result of a recent intensive survey of three thousand homes by the pastor, the Rev. Calvin K. Cummings, attendance at all services has improved. The Sunday school established a new record of eighty-one. . . . A new work has been initiated at Black Ridge, Wilkesburg, Pa., with seventy-five families having indicated a real interest in this project. There are approximately eight hundred homes in the Wilkesburg development, with no conveniently located church.

Mediator Chapel, Philadelphia: The chapel celebrated its third anniversary with a congregational dinner. A special offering for the building fund totaled about two hundred dollars and, in addition, two members cancelled notes held by them for personal loans to the building fund in the amount of three hundred dollars.

Calvary Church, Philadelphia: The Rev. Eugene Bradford of Fawn Grove, Pa., was installed by the presbytery as pastor of Calvary Church on March 15th. The installation sermon was preached by Dr. Cornelius Van Til. Others taking part in the service were the Rev. Charles E. Stanton, and the Rev. Robert S. Marsden.

Gethsemane Church, Philadelphia: Two communicant members have been received by confession of faith and three covenant children baptized during the past month. . . . Special evangelistic services, conducted by the Rev. George W. Marston, will be held from March 19th to 26th.

Bethany Church, Nottingham: Seven times in the course of each two weeks members and friends of the church meet in homes for cottage prayer meetings. A survey study of the books of the Bible is taught, and fifty persons gathered the first fortnight, sixty-two the second.

Kirkwood Church, Kirkwood: The Rev. Robert S. Marsden was guest preacher on February 28th and a special offering for missions at the evening service amounted to one hundred dollars. . . . An announcement of the sum still owed on the mortgage has been placed over a door in the church, and during the past month it has been reduced by one hundred eighty-five dollars.

Faith Church, Harrisville: On the fourth Thursday of each month the Men's Class holds an evening meeting for a review of past Sunday school lessons and a preview of the coming ones. Discussions, uncompleted at the Sunday sessions, are continued in the evening meetings. . . . The pastor, the Rev. Charles G. Schaufele, is preaching a series of pre-Easter sermons on "The Tabernacle". A "self-denial" Easter offering for Westminster Seminary is being sponsored by the Dorcas Missionary Guild.

Eastlake Church, Wilmington, Del.: Thirty-five women attended a service of intercessory prayer, held in the church on Friday morning, February 25th. . . . A building and organ fund campaign has been inaugurated.

Presbytery of Wisconsin

INDIAN Mission, Gresham: Excellent building material has been received from the demolition of the property described in this column last fortnight. Thirty windows are among the items thus acquired by the mission, and the work is being carried on vigorously by the Rev. John Davies and the members of the mission. . . . A carpenter has been remodeling a portion of the manse now being purchased by Mr. Davies. . . . Attendance has been good at all services, and classes are being conducted at three other locations in Mr. Davies' field.