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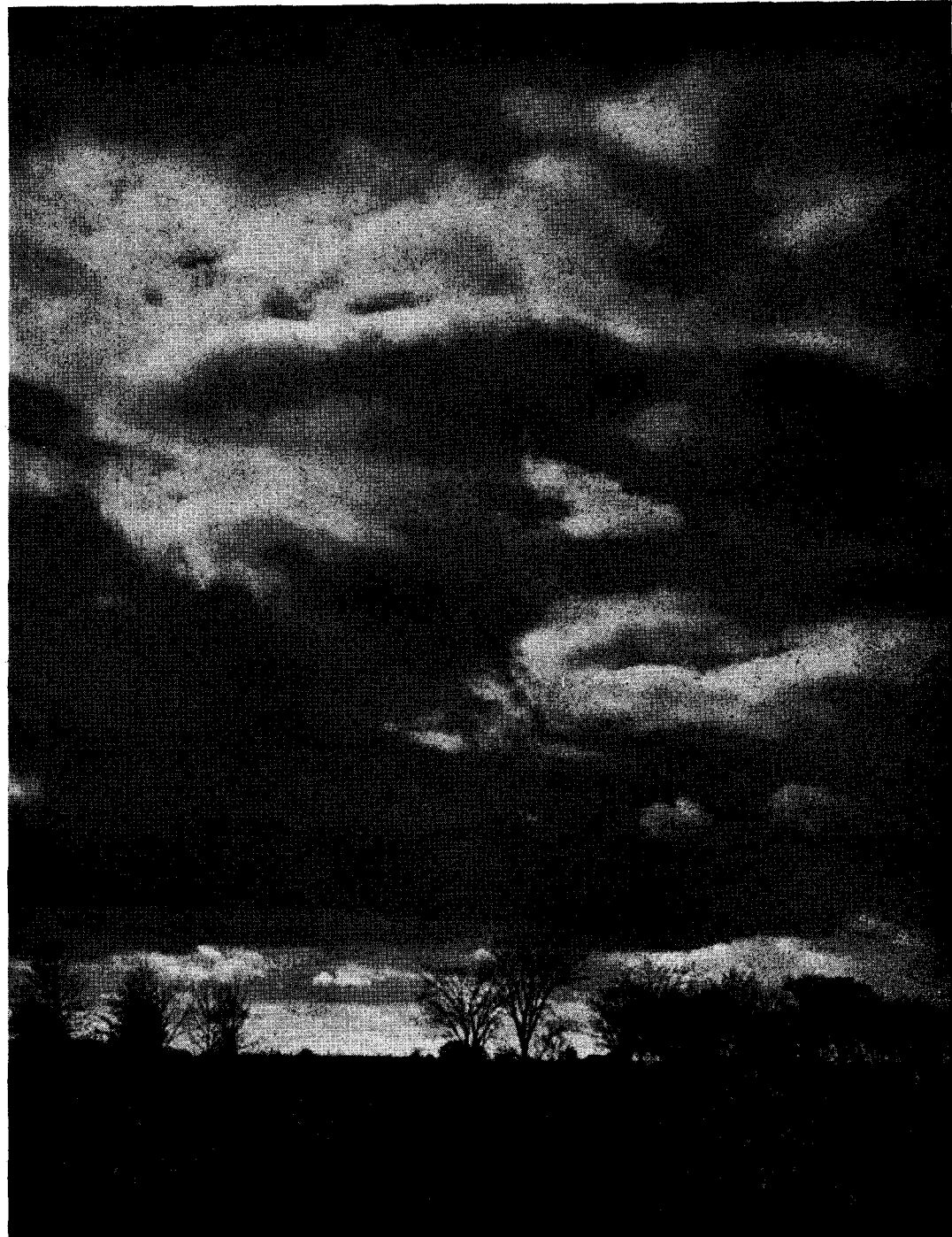


Photo by William Kok

“It shall come to pass, that at evening time it shall be light.”

January 10, 1946

VOLUME 15, NO. 1

Have You Noticed That . . .

THE Protestant congregations in Berlin have been praying in terms which indicate true repentance for the sins of Germany. The Evangelical Church of Germany is raising about \$1,500,000 from its own members for the relief of hunger and lack of clothing in Germany.

A new interdenominational movement for young people, patterned to some extent on "Youth for Christ," has been started. It is called "Youth Marches for Christ and the Church," and apparently provides modernist competition for the older fundamentalist movement. It began with a series of rallies in Detroit and is to extend rapidly to other cities. Large numbers attended the Detroit meetings and various techniques for holding the interest of youth were tried. The next meetings are scheduled for Boston from January 31st to February 3rd.

It is reported that Emperor Haile Selassie has asked that missionaries of the Jesuit order return to Ethiopia.

Gifts of the twenty-four American and Canadian denominations which belong to the United Stewardship Council increased nearly sixteen per cent. in 1945 as compared with 1944. This includes giving for both local expenses and benevolences. The total, however, \$510,371,041, is not much larger than in the early 30's, although national income has increased about 300 per cent.

The highest per capita giving, \$55.79 a member, was recorded by the Church of the Nazarene.

News from the Vatican indicates that Myron C. Taylor, so-called personal representative of President Truman, will return to Rome shortly.

Government subsidies for Protestant mission schools in the Belgian Congo, as well as for Roman Catholic ones, are planned. Hitherto, the restriction of subsidies to schools conducted by Belgian nationals has resulted in a Romanist monopoly of these funds.

The Rev. Amos W. Ligon of Chicago lost five sons in the war. Four were chaplains and the fifth an army choir director. The father and all of the sons were Negro Baptist ministers.

The United Church of Christ in Japan had a meeting of its executive committee recently. According to Richard T. Baker, in a copyrighted dispatch to Religious News Service, there was considerable opposition to the war-time policy which the leaders of the church had followed. A group of "Young Presbyterians" has petitioned for the dissolution of the United Church. A General Convention which will have authority to take up these matters will be held in March.

The Rev. W. Harlee Bordeaux began his labors as General Secretary of the American Council of Christian Churches on January first. A graduate of Westminster Seminary and a minister of The Orthodox Presbyterian Church, Mr. Bordeaux recently resigned as Dean of the Los Angeles Baptist Theological Seminary.

In an article in a recent issue of *The Evangelical Quarterly* of London, the Rev. Professor Emeritus Samuel M. Zwemer of Princeton Theological Seminary advocates that modern Christians seek to have God make His will known to them in dreams and visions.

In order to avoid the objections to women elders which are based upon Scripture, it has been proposed by a minister in the Church of Scotland that women be given voting rights in the church courts without ordaining them as elders.

The Board of Religious Education of the United Church of Canada has officially endorsed the teaching of religion in the public schools. This dangerous tendency is growing, and if yielded to, is bound to bring Modernism and Romanism into the public school classroom.

In spite of apparent legal concessions in the direction of greater freedom of religion in Spain, the Protestant churches are still, in many cases, without permission to conduct public worship.

Casualties in the war among U. S. Army chaplains numbered 387, of which number 149 were deaths. There are still 6,845 chaplains in the Army.

The Japan Religious Society, made up of Buddhists, Shintoists and Christians,

recently heard a proposal that a Buddhist art exhibition be sent to America "in a spirit of repentance before Buddha for having done what we have done."

When the new French constitution comes up for debate and adoption, it will be decided whether subsidies to Roman Catholic schools, which were given by the Vichy government, should be revived.

During 1945 betting on horse races in the United States totalled \$1,300,000,000. This exceeded the previous record by two hundred million dollars, although the war had substantially cut the amount of racing.

The Federal Council reports church members in the United States now total 72,492,669, or 52.5 per cent. of the population. This is a numerical increase of 32.8 per cent. over 1926, while the total population has increased 17.9 per cent. in the period. Among the larger bodies the greatest gain, 60.8 per cent., was made by the Southern Baptist Convention.

Dr. E. C. Lindeman of the New York School of Social Work reported on returning from Germany recently that what is now being preached in the churches there is pre-seventeenth century Lutheranism. It is the doctrine that the soul is saved through faith. Dr. Lindeman was disappointed.

The American Council is to broadcast on the American Broadcasting Network in January, February and March of this year. The speakers on these Saturday morning broadcasts will be Dr. Arthur F. Williams, pastor of the First Baptist Church of New York City, Dr. Merrill T. MacPherson, pastor of the Church of the Open Door, Philadelphia, and Dr. Allan A. MacRae, president of the faculty of Faith Theological Seminary, Wilmington, Del. The series will be announced under the title of "Bible Messages."

According to a release of the American Broadcasting Company, the messages presented under their auspices "lay major stress upon broad religious truths, rather than upon the tenets of any individual denomination or creed."

The Southern Presbyterian Church, meanwhile, has announced "The Presby-

(See "News," Page 16)

An Open Door

From "The Orthodox Presbyterian Pulpit"

SERMON

By the REV. CARL A. AHLFELDT

Pastor of the First Orthodox Presbyterian Church, San Francisco

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name" (Rev. 3:7-8).

THE letter to the Church at Philadelphia is an attractive one. In the book of Revelation there are seven letters written to seven representative churches. Most of these have a goodly portion of rebuke. Only Smyrna and Philadelphia escape rebuke. There is no doubt that in many ways we, both as individuals and as a church, need rebuke. Yet I am convinced that we may take for ourselves the encouragement and challenge of our text.

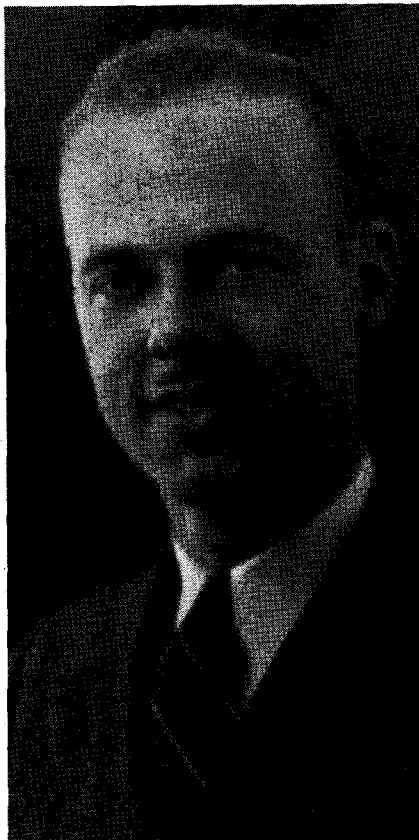
All of us, especially since the close of the war, are looking to the days ahead. The words which come to our minds are opportunity, challenge, progress, growth. We are beckoned on—or at least should be—to greater and more wonderful things in Christ's kingdom than we have ever known before. If any of us have not been thinking in such terms, I pray that God through His Word may stir us to do so.

Some of us will never forget the message of the Rev. Bruce F. Hunt as he applied our text to their experience in Manchuria. It held true despite the greatest of odds. It will likewise hold true for us over here.

The Sovereign Disposer of Opportunity

It is interesting to note that in each of the letters to the churches there is a description of Christ which is in accord with the contents of the letter. To the Church at Ephesus, for instance, Christ is set forth as "he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." This church is then told to repent or its candlestick will be removed. To the Church in Smyrna, Christ is presented as "the first and the last, which was dead and is alive." This church is then encouraged to be faithful unto death. So here in the letter to Philadelphia

Introducing Mr. Ahlfeldt . . .



THE Rev. Carl A. Ahlfeldt was born in Brooklyn, N. Y., in 1911. In 1923 his family moved to Los Angeles. He attended the University of California at Los Angeles, graduating in 1933. By the end of his junior year in college, he was certain that God had called him to enter the gospel ministry. Consequently in the fall of 1933 he entered Westminster Seminary, graduating in 1936.

He was ordained by the first general assembly of The Orthodox Presbyterian Church, and served under the Committee on Home Missions to establish a work in Indianapolis. The Covenant Orthodox Presbyterian Church was formed there, and Mr. Ahlfeldt was its pastor for the next seven years. Since 1943 he has served the First Orthodox Presbyterian Church of San Francisco.

the opportunity given to the church is stressed, and Christ is described as the sovereign Disposer of that opportunity. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."

He is described as the holy and true God. God in the Old Testament was known as the Holy One of Israel. None but Christ is absolutely holy. Thus this Christ is the same as the God of the Old Testament. He is called, "He that is true," to designate Him as the very God, distinguished from false gods. Thus Paul wrote to the Thessalonians: "Ye turned to God from idols to serve the living and true God" (I Thess. 1:9). This already gives us a very lofty picture of the One who supplies the promise of our text.

He is further described as "He that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth." There is a very evident reference here to Isaiah 22:22. In the days of Hezekiah it was said of the king's steward Eliakim: "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." Evidently Eliakim was a type of the Messiah, a type whose fulfillment we see set forth in our text. This Christ has sovereign control over affairs in the kingdom of God. He it is who admits people to that kingdom and He it is who excludes them.

It is "He that openeth, and no man shutteth." He opens the door of opportunity to His churches, He opens the door of utterance to His ministers, He opens the door of entrance to the sinner's heart. He knocks at that door of the heart, He woos the sinner by His Spirit so that he willingly opens it. "And shutteth, and no man openeth." Christ shuts the door of opportunity when it is His sovereign will. He shuts up obstinate sinners to the hardness of their hearts. He shuts the door of heaven against those who have rejected Him and His sacrifice for sins.

Why is there this lofty picture of Christ as the sovereign disposer of opportunity? It is to show us that the

matter is in His hands. It is not a case merely of circumstances. It depends on His sovereign will. It is well for us to remember this as we think of what opportunities lie before us as Christians, and as a church.

The Church of the Promise

There were certain qualities of the Church at Philadelphia which were pleasing to God. Therefore, the door of opportunity was given as a reward. "I know thy works: behold, I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name." "I have set before thee an open door." The expression used means literally: "I have given before thee an open door." It was a reward for faithfulness.

The church was of small significance from man's viewpoint. "Thou hast a little strength." This is a great comfort to us in The Orthodox Presbyterian Church. Great things can be done through insignificant means. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence" (I Cor. 1:27-29). Some of us in Westminster's class of '36 well remember Dr. Machen's message to us at our graduation: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

The Church at Philadelphia had been faithful to the Word of God: "Thou . . . hast kept my word." Only before such a church does Christ place a truly open door. Then surely our beloved Orthodox Presbyterian Church is one of opportunity. How hemmed in are the churches which are not faithful to the Word of God! Some of our brethren would make ecclesiastical compromises because they hope thus for greater opportunities to spread the gospel. But be not deceived. Real opportunity is given by the sovereign Christ to the church that keeps His Word.

The Church at Philadelphia also had not been ashamed to own her Lord. "Thou . . . hast not denied my name." May we ever be fearless and bold in our witness for Christ even

when it is unpopular to raise our voice. His name is more often denied by silence than by what we say.

The Open Door

There has been some dispute as to what is meant by the open door. The evidence seems quite definite, however, that it was a door of missionary opportunity, a door of service. The ninth verse, especially in the American Standard Version, makes that plain: "Behold, I give of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." This promise meant that of the unbelieving Jews in Philadelphia, of those who seemed hopeless, Christ would give the church true converts. There would be glorious success in soul-winning.

For the faithful church today also there will be wonderful opportunities. Christ has set before us an open door. In every community there are scores, even hundreds, of children who need our Sunday school, our Bible and Catechism classes. Through these children homes are opened to the minister and Christian workers. In San Francisco we had the joy of seeing one mother wondrously saved through her daughter attending the Daily Vacation Bible School. A year and a half has passed and there is, more than ever, evidence of saving grace in that mother's life. There are also young people without Christ on every hand. We must reach them. Their dire need is our opportunity. In some cities there are even yet throngs of service men

who need the gospel. It is ours to give it to them. Rescue missions in every city need a sound witness. Almost any of our churches could take one service a month at such a mission. Every one of us has loved ones, friends, and neighbors who need Christ. An open door! And through our home and foreign missionaries we may reach thousands more.

The Challenge to Enter

Shall we not then enter the open door? It must be entered in faith. Remember that it is opened by our God and no man can shut it. This is true despite whatever obstacles there may seem to be. Take courage from the words of Paul: "For a great door and effectual is opened unto me, and [not "but"] there are many adversaries" (I Cor. 16:9). We are in such a church as is promised an open door. Let us then enter in faith.

We must enter at once. True, "He . . . openeth, and no man shutteth." That encourages us. But do not forget that Christ, the Keeper of the door, is also described as "he that . . . shutteth, and no man openeth." Where the door is not entered, He may well shut it. The children of Israel learned this at Kadesh Barnea. The door of entrance to Canaan was opened, but in obstinate unbelief they refused to enter. Afterward some of them sought to enter, but it was too late. The door was shut, and they were smitten by the Amalekites and Canaanites. An elder in the Presbyterian Church in the U.S.A. once told me that he felt that he and his congregation were like Israel at Kadesh Barnea—that, if they did not step out by faith then, they would lose their opportunity. Sad to say, both he and the majority of the congregation lost out. We must ride the crest of the wave, or we may be left floundering in the breakers.

The great door opened before us must be entered by prayer. "And who is sufficient for these things?" The magnitude of the opportunity, the tremendous challenge, should drive us to our knees. We need God's grace to match the opportunity which He sets before us. Some may say that we in The Orthodox Presbyterian Church have cut ourselves off from great fields of service. But quite to the contrary, we, far beyond most churches, have a great and effectual door opened unto us. May God give us grace to enter it today!

A New Address

AT THE request of the Rev. Egbert W. Andrews, we present his new address:
c/o China Inland Mission
1531 Sinza Road
Shanghai, China

This address is a forwarding address which is to be used until Mr. Andrews establishes a permanent one. He is at present surveying various fields with a view to undertaking active work again as a missionary of The Orthodox Presbyterian Church.

New Light From Babylon

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

Assistant Professor of Old Testament in Westminster Theological Seminary

THE spade of the excavator is almost daily increasing our knowledge of that ancient world in which Biblical history occurred. In 1929 the now famous Ras Shamra tablets were found in Syria, and this discovery has proved to be of inestimable value in the understanding of certain parts of the Bible. In 1935 there came to light the Lachish Letters, which were written just before the downfall of Jerusalem.

In a recent issue of *The Expository Times* (September, 1945) Professor G. R. Driver informs the English-speaking world of a remarkable confirmation of some Biblical statements concerning the deportation of Jehoiachin, King of Judah.

Jehoiachin, the son of Jehoiakim, ascended the throne of Judah, it will be remembered, when eighteen years of age (597 B.C.). Although his reign lasted only three months and ten days, it is said that he did that which was evil in the sight of the Lord. In the eighth year of Nebuchadnezzar's reign, he sent generals to besiege Jerusalem, and ". . . Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his [i.e., Nebuchadnezzar's] reign" (II Kings 24:12). Furthermore, the skilful artisans and craftsmen were also taken captive.

In Babylon, Jehoiachin remained a captive for thirty-seven years until a new king, Evil-Merodach, ascended the throne. He released Jehoiachin from prison and gave him a daily allowance for the remainder of his life.

During the excavations of Babylon, the archaeologist Robert Koldewey uncovered in Nebuchadnezzar's southern fort a vaulted chamber, in which was a passage with seven rooms on each side, and about this section was a narrow corridor with other chambers. In one of the rooms, quite a number of cuneiform tablets were discovered. (The ancient Babylonians, it will be remem-

bered, wrote their language upon clay tablets, and used a wedge-shaped stylus. Since the characters consist of small wedge-shaped lines, the writing is called cuneiform). One scholar has offered the suggestion that the chambers in which these tablets were found may have been the very cells in which Jehoiachin and his men were imprisoned.

According to Driver, these tablets date from the tenth to the thirty-fifth year of Nebuchadnezzar (i.e., c. 594-569 B.C.). They deal for the most part with consignments of goods such as dates, barley and oil and indicate how these deliveries were made. Four of the tablets actually mention Jehoiachin by name and speak of deliveries made to him.

For example, one tablet reads as follows: "One-half PI [a liquid measure of the Babylonians], [of oil] for Jehoiachin son of the King [i.e., crown-prince] of Judah; two and one-half SILA [a dry measure] [of barley] of the five sons of the King of Judah, by the hand of Qana'a[ma]." It is interesting to meet the name of the Judean king upon this tablet. In the Bible Jehoiachin is sometimes called Coniah, but his captives called him Ya-ku-u-ki-nu.

Driver also calls attention to the fact that these tablets show that there were many foreign prisoners in Babylon at that time, and their occupation is also given. We read of a Jewish gardener, carpenters, sailors, singers, a surveyor and even of a keeper of apes. The Bible says that Nebuchadnezzar carried away ". . . all the craftsmen and the smiths; none remained save the poorest sort of the people of the land" (II Kings 24:14b). This verse also is confirmed by these discoveries. Professor Driver is deserving of the gratitude of the English-speaking world for bringing this information to its attention. Our hearts must also be raised in adoration to the Author of Scripture, as we behold another evidence of the trustworthiness of God's holy and inspired Word.

BIBLE STUDY

The Honest Martyr

(A Letter to the Editors)

DEAR EDITOR: Perhaps there is no such thing as a dishonest martyr. The hypocrite and the quack play their own game, and when caught in it receive their due reward. Their position is so loathsome that in the public mind it usually provokes pity rather than censure. The grinning irony of their predicament is appreciated adequately only by Satan himself who alone can enjoy fully the ugly humor of their fix.

Yet despite the peril of its perversion, the rôle of the reformer is a popular one and many there be who would play it. This is understandable. The rôle is highly individualistic, and so serves the hungry ego. Its lines are easily learned for they have the life and carry of criticism. And it undoubtedly takes with the people. The pulpiteer who provides his audiences with ring-side seats while before them he battles, with apparent courage, for decency and reform, is entertaining. And sometimes there is the hot glare of publicity which seemingly raises the reformer's stature among men, and gives his on-lookers, even those at the remotest edge of sympathetic interest, the feeling that they are in on something bigger than ordinary life. The crusader gets his crowd.

We do not mean to imply a necessary insincerity. All may be done with complete sincerity and with fervent zeal, even through the tragic finale of martyrdom itself. But we assert that sincerity is not the same as honesty. A man may be utterly sincere and still be not basically honest. Sincerity plays the edges, honesty is at the center. The motion of sincerity is outward, the motion of honesty is inward. Sincerity easily embarks upon a tangent, honesty tends to hold the circle perfect. A man can be so busy being sincere that he has no time to consider whether he is being honest. Sincerity is the second table of the law, honesty is the first. Common sense supplies the phrase "first things first." And another voice adds: "to thine own self be true." That is it. The honest martyr is honest with himself. Faith and action in him are one in consistent and harmonious integrity. All the sincerity in the world will not save him from being something of a fool if this utter honesty is not in him. But if it is in

him, he plays not only the saint but also the man.

The true Christian reformer, then, is one whose deepest concern is not with the successful progress of his personally sponsored enterprises within the kingdom, but rather is in his own elevation of faith and in his striving for unerring faithfulness. For the faith

is more important than life, and so he struggles to become one with it. His eye is not upon what he is accomplishing, but upon what is being accomplished within himself. He has not taken himself so seriously, however, that he has forgotten to be deadly serious with the faith that has made him. The most searching ques-

tion in his soul is that of his Lord: "Nevertheless, when the Son of Man cometh, shall he find the faith on the earth?" And the paradoxical judgment of history is that the kingdom takes root in the eternal resting place of the honest martyr. What do you think?

Yours truly,

AUGUSTINUS AMERICANUS.

What a Pastor Can Do With a Mimeograph

THE OPC

By the REV. LEWIS J. GROTENHUIS

Pastor of Calvary Community Church, Phillipsburg, N. J.

MY INTRODUCTION to the mimeograph came shortly after I began my active labors as a pastor. Knocking at my door one morning, a very pleasant and smooth-talking gentleman soon sold me on the idea of the mimeograph. Best of his propositions, I had nothing to do but give him my consent to use my name in selling a few ads. This given, I was assured that a complete mimeographing unit, plus 5000 printed bulletins, would be mine. Delivery was soon made, and a demonstration given. But once I was alone with the machine, trouble developed. Then—after investigating—I found that I had really been "taken in." The machine was an old one discarded by the factory for a new model, and sold in quantity lots at very reduced prices. I could have purchased for less than half of what the salesman received, the same equipment, all new, from some reputable dealer. Here was a man who truly had one sweet racket!

Though I was "gypped" on the machine, the profit on the idea has been incalculable. Ever since, I have used that mimeograph freely, and though occasionally—when something goes wrong and my hands are full of ink, or the baby finds the uncorked bottle—I have silently vowed to use it no more, still I continue to turn the handle and production goes on at an ever increasing rate.

Personally I have often marveled at the waste on church bulletins. I did when I first entered the ministry, and still do. Only recently I picked up a Sunday morning church bulletin and said to myself, "How utterly wasteful." It was an eight-and-a-half by eleven sheet of paper, folded in half.

On the front, the morning and evening order of worship; on the back, a few announcements. In the middle—nothing. And the whole was not too attractive. With a little more effort something much better and more interesting could have been produced. Each week our mimeograph turns out a church bulletin. The back is sufficient for the order of worship and announcements. The cover contains the name of our church and a poem or short article. The inside is completely filled with some good illustrations of saving truth. Thus is combined into one, a church bulletin, an advertisement of the local church, and a small tract; and because it comes from the local church the people use it far more freely in distribution than they would an ordinary tract.

The entire community, however, is not reached by our bulletin, and so several times a year the mimeograph begins to spin, and out comes an Easter or Christmas letter of invitation, with a gospel message added. Or there are special occasions, and again we get busy and flood the neighborhood with information, invitation, and another gospel message. At other times there is no special day or event, just a letter and a short mimeographed gospel message. Thus we keep our church constantly before the entire community. For these events we have also printed, at times, special bulletins of several pages.

There is need also within the church. Our Sunday school material, particularly for the Junior Department, is not what we feel that it should be. We shop around, but nothing seems to meet our particular need. So out comes the mimeograph, and

we go to work making our own. It is decided to use a good Bible story book for the basis, giving one to each child as a text book. Then we get busy on mimeographed work-books, books containing questions, memory work, and pictures to color for each lesson. Finally they are complete, and though we are not wholly satisfied, we do feel joy in a work done, and are thankful for the mimeograph. And the end of each quarter sees us busy again, printing examinations.

You all remember December 7, 1941. Boys from the church soon began to enter the service. Contact ought to be kept with them. They needed guidance and spiritual truth more than ever. They needed to know and feel that the church was truly interested in them. And what of the other sons and daughters in our community, many of them with no church connections and, more alarming still, with no knowledge or acceptance of the gospel? Something should be done. But what? And so out comes the mimeograph, and each month it turns out a little paper called, from the name of the township, *Harmony Echoes*. It is filled with all the local news, news of the other local boys, and a gospel message of salvation. Each month it goes out, and incoming mail tells us it is not in vain. Once again we are thankful for the mimeograph.

And now the war is over. The boys are slowly returning home. It is a welcome relief not to have to publish the *Echoes*, which usually ran to six pages, each eight-and-a-half by fourteen! But the excellent results turn our attention to the possibility of something (See "Grotenhuis," Page 15)

The Presbyterian
GUARDIAN

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EDITORIAL

After Nine Years

IT IS hardly possible for those who knew and loved Dr. J. Gresham Machen to allow this season of the year to pass without remembering the fact that it was on New Year's Day, 1937, that God took him from the society of earth and those who loved him here to the perfect society in heaven where the redeemed of all ages and all peoples are gathered before the Lamb whom they worship and serve day and night.

During the nine years since the death of Dr. Machen, the world has seen events rushing onward in that dizzy pace to which we become increasingly accustomed. Were Dr. Machen here with us, he would be but halfway through the sixty-fifth year of his life, and his judgment concerning the events of the passing years would be ripe and mature. For Dr. Machen was a man of most precise balance of judgment, and a man given to careful consideration of the principles involved in action, throughout those years in which we knew him here upon earth.

It would, perhaps, then be salutary and profitable to consider what his position would be with reference to some of the more weighty issues which have arisen in the church and in human society in recent years. Without more ado, let us look at a few of these.

It is certain that Dr. Machen would rejoice in the continued decline of that old-fashioned type of "liberal" theology which characterized the German theological schools of the late nineteenth century and many American seminaries of the first quarter of

the twentieth. The conclusions and ideals of Harnack and Herrmann are nearly forgotten in Europe and they are rapidly passing here. Dr. Machen knew those conclusions at first hand and he aided in their defeat.

He would be happy to know that there are men, exceptions though they be, who have heard the call to the gospel ministry while in the armed forces and who are now entering upon their course of training for the full-time service of God. He himself did not decide hastily upon the calling of the ministry, and he would be sympathetic with those who have found, in the heat of battle, the task to which God has called them.

He would be glad to know of the signs of penitence in the land where Luther was once honored and where again the preaching of the cross is freely heard, for Dr. Machen was once a student in that land, and he was happy when men turned from darkness to light.

Here at home, it would gladden the heart of him, whom we count it a privilege to follow as editors, to note that in certain educational circles in this country there are signs of a rebirth of the recognition of the unity of truth, of the fact that knowledge finds its source in God. What else is the true ultimate meaning of the fundamental changes which are beginning to take place in the curricula of our leading universities? To be sure, that meaning is but ill-recognized as yet, but to those who study the Word, its significance is clear.

Lastly, to close all too soon our catalogue of grounds for rejoicing, Dr. Machen would be happy to see that The Orthodox Presbyterian Church has made true progress in what will soon be the ten years of her existence and that in some of the other Presbyterian and Reformed churches of this country, there are those who are holding aloft the Word of Life, among them graduates of Westminster Seminary.

There are, however, causes for concern, probably even more numerous than the grounds for satisfaction. Dr. Machen would be dismayed at the continued prevalence of tyranny over such a large part of the earth's surface and over such a tremendous proportion of her inhabitants. He would be disturbed by the signs of increasing centralization and standardization here at home. Not only in government

circles is this to be observed, but also throughout the commercial, learned and ecclesiastical worlds. Mass pressure is the recognized lever of the day to produce desired ends. The need that a man has, as a creature of God, to make his own individual decisions, to live and breathe as a free, responsible agent, is forgotten.

In particular, would it grieve Dr. Machen to see the continued use of the "least common denominator" basis for church union in current negotiations. Union is not looked upon as a means of enriching and developing the teaching and life of the church. Rather it is a method for bringing pressure to bear by large and powerful engines. It is of little moment to the negotiators whether truth is lost in the process of union. The size of the machinery created is counted upon to sell the product by mere force. Its quality is a matter of small consequence.

It would be an especial cause for concern to Dr. Machen to note that the language and terminology of the Word of God was returning to the lecture halls and to the pulpits of Christendom emasculated of its real significance and content. "The New Modernism," as Dr. Van Til's forthcoming volume entitles it, speaks the words of the Bible, but it is far from its meaning. Nevertheless, the people, sometimes even those people who count themselves wise, are deceived. Neo-orthodoxy is but a false orthodoxy.

Especially would Dr. Machen be saddened by the failure of The Orthodox Presbyterian Church and, indeed, of the other Presbyterian churches of the land to carry the pure gospel so vigorously to every corner of the land that men would have no interest in watering down the content of the faith and attempting to color it with additions from non-scriptural sources. He would hope that the claims of truth would weigh more heavily in the balances of every man's mind than the claims of efficiency, that the needs of lost men and the love of God for the world would so inspire the servants of Christ that they would lay aside hindrances in order to run the straight race and to "press toward the mark for the prize of the high calling of God in Christ Jesus."

There lies before the Christian church, and before every servant of God, in this opening month of the

year 1946, a straight path which is lighted by the lamp of the Word of truth. It is oriented toward the gate of the celestial city, and that one within its walls, of whom we have been thinking, is verily one of a cloud of witnesses in the sense of the author of the epistle to the Hebrews. "Seeing we . . . are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

An Open Door in Japan?

THE report that, by directive of General MacArthur, state support of Shintoism has been abolished in Japan, is some of the best news that has come since the war. It offers good hope that soon a new day for Christian missions may dawn in that benighted land.

Shintoism, which cultivated the myth of the emperor's deity and of the destiny of Nippon to rule the world, became the bulwark of imperialistic schemes. It became a national religion of strongly political character. It was sponsored, perpetuated and disseminated by direct government action and subsidy. As in the old Roman Empire, worship of the emperor was made a test of loyalty to the empire, so the Japanese militarists effectively made attendance upon the Shinto shrines a test of good citizenship.

It is not difficult to see that Christian missions could hardly thrive under such a regime. It had two inevitable results. The faithful Christians, who would not have anything to do with such idolatry, were persecuted. But many remained faithful in their witness at whatever cost. Imprisonment and worse consequences befell them. It seemed that the Christian cause had suffered a crushing defeat. But there was another result of quite different character. By and large, Christian missions in Japan made their peace with the government and the church of Christ in Japan worked hand in hand with the state program. The fiction was developed that attendance upon the shrines was not really a religious act. But this has been

clearly shown to be far-fetched and a mockery as, for example, in the articles contributed to this journal by the Rev. Johannes Vos. In short, the cause of Christianity was dealt an even more severe blow from within by its compromise with paganism.

Now an end has been brought to the situation in which these sad developments took place. The tests of loyalty have been abolished. The state may no longer sponsor or support the shrines.

Another good report is that, in condemning state Shintoism, care has been taken to guard religious liberty. No sect is to be discriminated against, not even Shintoism as a religion divorced from the state. A less scrupulous conqueror might have been expected to demand that Shintoism of every sort be abolished. That discrimination was exercised at that point is the best assurance that the government of occupation is seriously con-

cerned to guard religious liberty. In this connection, it is also encouraging that Japanese representation at the Vatican is no longer to be permitted. There seem, therefore, to be clearer notions of the principle of separation of church and state in Japan than in Washington.

The door seems about to be opened to missionary activity. But the question arises as to whether it will really open wide. Will discrimination be avoided in permitting missionary agencies to return to Japan? If the administration is consistent with the good start it has made, it will make no attempt to decide what is best religiously for Japan, and smaller, less influential, groups will have equal opportunity with the larger organizations.

If the door is really opened wide, are we prepared to enter and take up our missionary task with renewed vigor?

From the Editors' Mailbag

USS *Fargo* (CL 106)
Fleet Post Office
New York, New York.
December 10, 1945

To the Editors of
THE PRESBYTERIAN GUARDIAN
Dear Sirs:

For the first time in my life I am writing to the editor of a publication in indignant protest against the contents of one of its articles. I refer to Rev. Robert S. Marsden's remarks "Against Peacetime Conscription" in the November 25th issue of the *GUARDIAN*.

With many misgivings I join the ranks of those who seize this way to burst into print. First, because my uncle was a former editor of the *GUARDIAN*, I hesitate to take issue with the organ of the church for which he gave his life. I am glad, however, that the subject which prompts me to write is not a doctrinal one, but is, in fact, so completely secular and political that it would seem to have no place in an ecclesiastical publication at all. Secondly, I feel a natural deference in calling to task a man like Mr. Marsden; however, I have had stimulating arguments with him before and am sure he will accept this difference of opinion as charitably as he has the others. Finally, my present

status in the naval service might conceivably indicate to some that I am a militarist by adoption if not by choice; I trust such a misconception will be dispelled by the candid confession that I thoroughly detest the military life and can wait only for the day when I shall be released from nearly four years of active duty.

The reasons which prompt me to write, however, so completely transcend the fears that I may be misunderstood that I cannot forbear to take issue with the article in question. I consider it to be representative of a type of thinking which is fallacious in its reasoning and utterly deleterious to the public safety.

In the second paragraph of Mr. Marsden's article he enumerates the objections usually proposed against conscription—that it would interrupt the educational, industrial, or religious life of young men and subject them to unnecessary temptations. I quite agree with Mr. Marsden that these are not the "best" reasons proposed against conscription—they are, in fact, no reasons at all. The issue at stake is not the degree of inconvenience to which we must subject the young men of our country, but the basic question as to whether this nation can survive without the preparedness which this

inconvenience will provide. Very few people in America would hold that a year of military duty is a pleasant pastime or an education worth the disadvantages it extends to the individual; yet according to the Gallup poll report of December 5th, nearly 75% of the population believe conscription to be indispensable to the welfare and security of the country.

The whole problem, therefore, boils down not to the physical, moral, or intellectual nature of conscription itself but the fundamental question of its strategic necessity in a world which can scarcely be termed at peace despite the outward cessation of hostilities. The structure of the United Nations has been established, to be sure, but the only hope for its success lies in its practical rather than in its Utopian concepts. It does not presume that merely by signing a scrap of paper, the nations of the world will forever abolish wars and rumors of wars—it holds that those who have won the peace must unite to defend it against future aggressors who will seek to destroy it. To imply that military preparedness is inconsistent with our obligations to the United Nations is to misunderstand the basic principle of that organization and to suggest that we are to shirk our responsibilities as one of the peace-loving nations of the world. Just because we in the domestic field have a legislative and judicial system, we do not abolish the police force and the F.B.I.

Since, therefore, the entire issue is quite on a different plane from that set forth in the article under discussion, I hesitate even to take up the three "moral objections" which Mr. Marsden advances. And yet, I submit, they represent such an utterly untenable position that they cannot be overlooked even on the grounds on which they are founded.

The first objection—that conscription is a violation of the thirteenth amendment of the Constitution—presents a unique interpretation of that document indeed. When discharged from the service, I shall certainly feel liberated in many respects, but scarcely emancipated from slavery. The Constitution itself gives Congress the right to raise and support armies, and surely this power cannot be restricted to voluntary enlistments when the number required exceeds the number available. I am advised by legal authorities that the application of the thirteenth

amendment to conscription is quite preposterous, but even granting on the wildest stretch of the imagination that conscription does involve the surrender of rights, the basic questions still remain unanswered: Does not the emergency (or state of affairs, if you prefer) which prompted the wartime draft still exist? Is not preparedness to defend the peace one of the obligations we assumed when we undertook the leadership of the United Nations? It would seem that the article in the GUARDIAN overlooks these questions completely in an attempt to seek legal barriers to the principle of conscription.

The second "moral objection" which Mr. Marsden advances also fails to account for the fundamental issue at stake. Granting that it is the prerogative of the family to raise and train children, is it not still the duty of young men when they become of age to be prepared to defend their country in time of need? If they are truly pacifists or conscientious objectors they may serve in other ways than bearing arms—but this type of service in no way cancels the training they have already received at home.

The third and final objection—that conscription is a violation of the principle that the state exists for the individual—is likewise self-answered. If conscription is enacted, it will be done by the will of the people who believe it necessary for their collective safety; it will not be imposed on them by a Fascist dictator. To imply, as Mr. Marsden does, that the freely expressed will of the majority is embryonic tyranny is to disregard the basic principle of democratic government.

Finally, the solutions which Mr. Marsden advances in his closing paragraph would seem completely impractical in a country where military service is so unpopular that it cannot be made attractive. To be sure, the ROTC program will undoubtedly be expanded in future years, but that is no substitute for the basic training which a large body of future enlisted men must receive. Americans in general detest military life—they dislike regimentation, uniforms, taking orders, separation from home, and all the other unattractive features of the service; no "benefits" within reason could possibly overcome these intrinsic prejudices. It is not, therefore, a question of making military life more attractive, but of making the country realize that

military preparedness is necessary.

To many of us who have been in the service for several years and have felt the disadvantages of not being prepared and trained beforehand, it is a source of profound encouragement that so few people seem to feel as Mr. Marsden does. Perhaps the war was not fought in vain after all—perhaps we shall maintain our vigilance despite the cries of those who shout blandly that the emergency is over—perhaps, by the grace of God, we won't have to do it all over again twenty years from now.

ARTHUR W. MACHEN, JR.,
Lieutenant, U.S. Naval Reserve

* * *

Buechel, Ky.

DEAR Brethren: As one who has observed somewhat distantly—and therefore more objectively, perhaps, than others—the inception and development of The Orthodox Presbyterian Church, I feel constrained to point out one inconsistent practice in our denomination's development. It is the inclination to use worldly methods in an effort to be "fishers of men." Particularly I refer to use of church-sponsored dramatics to interest the young people and church-sponsored playgrounds and games to allure children to our Bible schools. David said, "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18).

Now, some will try to justify the methods which I have instanced on the ground that there is nothing wrong in the dramatics—of the kind presented—and surely nothing wrong in playing games. Even granting the argument thus far, it still remains a fact that it does not belong in the church, for as the heart is the center of a man, the church is the core of our worship. Also, it does not properly belong in the realm of religion to provide amusement or entertainment for those of any age. We have seen how this has corrupted our educative processes to a degree that has produced better athletes than scholars in many of our colleges and universities. Shall we adopt the same fallacy in educating the soul for eternity which has led to a general decay of our scholastic standards as a nation?

Some will then say, if these things do not belong in church activities, do they belong in the Christian life at all? Personally, I believe they do not

as regards dramatics, for the world has preëmpted this field to such an extent that it is synonymous with worldly amusement. As to play and games, it is a different matter, for there is no such implication here. But to provide for youngsters to amuse themselves on the church grounds is foreign, I think, to the idea of the sanctity of the premises. Rather, they should be taught to be sober and reverent around the house of God.

If interest cannot be maintained by any other means it is better to do

right whatever the consequences, but I do not believe that born-again believers of any age must be coddled to keep them interested. Certainly no real growth of our church can be expected when such means are employed. The church that distinctively and solely represents a program of worshipping the triune God and studying His oracles—with no extraneous preoccupations—is the church, which He will most richly bless.

Sincerely yours,

SAMUEL H. STUART

Vishnu, a God of Hinduism

"Faiths Men Die By"—PART 17

By the REV. ROBERT S. MARSDEN

THE third of the modern triad of Hindu gods, along with *Brahma* and *Shiva*, is *Vishnu*. He and *Shiva* divide between them the whole field, for the influence of *Brahma* is negligible. *Vishnu* probably has more followers who are devoted to him alone than has any other god, and in some of the concepts of *Vishnu* he appears almost to claim to be the one and only deity. He is known chiefly by his forms—his *avatars*, i.e., his "descents, embodiments, incarnations," and he is worshiped through them. There are said to be ten of his incarnations, "according to tradition: the fish, the tortoise, the boar, the man-lion, the dwarf, *Parasurama*, *Rama*, *Krishna*, *Buddha*, and one yet to come. Some modern *Vishnuites* are inclined to consider *Christ* as the tenth, thus incorporating *Christianity* as they have *Buddhism* into *Hinduism*" (Braden, *The World's Religions*, p. 95). By others it is said that his incarnations are infinite and it is quite possible that *Mahatma Gandhi* will be so regarded in due time. *Vishnu* was originally an *Aryan* solar deity in the classic *Rig Vedic* period of *Hinduism*. He became a popular deity after his "incarnation," i.e., he dwelt for a time within a human form. He is represented as having descended many times as an animal or a man. Of the *avatars* the most important are *Krishna* and *Rama*.

Krishna

It is *Krishna* who is doubtless the most popular of the incarnations. He is known through the sacred book, the

Bhagavad-gita. This "Song of the Adorable" is a poem at least two thousand years old and commends faith in *Krishna* as the chief way of salvation. The *Gita* says that *Krishna* is "father, mother, the only lord and refuge; worshipers of me, when they worship, are in me, and I also am in them; he who worships me does not perish" (Archer, p. 207). *Krishna* is worshiped chiefly in two forms—as a child and as the cowherd, the lover. His life as a cowherd is filled with amorous exploits and it is in the worship of him in this form that there is the grossest sensualism.

Krishna in the *Gita* makes claims to the devotion of the people, claims that sound like those of a universal god. He claims universal sovereignty and that he takes no account of caste; he disclaims works as a means to salvation unless they are done for *Krishna's* sake. He extends the offer of salvation to all—to women, tradesmen and serfs as well as to the righteous *Brahmans*. Devotion to him can break the round of births and cancel all evil fruits of life.

Rama

While *Krishna* is the most popular of the incarnations of *Vishnu*, *Rama* is perhaps the best known name among the gods. His name is upon all lips and all sects of *Hindus* revere him. His name is used the most for *Hindu* children. It is often a kind of incantation. Companies of pilgrims walking through the streets of *Benares* might be heard to chant *Ram, Ram, Ram*. *Rama* is, of course, another of the

avatars of *Vishnu*. The sacred books of the *Mahabharata* and the *Ramayana* tell his story. He was a hero of the northland, and was a great man of some warrior clan, who became a universal god. He is chaste and pure and his bride *Sita* is the very ideal of *Hindu* womanhood and the perfect mate for the noble *Rama*. The *Hindus* love the stories of the trials of *Rama* and *Sita* and love to tell of the faithfulness of *Sita* and the final triumph of virtue over temptation. The tale of *Rama's* prowess as a prince of heroic proportions is often told.

Rama has a great deal of influence in *India* today, and while there are no accurate figures, there may be as many as 100,000,000 *Ramites*, most of them in central and northern *India*.

The *Hindu* philosopher *Tulsi Das* exalts *Rama*. He writes, "By the grace of *Rama* every disease is extirpated, with a holy teacher for physician, faith for a prescription, contempt of the world for a regimen, devotion to *Vishnu* for a life-giving drug, and a soul full of faith in the means of cure. . . . The *Vedas*, the *Puranas* and all the scriptures declare that without faith in *Rama* there is no happiness; it would be easier for water to stay on the back of a tortoise, or for the son of a childless woman to be slain, than for any creature to be happy in opposition to *Vishnu*. Sooner shall thirst be satisfied by drinking of a mirage, and sooner shall fire appear out of ice, than for anyone to oppose *Rama* and yet find happiness. . . . Is there any creature, O dull of soul, who has worshiped *Rama* and not found salvation? . . . In this age of the world there is no other salvation, neither by means of abstraction, sacrifice, prayer, penance, the payment of vows, nor religious ceremonial. Think only of *Rama*, sing only of *Rama*, give ear only to *Rama's* infinite perfections" (quoted in Archer, p. 212).

There are at least two schools of this *Rama* gospel—that which attributes to man free-will and that which attributes all power to *Rama*. The northern school "thinks of man's relations to *Rama* as coöperative. They are the 'monkey-hold' theorists; they believe that *Rama* saves only if man clings close to him, as the baby monkey clinks to its mother in flight. The southern school minimizes man's part and magnifies *Rama's* part in salvation. They are the 'cat-hold' the-

orists; man is like the kitten carried by the nape of the neck. Tulsi belongs to the northern school, which is in the majority. . . . His great theme is man's active devotion to Rama" (Archer, pp. 212f.).

This is the highest point that Hinduism reaches—it is the ultimate

of religion not based upon the revelation of God. It illustrates Romans 1:25, where we read that those upon whom is the wrath of God have "changed the truth of God into a lie, and worshiped and served the creature more than the creator, who is blessed for ever."

house was fragrant and bright with pine and holly branches.

"And for Thomas, the happiest part of that Christmas was the new peace of Christ, the Prince of Peace, in his heart, and the new peace too, between himself and his brother."

Ted and Tommy, who had been listening to the story with absorbed attention, looked up as their father paused. Teddy drew a deep breath, "That was a swell story, Dad." And Tommy added, "I think I know who 'Thomas' was. He was your father, Thomas Kantwell, that I am named for. You changed the last name for the story."

"Yes, you are right," said Daddy. "Thomas' was my father and your grandfather, and 'Joey' was my uncle who went away to Africa as a missionary and laid down his life there many long years ago."

"Daddy," said Ted, "that older brother learned a lesson he never forgot, didn't he? I'm sure he was never mean like that to his brother again, after he thought he'd lost him forever."

"No, son, I'm sure he wasn't."

"Well, I've learned a lesson too. I don't want to be mean to my brother any more either. I want to ask the Prince of Peace to live in my heart."

"I do, too!" said little Tommy.

P. S. Teddy and Tommy did get their Christmas tree from Piney Peak.

A Christmas Tree From Piney Peak

CHILDREN

By HARRIET Z. TEAL

A Story for the Children's Hour

PART TWO

THOMAS had cried till he could cry no more; his heart was broken. Oh, suppose his little brother was dead, and it was all his fault for being so unkind to Joey! The poor boy knelt beside his mother's chair and buried his face in her lap—"Oh, mother, what shall I do!" he cried.

"His mother, whose own heart was breaking, laid her hand on her elder son's head and said gently, 'Son, there is no one who can help us but Jesus. Let us take our troubles to Him.'

"So Thomas prayed, 'Dear Lord, please forgive my sins, O please do! And please bring my little brother back safe. For Jesus' sake, Amen.' As he prayed he felt peace flow into his heart, for he had cast his burdens on the Lord—and He had sustained him.

"But now there was a sound outside, at first far away down the lane by the bridge, but as they listened they were sure it was the sound of sled runners drawing nearer. Thomas and his mother ran to the door and saw coming toward them in the moonlight a tall figure, clad in hunter's clothes and drawing a sled on which was a figure wrapped in blankets.

"Here's your boy," called the stranger, "safe and sound."

"And little Joey's voice called, 'Yes, here I am, Mother, I'm all right.' Thomas hugged his brother first, and then ran to ring the farm bell to call the searchers back. And soon the farm kitchen was full of rejoicing people.

"First, all paused and bowed their heads while Farmer Kane offered a prayer of thanksgiving from a full heart to God for His goodness in restoring their child safe and well.

"Then, while the mother, with the

help of some neighbor women, began preparations for a hearty breakfast for everyone, little Joey told his story.

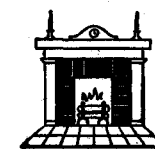
"It seems that while he was running down the mountain trail after his brother, he had tripped, fallen and then found himself sliding down the mountainside among dark evergreen trees. That part of the mountain was very steep and he slid fast, but he kept bumping against trees. At last he went faster and faster, till he came up—bang! against a tree trunk. Then he knew no more till he woke up lying on a bunk in a little cabin, with a kind stranger bending over him, bathing and bandaging his forehead, which was bruised and cut from his bump against the tree.

"And who was the kind stranger? None other than the 'Hermit' of whom the children had heard such blood-curdling tales (all of them imaginary).

"Dr. Stanton was a scientist who, because of a great sorrow and disappointment, had retired to a little cabin in a secluded glen at the foot of Piney Peak, for a few months' rest and quiet till he should feel able to take his place in the busy world again.

"But," said Dr. Stanton, "I believe my adventure tonight has done me more good than anything else. I need to be among Christian people like yourselves and to learn the faith in God that you have! Yes, I can feel it in my heart to thank Him for letting little Joey roll down to my doorstep last evening."

"Needless to say, Dr. Stanton was the guest of honor at the Christmas celebration in the Kanes' home two days later, when the Christmas tree from Piney Peak stood proudly wearing its gay holiday dress and the whole



Your
FAMILY ALTAR

The Problem of Suffering

JAN. 20TH. JOB 1 (21)*
IN THE first chapter of this ancient chronicle, there is portrayed a startling contrast in the experiences of the venerable Job. Space does not permit more than a mention of the harmonious home life, the providential prosperity of the righteous Job and his deep spiritual concern for his children. In contrast is the sweeping catastrophe which God permits the challenging Satan to effect in Job's fortunes. Finally, there is the reaction of the pious Job who worships

* Memory verse suggestion.

God, withal; but to our minds comes the big question, WHY?

21ST. JOB 2 (10)

Shorn of his prosperity and posterity, forsaken by his helpmeet, marred beyond recognition by erupting boils, and overcome with grief, Job sits in humility among the ashes. Here the scene is laid and we behold an example of suffering affliction and of patience.

22ND. JOB 3 (20)

Bursting the bounds of his patience, the grief of Job gives utterance to his complaint against the providence of God in giving and sustaining his life unto such an agony as he is now suffering. Perhaps you too have been going through such a dark valley of experience. It cannot be denied that Job in his complaint sinned with his lips. Therefore, be admonished by this to rely upon the Saviour and not your own integrity.

23RD. JOB 4 (3, 4)

The patriarchal Eliphaz speaks from his position of venerable years and a peculiar experience which taught him the absolute purity of God and the sinfulness of man. He denies that the innocent and righteous suffer (vs. 7), therefore implying that Job must be hiding some secret sin.

24TH. JOB 5 (17)

The harsh judgment of the dogmatic Eliphaz is somewhat softened in the latter part of his speech. He counsels Job to receive this chastisement from God and to be more patient under it. Eliphaz did not hesitate to point an accusing finger. Nevertheless, God does chastise His children for their purification. Let us receive it as such from Him.

25TH. JOB 6 (25)

In the beginning of his response to Eliphaz, Job indicates that he has lost all sense of the greatness of human life and personality. His greatest longing is that God might take his life. This is the conclusion of suicides; but Job retained his fear of God and spoke not of taking his own life. Beloved, so great may be your depression, but there is One ruling over all. He is the merciful and just God.

26TH. JOB 7 (21a)

The bitterness of Job's suffering reaches its peak in this chapter. Impatience replaces patience; he speaks in almost a sharp manner to God. He doubts the justice of God in so dogging his steps. The force of Eliphaz' words burn into his very marrow,

"Yet man is born unto trouble, as the sparks fly upward." Oh, the bitterness of the man from whom God has apparently turned His face!

27TH. JOB 8 (20)

A second "friend" begins his cold words of comfort. Bildad reasons that such great punishment is because of unconfessed sin, either on the part of Job or his children. Behind his words were suspicions of hypocrisy on the part of Job. How often we fall into the same mistake and verily dig a pit for a friend, rather than give him a helping hand upward. It is as true in salvation, there is no help from the human standpoint. Only God is able to make all grace abound toward you.

28TH. JOB 9 (2)

Job feels that there is a great gulf between himself and the holy, powerful and just God. A mere man cannot approach unto Him to present his cause. Job sorely laments that there is no mediator or daysman; that there is no advocate to prosecute his case before God. That same gulf exists today between sinful man and our holy God: but there is a Mediator between God and man, the man Christ Jesus. Flee to Him in distress of soul!

29TH. JOB 10 (21, 22)

Although Job is a righteous man and has hope of the resurrection (19:25), he speaks here as a worldling. He looks for some comforts now in this life because he has very dark views of the future. Satan's temptations were very strong and brought Job very low, but he was preserved in his faith by God. Let us never underestimate the poisonous power of the personal Devil. Only by the power of God can he be overcome.

30TH. JOB 11 (7)

A third friend, Zophar, berates Job as a liar and a hypocrite. Into his open sores he pours gall rather than a healing balm. Nevertheless, we behold in this speech of Zophar an extensive knowledge of God in His wisdom and perfections. God's incomprehensibility, infinite wisdom and sovereignty, and His omniscience are all included. Well might we laugh at modern scholars who deny to other ages than our own such wisdom as is here revealed from patriarchal times. Well might man be humble before the Lord God Almighty.

31ST. JOB 12 (10)

Job rebukes the evaluation his friends have made of his character and rejects their platitudes as entirely

familiar to him also. Furthermore, he shows that the wicked do many times prosper in this world and the righteous suffer. Within God's hand is the soul and breath of every man. Well may the wicked ponder this word! For though they be princes and kings, He will deal with them in justice and righteousness.

FEB. 1ST. JOB 13 (15a)

Right boldly Job turns the accusations of his friends upon them. Despite his miserable condition, he has maintained his integrity and silences them, for he finds no comfort in them. Then Job gives expression to his faith in the wisdom of God, declaring his continued trust, though his life be taken. May God grant us a like faith!

2ND. JOB 14 (1)

The problem of life has formed part of Job's thoughts, and he finds it short, sorrowful, sinful and determined as to its length. Of death also he has meditated, and declares it decisive, sure and permanent as to this world. But glimpses of his resurrection hope are seen (14, 15) as he shall await the call from the grave. In this superficial age, it is the part of wisdom to give more thought to these questions of life and death and the hope to come!

3RD. JOB 15 (11a)

Again Eliphaz replies against Job, speaking wise words but misapplying them to Job. One question should be considered in the problem of suffering: "Are the consolations of God small with thee?" Do you fail to find rich comfort in the promises and presence of God? Do you question the wisdom of His permissive will? Does the heavy hand of chastisement make you forget the directing motive of love? Is your view of the glory that is to come limited by the present suffering? "Let not your heart be troubled, ye believe in God believe also in me," said our Lord Jesus Christ.

4TH. JOB 16 (21)

In the midst of his response to Eliphaz, we find Job vainly seeking an intercessor. His friends accused him and pled not for him. Job desired an intercessor and needed one. Thousands today have that same need. While Christ is the great Intercessor, you and I have a ministry of intercession for the sorrowful and especially for those lost in sin. To your knees, Christian!

—HENRY D. PHILLIPS

Notes From a Navy Chaplain's Log

EVANGELISM

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

PART EIGHT

(NOTE: Earlier instalments of these articles appeared in the issues of May 10, July 10, August 15, September 10, October 10, October 25, and December 10, 1945.)

IT WAS about this time that I began to have my first contact with the Solomon Island natives on Guadalcanal. They were not all from Guadalcanal itself. As a matter of fact, most of those around the camps had been brought over from the island of Malaita by the British authorities to serve in two different capacities. There was a small corps of native soldiers who were used as jungle guides for our own patrols, or who would go out as a jungle patrol themselves to spot Jap positions, pick off snipers, and perform other highly useful military chores.

The large majority of natives, however, were formed into labor battalions. They did an invaluable job of unloading supplies from ships, setting up supply dumps, clearing camp sites and airfield areas, as well as many other necessary unpleasant tasks, thus releasing our own forces for the primary work of fighting the enemy.

I shall have a great deal more to say about the natives later, but when we arrived in the Solomons, I was in complete ignorance of the nature or extent of work by Christian missions there. I am ashamed to confess that it had not even occurred to me that the gospel had ever penetrated such an out-of-the-way spot on the earth's surface—a spot which perhaps ninety-five per cent. of the population of the United States had never heard of before August 7, 1942.

So I was a bit surprised when our Senior Medical Officer reported to me one day a conversation he had overheard at the Tojo Ice Company. It seems that some of our American boys thought they would be funny by making some lewd, suggestive conversation concerning native women to a couple of native men. The native men

promptly put the surprised Americans in their place in no uncertain terms—quoting the Bible in doing so.

Then one day soon afterward, a couple of natives came to my tent and said to me, "You-fella missionary b'long 'Merica?" It finally dawned on me that such was their pidgin English way of asking me if I were an American Chaplain, so I said, "Yes." "Me two-fella want-im booka." This was the first time I had ever heard pidgin, so I was pretty slow catching on—especially since, when a native speaks it, he makes it sound almost like a native language, and any resemblance to the way we speak in the good old U.S.A. is pure coincidence, or after studied practice on the part of the native to learn to speak "proper" English.

So they wanted a book. Well, I was Library Officer for our Battalion, but I had neither, the right nor the inclination to give away any of our treasured supply of reading material, which was all too small as it was, and would wear out all too soon with the rough handling of Seabees in that intense tropical climate. Besides, what good would books do these simple (I thought) primitive people, who undoubtedly were unable to read?

"What kind of book do you want?" I asked, evasively. "Me want-im book b'long God," was the unexpected reply. "Oh," I said, "a Bible! Good! Are you boys [every native man is a "boy"] Christians?" They beamed all over—yes, they were Christians—so I invited them into my tent. I got out some Gideon New Testaments—I had no supply of whole Bibles—and still a bit skeptical, I asked them if they could read. Yes, they could, so I handed one a Testament and asked him to read me something.

He opened to John 3:16 and read the whole verse, slowly but without error. I thought perhaps he just knew that verse by heart, and enough simple English to find the place, so I took the Testament and found a more out-of-the-way, difficult passage—II Thessalonians 1:7-10 for him to read. This he did—very deliberately, but other-

wise perfectly, except for some mispronunciation.

"Do you understand that—and do you believe it?" I asked. They really did, and there began a period of true Christian fellowship with two of God's precious children that was only an earnest of similar blessings to come during the entire remainder of our time on Guadalcanal.

We talked about the things of the Lord together, and finally bowed our heads and prayed. I'm sorry to say that I did all the praying—and so robbed myself of what would have surely been a great blessing—I just never even thought about the natives praying—so it was not until much later that I got my ears popped wide open on hearing my first native Christian prayer.

Anyway, the occasion called for a special celebration, so I went to my little ice-box and fished out several bottles of my prized orange soda-pop. It was something entirely new as yet to my new friends, and it was funnier than I can tell you to watch them squirm when they touched the cold bottles, and later some ice I put in their hands, and to hear them squeal like delighted children—jabbering back and forth to each other in their own language, seemingly enjoying the most wonderful joke of their lives. And in the oppressive heat of that summer's day, they learned how unspeakably good an ice-cold drink can be. They loved it. Ray had come in during our conversation, and the four of us had a wonderful time.

Some of you who have read the *GUARDIAN* regularly throughout the past year have already recognized that this was our dear brother Jeriel Afia who came to my tent that day. You read his wonderful letter, in which he recalls the same incident, and many of you have generously responded to that "cry from the Solomons" with the gift of fine Thompson Bibles, school supplies, or the financial means of purchasing and shipping such supplies to Jeriel. If you could only have one such experience with him personally,

as I did, you would feel richly repaid even in this life—to say nothing of the treasure you have thus laid up in heaven.

Tulagi is a tiny island nestled within an indenture of the much larger Florida Island, some twenty miles across a bay from Guadalcanal. It was the seat of British authority in the Solomons before the war, and was the scene of some of the bloodiest, bitterest fighting the first week or so of the campaign for the islands. For a better description of those days than I could ever give you, I would recommend to you the reading of the most accurate and interesting book which has been written on the subject—*Guadalcanal Diary* by Richard Tregaskis, with whom I had dinner one evening, learning about those exciting events in a way that could never be written down.

Another good book which deals with Tulagi and Guadalcanal from an entirely different angle is *The Wounded Get Back* by Albert Maisel. The well-known book *Head Hunting in the Solomons* makes interesting reading, but is much less reliable as an accurate picture of the islands, having been written obviously to appeal to public taste and taking many literary privileges.

There had been no Seabees whatever on Tulagi until the time our outfit was brought in, and their marvelous reputation had become such that the Senior Naval Officer on Tulagi fought all the powers that be until he succeeded in having one of our five companies (Company "D"—comprised of some two hundred men and four officers, plus our Junior Medical Officer) put off on Tulagi instead of with the rest of the Battalion on Guadalcanal.

I never heard anyone go into such superlatives as that old Navy Captain did to me one day about how wonderful our boys were, and their company commander, Lt. Carmichael. A little later, when a whole new Battalion of Seabees—the 27th—was brought in to the little island, their Commanding Officer was transferred, leaving his post vacant, so the Captain did the unprecedented thing of making Mr. Carmichael the Commanding Officer of the 27th—and it worked out beautifully, because Mr. Carmichael was one of the best.

Since I had a responsibility to this fifth of our outfit, I soon planned to go see them once every week, taking them their fair share of all the recrea-

tional and athletic equipment, setting up a good library for them, planning a program of sports and amusement, visiting their sick bay (they were especially plagued with dengue fever on Tulagi, and there were several very serious occupational accidents among them), and, of course, providing for their spiritual needs, including a Bible class every week, the evening I was among them.

These were always my best-attended Bible classes, averaging some seventy every week. Every Wednesday I would catch the boat crossing the bay, and return the next day. Ray, or someone else, would take over the Bible class on Guadalcanal the evening I was away, and I would have a happy time with my boys of Company "D." This weekly junket was a source and means of some of the most thrilling and interesting experiences I had overseas, so I could not leave them out of this story.

I decided to teach the book of Genesis, chapter by chapter, to the class on Tulagi. I remember so well, after the first lesson, being approached by the only really outstanding Christian boy I knew in Company "D," Delmar Wilcox.

He wondered if I couldn't have chosen a better subject for my lessons, since probably most of those present at the class had no idea of what it means to be saved. I explained as patiently as I could that I agreed as to the absolute necessity of preaching Christ and the new birth to the men, and I was glad he felt so strongly about it, but that he would soon see it would be made very clear, even from the Old Testament, and that the men would be pressed to receive and confess the Lord Jesus as their personal Saviour.

It was well that they should see, right here at the beginning, how absolutely trustworthy and authoritative are the Scriptures as the infallible Word of God, in the account of creation; and above all, we must not seek to put a limit on the power of the Word of God to save. Peter tells us that we are born again of the incorruptible Word of God—and he does not limit that to any particular portion of the Word.

Ah, the power of that blessed Word to save indeed was not too long in becoming manifest. The whole plan of salvation is perfectly and clearly set forth in those first four chapters of

Genesis—and point unmistakably to our Lord Jesus Christ alone. So after about the fourth lesson—and before I had started giving an urgent invitation at the close of the lesson, or during the prayer time, to receive and confess Christ openly—the meeting being over, I was standing there talking to several of the boys when a young man pressed forward and said right there in front of them all, "Chaplain, I want to accept Jesus Christ as my Saviour." "Well, praise the Lord, fellow," I said, "let's go off somewhere and talk about it."

We walked through the camp and down the road a short distance where we found a parked truck with nobody around to bother us. We got in and sat there while I explained the plan of salvation. And there Dallas Maxfield gave his heart over completely to Christ. He is one Christian I never saw waver once, throughout the months that followed, in his faithfulness and his spiritual life and growth. He was the steady kind that rejoices any preacher's heart—the kind you just know will always be there, and that you can count on unfailingly, and you never have to worry about.

Next to his joy in being at peace with his God and Saviour, I think Dallas rejoiced the most in what it would mean to his fine Christian wife to learn of the great eternal transaction accomplished that night. He just couldn't get over how happy it would make her, and could hardly wait to write her a letter telling her all about it. Yet he assured me that he hadn't done it just to please her. I didn't need any proof of that, especially as the months rolled by.

For the first couple of months my weekly trip was made back and forth in those famous little craft of the World War II Navy that figuratively pack the speed and destructive power of lightning—PT boats. The twenty-mile trip was usually made in thirty-five minutes flat—but then, of course, there was no need of hurrying, so the skipper would just sort of idle along at two-thirds to three-quarters speed.

But after the novelty and thrill of the first ride or two, it's certainly no pleasure to ride in them. They are so noisy with the thunderous roar of their engines that you can hardly hear someone shouting right in your ear. And if you sit anywhere topside you have to hold on for dear life or you'll be blown or bounced, or both, right

off. They bump up and down like a jeep on a jungle road even on the smoothest water. Their only real advantage, as far as traveling on them is concerned, is that they get you where you want to go in a hurry.

It's the same way with airplanes—at least, military planes. I've ridden in transports, observation planes, amphibious "ducks," Liberators, Flying Forts, SBDs, and several other types, and they all roar with such a din you can't even think. They do have one other advantage beside getting you where you want to go in a hurry, and that is the view you get of the scenery below.

One of the most interesting and beautiful trips I ever took was in a small observation plane flying low down the beaches of Guadalcanal from Lunga to Cape Esperance shortly after the Japs had been driven off the island. I was given a clear, bird's-eye view of the amazing conglomeration of seemingly endless wreckage of Jap landing craft and other materiel where they had tried to make their final evacuation. Included in the scene were the hulls of five or six large transports which had been beached and sunk right at the shore, their bows sticking crazily high in the air, riddled beyond belief by our bombing and strafing. There was also the medium-sized Jap submarine lying on the bottom some ten fathoms below the surface off Cape Esperance, seen clearly from the air, but invisible from any other angle—it looked like a giant, shiny cigar, but was a sombre sight because it was the picture of awful death for the men of its crew inside—men with eternal souls.

Leaving Cape Esperance, we flew over tiny Savo Island, with its extinct volcano crater still looking ugly and ominous, and over the waters just off the island where the great naval battle was fought in November, 1942—where the old Quincy and Astoria and Vincennes had gone down, taking to their death the brave husbands and fathers of some of my dear Christian families in the work I had had in Merrimack Park.

Then over Tulagi, Gavutu, Florida, and Palm Islands—the whole panorama of the bloody campaign for the southern Solomons was spread out beneath me—and it was an awe-inspiring sight, with such fresh and vivid remembrances of what it had cost.

But it was beautiful, too. Believe

me, the Solomon Islands are the most beautiful portion of God's handiwork of creation I have ever seen. I know that most of our boys who were over there, remembering only the awful misery of battle, and the rain and mud and muck, and mosquitoes, and being inordinately homesick, will tell you they saw nothing at all attractive there. They will call Guadalcanal "the rock" and tell you they hated it and never want to see it again. Gladly will they give it back to the British, etc., etc., etc.

But its mountains and beaches surpass anything I have ever seen anywhere along the Atlantic or Pacific or Gulf coasts of America, or within the interior of our country, either. I quite fell in love with Hawaii, but there is still no comparison. As a scene of natural beauty, the jungle areas with their rich, dense undergrowth, vines, and mighty trees that I saw on several of the southern Solomon Islands are in a class all by themselves.

Never have I seen more beautiful cloud formations—and sunsets! If only I could describe them! In clear weather, the sky by day was an incomparable blue, and by night the moon was so bright it would hurt your eyes at your first full open-eyed view of it. In the dark of the moon the pattern of millions of stars, so strange and different to the eyes of those who had always lived in the northern hemisphere, were crowned in their glorious beauty by the Southern Cross.

(To be continued)

Grotenhuis

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similar for home consumption. Each month we have been mimeographing a single-page church letter. It is decided to enlarge this venture, and eventually a twelve-page pamphlet comes forth. It is called *The Messenger* and contains all the news of the local church and its members, in addition to a printed sermon and a Bible study. Each month it is mailed to every family in the church and to interested friends. It is well received, freely passed around, and the people are actually proud of their new baby. This, too, would never have been, were it not for a pleasant, smooth-talking "gyp" salesman who once sold me more than just an outmoded mimeograph.

I am personally "fully sold" on the mimeograph, and believe it is a very definite asset to the life of a church. The cost of running it is not prohibitive. The work involved depends entirely on how much it is used—but let no one think that the hours spent with it are few. Neither let one think that the profits are meager, for it is eminently worthwhile, and accomplishes something that can be accomplished in no other way. Professionally printed materials may present a better appearance and be far less work. But I doubt whether they can compare in actual worthwhileness. On our basis of past experience, I would say, "Get a mimeograph—and use it!"

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Brief Items From the Churches

THE First Orthodox Presbyterian Church of Portland, Oregon, is facing great difficulties due to the lack of a proper meeting place, and earnestly requests the prayers of all our readers. It could not renew the lease on its store-chapel, and was compelled to move to a private home on December 1st. This emergency was met by a decision to buy a suitable lot, but when plans were made to erect a pre-fabricated structure, opposition developed in the community and in the City Council. It appears that it will be necessary to invest a considerably larger sum in the building than had been anticipated, and hence an appeal for support is being sent out.

Trinity Orthodox Presbyterian Church of Bridgewater, S. D., held a Bible Conference from December 5th to 16th. The Rev. W. Benson Male of Denver, Colorado, was the speaker at the meetings.

Covenant Orthodox Presbyterian Church of Berkeley, California, reports that a study of the Psalms is proving a great blessing at its mid-week services. Missionary interest is being stimulated effectively by the pastor with the aid supplied by the Committee on Foreign Missions. The church requests prayer at a time of grave financial stress.

On December 16th, the church choir and the Girls' Chorus of Calvary Orthodox Presbyterian Church, Cedar Grove, Wisconsin, presented a Christmas cantata, "Yuletide Memories." Devotions were led by the pastor, and an offering was received by the organ fund.

From November 25th through December 2nd, a series of special preaching services was held at the Calvary Orthodox Presbyterian Church of Middletown, Pa. The speaker for the series was the Rev. Professor R. B. Kuiper who followed the theme "The Truth" beginning with sermons on "What is Truth?" and "Thy Word is Truth." The sermons were received with enthusiasm and profit by the congregation. Many strangers and members who had become careless in their spiritual lives attended. Plans are now under way for the holding of a series of several Bible classes in preparation for communicant church membership.

News

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terian Hour in 1946," to be broadcast over an independent network of some forty stations in the general area of this church. Although joining with Southern Baptists and Methodists in establishing the Southern Religious Radio Conference, the identity of each denominational broadcast will be preserved. The Presbyterian Hour will be heard next Spring in March and April, and next Fall during October, November and December.

The South Carolina Baptist State Convention, on the ground that Protestantism is not fairly represented in motion pictures today, resolved that "we should insist that the moving picture industry stop leaving the impression that all the decent ministers belong to one church, that all failures and bad ones come from Protestant groups." This is not the first sign of deep concern at the extent to which the movies have given the lime-light to Roman Catholicism. Is Protestantism really becoming more and more ineffectual?

A pre-publication announcement by the Presbyterian and Reformed Publishing Company states that early in the year it will publish *The New Modernism*, by Dr. Cornelius Van Til. The book will have as its sub-title, "An Appraisal of the Theology of Barth and Brunner." At the same time the early appearance of a volume by Dr. Samuel G. Craig, to be called *Christianity Rightly So Called*, was also announced.

The Presbyterian Tribune, long known as a spokesman for the left-wing in the Presbyterian Church in the U.S.A., states that an antidote for pessimism may be found by visiting Princeton Seminary today. It hails the "progress" and "strength" which has marked the institution under the leadership of Dr. Mackay.

The World Council of Christian Churches has received a gift of one million dollars from John D. Rockefeller, Jr. In making the gift, Mr. Rockefeller stated "This contribution is for your use in furthering the cause of Christian unity, and lending air and assistance in the religious reconstruction of the stricken European countries and in the strengthening of non-denominational and interdenominational Christian work and leadership in Europe."