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# The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

## Calvinism on the Radio

Peter H. Eldersveld

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## The Reformed Church in America

Gerard J. Koster

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## Ghinda Glimpses

Clarence W. Duff

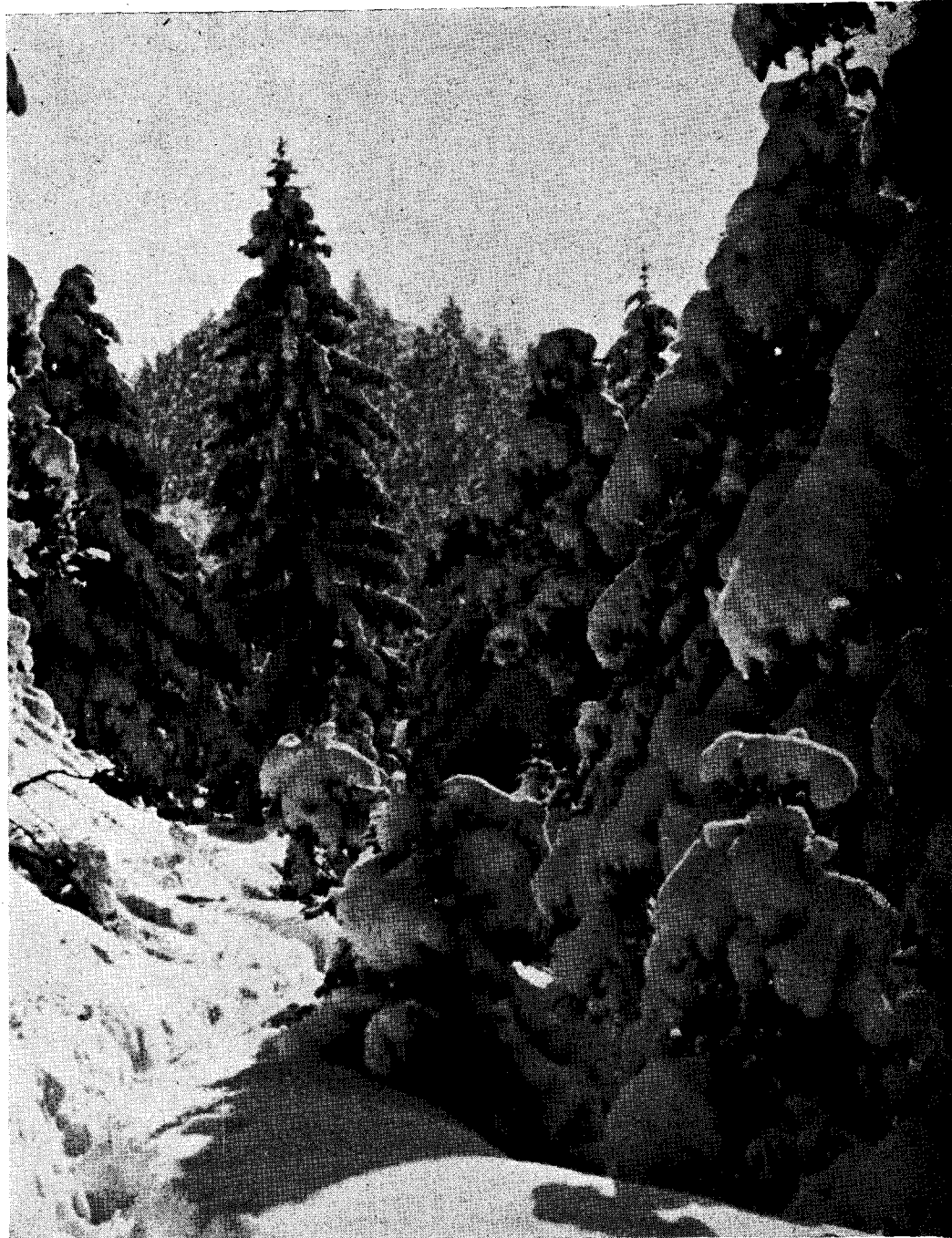
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## Satan's Wicked Devices

Edward J. Young

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## Guardian News Commentator



Religious News Service Photo

“Hast thou entered into the treasures of the snow?”

**December 25, 1946**

VOLUME 15, NO. 23

“Remember now thy creator in the days of thy youth.”



AS YOU probably read in a previous issue of THE PRESBYTERIAN GUARDIAN, this will be my last letter to you as a group in the capacity of Director of the GUARDIAN Youth Center. As these two years of pleasant association draw to a close I think of much that I could have done that I did not do. I am sorry in particular that I did not have the time to write to you more, as individuals and as societies. I believe that we could have profited mutually through more intimate contact.

And now in this last letter I want to leave just one word for you each as young people and one word for you as Machen Leagues. I really believe that these words if taken seriously by you will be of tremendous help in your individual lives and in your progress as societies of Christian young people. I wish that I could carve them indelibly on your hearts—and in my own as well—so that we might be ever mindful of their implications and make them a guide for our thoughts and actions.

#### For Yourself—CONSISTENCY

The Bible tells us that ALL that we do should be done to the glory of God. It is at the basis of our belief that our view of all things is affected by our religion. Someone has said that religion is not a way of looking at certain things but rather a certain way of looking at all things. We as Christians, believing in a Sovereign God, creator and sustainer of all things, the God revealed to us in the Holy Bible and through His Divine Son our Lord and Saviour, have a very special way of looking at all things. Our life and world view is based upon this belief we have in God.

Admittedly, Christians with this view of God do not all live and think in the same way. Why? Because of our sinful nature, of course. But, when we analyze it, I believe we will dis-

cover that a lack of consistency is at the root of it. The Christian believes the Bible when it says that God demands obedience to His laws. Then he lives as though certain departments of his life were fenced in and labelled with a sign—"God's laws do not apply here." Sometimes within this fenced-in area are his conversation, his friendships, his recreation, his conduct in the home, his vocational interests. Sometimes within this fenced area are his attitude toward school work, toward marriage, toward Sabbath observance, toward material possessions.

Let us take inventory of ourselves. As we examine our thoughts, our words, our deeds day by day in the light of God's Word do we discover that we have a fenced-in area like that? If we do let us strive to get rid of it! Let us remember that consistency is not, as Emerson said, "the hobgoblin of little minds," but rather, as Shakespeare said, in perfect agreement with the Word of God—"a gem." We are Christians, let us be consistent Christians to the glory of God!

#### For Your Society— PERSISTENCY

Of course, consistency is important in our young peoples' societies as everywhere. But I believe that our societies are less in need of a reminder of its necessity than they are in need of a reminder of the importance of persistency.

This word may have a slightly distasteful flavor to you. You may be thinking of a certain persistent salesman who annoys you greatly for this very quality. Of course, persistency can carry a stigma. But I assume that you will understand that I am referring always to *persistency with tact!* This is what our societies need.

Let me be very specific. The young people's society that would progress—both spiritually and numerically, must

be very alert and active. Every young person whose shadow passes the church must be given a personal invitation to attend the meetings. An invitation did I say? Two, three—as many as are needed! Just an invitation? Better still a promise to call for the stranger to bring him to the meeting. Tact, of course, but still, persistent effort to enlist interest.

Needless to say, the society must be persistent in its efforts to secure the active, prayerful, persistent interest of all of its members. There is a job each one can do. Do your best to fit him into it and urge his faithfulness in it.

As to the program itself, be persistent in making it fairly sparkle with interest. This isn't easy, it means long, serious cabinet meetings, careful long-time program planning, searching of books, consultations with the pastor, imagination! Let us never have "just a regular meeting!" Let each meeting, social or devotional, have some special feature which will act as a drawing card, a bait for use in inviting strangers and members alike, as well as an incentive to come again.

Frequently societies get into the habit of depending upon one big event, or perhaps upon their monthly social to attract outside young people and maintain the interest of weak members. Then for their weekly devotional meetings they glide along in a slipshod manner with a set, unvaried routine and very little enthusiasm. Your persistent efforts to make your society attractive must include these meetings also. Special music, contests, quizzes, new hymns—these all help make meetings interesting. Then the messages themselves must be coordinated, well developed, well prepared, and presented in an energetic manner! And remember this, too, it isn't so much what you do in your meetings as how you do it that makes (See "Youth," page 366)

# Calvinism On the Radio

## The Back-To-God Radio Crusade

By the REV. PETER H. ELDERSVELD  
Radio Minister of The Christian Reformed Church

LET me say by way of introduction that I deeply appreciate this invitation from THE PRESBYTERIAN GUARDIAN to submit an article about our radio work. It is an evidence of the tie that binds The Orthodox Presbyterian Church and the Christian Reformed Church in a common task. We share alike the great heritage of the Reformed faith, and we face together a great opposition to that heritage in our modern America.

The Back to God Radio Crusade commemorates its seventh anniversary on December 17th of this year. It began on a very small scale. The first broadcast was presented in 1939 over Station WJJD in Chicago. During the first season the program was heard for sixteen weeks. The second year we were on the air for twenty weeks, the third year for twenty-six weeks, and since then the program has run every Sunday of the year without interruption.

One might question the need of beginning a new broadcast of the gospel, when there are already so many. The conviction out of which the Back to God hour grew was that the gospel ought to be presented to this world in accordance with the best traditions of orthodox Christianity, namely the Reformed Confessions. It is not possible for us to fight Modernism effectively with anything short of the best in orthodoxy. Therefore one of the distinctive features of this radio program is that it seeks to present the gospel to sinners in the power of the Reformed faith. Hence it seeks to apply that gospel not only to individuals, but to all spheres of life.

Beginning seven years ago with one station, we now have twenty-six outlets in various parts of the United States and Canada, with one station, KHON, in Honolulu. The first year there were exactly 622 pieces of mail from those outside our denomination. As I write this article, I am informed that the past week brought over 700 pieces of mail. It should be emphasized that over 80% of the mail is

from those unfamiliar with our Reformed faith, and it is virtually unanimous in glowing tribute to the presentation, which is according to that faith. Ever so many people make mention of the difference which is found between a Reformed gospel and Arminian preaching. They will quickly note a distinct superiority in the former. Many of them are reminded of their yesterdays, when they were accustomed to hear the gospel in that way in their home churches, and they lament the fact that the modern man-centered evangel has replaced it. Not a few of them have strayed from the faith and from the church, because they had no desire for the change. I am firmly convinced that if we can present to our world the true gospel, which is neither humanism nor Arminianism, we will discover that men will sit up and listen. It stands to reason that we cannot hope to promote the Kingdom of God successfully unless we bring the whole counsel of God, as our Reformed Confessions present it. It is the power of God unto salvation only when we embrace and preach it in its totality, refusing the abridgements so often found in Fundamentalism.

Of course, even with twenty-six stations, we have made only a small beginning. And when you remember that network time is not available to us at present for a "live" broadcast, you can see that we can hope for expansion only as a transcribed program. But as long as it is possible for us to maintain a high standard of transcription work with one of the best companies, we can look forward to adding many more stations in the future.

One of the distinctive features of the Back to God Hour is that it makes no solicitation over the air for gifts from the listeners. Although many voluntary contributions are received, it is the families of the Christian Reformed Church who are responsible for the work. They subscribe a quota per family per year to underwrite our costs. In this way we have the unique dis-

tingtion of being the only strictly denominational broadcast on the air, so far as we know. Our program is the voice of our church. It can not become a free-lance movement, nor does it have an independent status. It is an ecclesiastical voice.

In these days when church lines are minimized, and undenominationalism has become a great evil among us, so that it strips the church of concerted power, we feel it is very important that we emphasize the denominational character of our program. The listener knows at once that we are not depending upon him for support, and that we are under no obligation to tell him only what he wants to hear. Our message is not dictated by the likes of the listener, but by the will of God as we find it in His Word. It may be said that we have been complimented for this stand. Not only a host of listeners, but the radio people with whom we do business, have expressed admiration. The whole world of radio is built on the principle of pleasing the listener, and we openly run counter to that principle. That we have



The Rev. Peter H. Eldersveld

attained a measure of success nevertheless, provokes considerable comment from station owners and executives. Sometimes they hesitate to take our program, but after having it for a time, they have nothing but outspoken praise for it. True they often view us with a touch of incredulity, but like our audience, they also speak of the broadcast as a "breath of fresh air" in religious radio work. All of which only proves again that when the church will simply be the un-apologetic spokesman of God's truth, it will win at least the respect of the hearers. The moment it begins to practice the Carnegie philosophy of "how to win friends and influence people" it goes down to the level of everything else commercial. We stand for a Sovereign God announcing His message to the world. It is not our business to convert men. We will leave that to the God who chooses men from eternity and brings them to salvation. Our message must be in the dignity of Him who rules the world, and must command the respect of men.

As I have said, we have made only a beginning in building a program. Much time and work must still be put in. Perhaps the best description of the size of the audience can be given by way of illustration. According to the most scientifically accurate radio surveys, we may say that a conservative estimate places our audience at a minimum of 300,000 every Sunday. Soldiers Field in Chicago holds about 90,000 people. Picture that place three times its size, filled to the brim with people, and with many others standing around outside, unable to get in. That is a conservative estimate of the audience to which, each Sunday, we have the privilege of bringing the Back to God Hour. I realize that other broadcasters have been at it longer, and with larger financial resources, and have larger audiences. But I simply wish to point out, that with limited experience, and in keeping with a high standard of religious radio work, we have every reason to be thankful to God for his blessing. This audience is at least twice the total number of people in our Christian Reformed churches.

Sometimes when I have recited this story, people have been carried away with the possibilities of radio, and are inclined to think it is the most important work in the church. Let me say at once that I thoroughly disagree. Remember that no matter how many

Back to God Hour		
SUNDAY PROGRAM		
WPAT—930—Paterson, N. J.	8:30—9:00 A.M.	
CHML—900—Hamilton, Canada	8:00—8:30 A.M.	
WDCY—Minneapolis	12:00—12:30 P.M.	
WCAR—1130—Pontiac, Mich.	8:30—9:00 A.M.	
WKZO—590—Kalamazoo, Mich.	7:30—8:00 A.M.	
WJEF—1230—Grand Rapids, Mich.	7:30—8:00 A.M.	
WOOD—1300—Grand Rapids	6:00—6:30 P.M.	
WKBZ—1490—Muskegon, Mich.	7:30—8:00 A.M.	
WSCN—610—Birmingham, Ala.	3:00—3:30 P.M.	
WATT—1240—Cadillac, Mich.	3:00—3:30 P.M.	
WTCM—1400—Traverse City, Mich.	3:00—3:30 P.M.	
WSOO—1230—Sault Ste. Marie, Mich.	11:30—12:00 A.M.	
WFOX—860—Milwaukee	8:30—9:00 A.M.	
WCFL—1000—Chicago, Ill.	9:00—9:30 P.M.	
KSOO—1140—Sioux Falls, S. D.	9:00—9:30 A.M.	
KXEL—1540—Waterloo, Iowa	2:00—2:30 P.M.	
KFAM—1430—St. Cloud, Minn.	9:00—9:30 A.M.	
KFEJ—950—Denver, Colo.	12:00—12:30 P.M.	
KGER—1390—Long Beach, Cal.	3:30—4:00 P.M.	
KFJB—1230—Marshalltown, Ia.	12:30—1:00 P.M.	
WPIK—730	8:30—9:00 A.M.	
KTRB—860—Modesto, Calif.	3:30—4:00 P.M.	
KSFO—560—San Francisco	9:00—9:30 A.M.	
CJOR—600—Vancouver, B. C.	7:45—8:15 A.M.	
KHON—1400—Honolulu	1:00—1:30 P.M.	

listeners we have, our work cannot begin to compare with the solid, systematic, and thorough work of the church in preaching, teaching, catechism instruction, Christian schools and homes and the like. The church labors daily with the same people, bringing them to the faith, but also building them up in the faith. Churches would never be built and made strong by radio broadcasts for a half hour or so every week, or even every day. In fact, the hope of our radio work is not so much that souls will come to a sudden knowledge of salvation under the hearing of one or two broadcasts, although no doubt the Lord does perform those miracles occasionally. The hope of the radio work is rather to bring the people to the church, arouse their desire for the Word of God, and thus put them under the influence of the regular ministrations of the church. Only in that way can we hope for lasting conversions, and the coming of God's Kingdom. Therefore, perhaps the purpose of the Back to God Hour can best be stated in these words: it seeks to witness in this world for the Gospel of Jesus Christ in its finest orthodox tradition, the Reformed faith. And then we plead with God to use that witness to save souls, and to "add daily to the church such as should be saved."

There was a little boy who heard his grandfather broadcasting a radio mes-

sage. As he recognized grandfather's voice coming from the loudspeaker, he stood and listened in profound amazement. Finally he asked, "How did Grandpa get into that little box?" Well, the aim of the Back to God Hour is that sinners will hear the Word of God coming from "that little box," that they will be made to stand in awe as they hear the message of His saving grace, and that they will be directed to the joys of His eternal Kingdom.

### Education Committee Holds Annual Convention

THE second annual Sunday School Convention, sponsored by the Committee on Christian Education, was held Friday and Saturday, December 6 and 7, at the Immanuel Church of West Collingswood, the Rev. Edward L. Kellogg, pastor. The program included addresses and discussion groups. Guest speakers other than ministers of the denomination were Dr. H. H. Savage, Baptist minister of Pontiac, Michigan, and the Rev. William J. Jones, general Secretary of the American Sunday School Union. Considerable attention was given in the talks to the importance of having doctrinal teaching in the schools, and of relating it to the life of the children. There was also a discussion of the relationship between methods and principles in Sunday School work. Approximately fifty persons were present for the Saturday sessions, the largest outside delegation being from Wilmington. A much larger crowd heard the addresses delivered on Friday evening.

### Sunday Observance

THE Lord's Day Alliance has criticized the United Nations committees for holding sessions on Sunday. We certainly go on record as endorsing this criticism of a policy which is just one more step toward secularizing the Lord's Day. Ours is one of the few nations in the world where there is anything like a general recognition of the distinctiveness of the first day in the week. Recently in Europe most of the general elections have been held on Sunday. And the day is looked upon more as a holiday, if work doesn't continue, than a holy day. The secularization of the day in our own land has proceeded too far already. Let's observe the fourth Commandment!

# The Reformed Church in America

## Part Two: Doctrine and Present Outlook

By the REV. GERARD J. KOSTER

Pastor, Marbletown Reformed Church, Stone Ridge, N. Y.

**I**N a previous article we have dealt with the long history and the organization of the Reformed Church in America. Our purpose now is to deal briefly with her doctrine and present outlook.

Quite often when members of Presbyterian and Reformed churches are working together on a given project, they define their doctrinal position as that set forth in the Westminster Confession of Faith and Catechisms, The Belgic Confession, The Heidelberg Catechism, and the Canons of the Synod of Dort. These last three documents are the doctrinal standards of the Reformed Church in America. Hence, we are a Calvinistic church.

The Belgic Confession was originally drawn up by Guido de Bres in 1559. In the compass of thirty-seven articles, the confession sets forth the Calvinistic system of Biblical truth. It was officially adopted by the Synod of Dort in 1618-1619 as one of the standards of the Reformed churches in the Netherlands.

The Heidelberg Catechism was prepared by two theologians, Ursinus and Olevianus, at the direction of Frederick III, Elector of the Pfalz. Their work was completed in 1563, and was translated into the Dutch that same year. It was soon used widely in the Netherlands, and received re-endorsement by the Synod of Dort as one of the doctrinal standards. It differs from the Westminster Catechisms, in that the Heidelberg is a confession of experience as well as a confession of faith. It has been remarked that the devil himself could recite the entire Shorter Catechism without lying, but not even the first question and answer of the Heidelberg! It is systematically divided into fifty-two Lord's Days, thus being practically adapted to doctrinal preaching. The Constitution of the RCA requires that the points of doctrine contained in the Catechism be explained from the pulpit at least once every four years.

Our third doctrinal standard, The Canons of the Synod of Dort, is a detailed statement of the "five points

of Calvinism." These were carefully drawn up by the Synod in 1618-1619, for the purpose of setting forth the church's position over against that of Jacobus Arminius.

So much for the doctrinal standards; each is an excellent statement of historic Reformed faith. Now as every orthodox Christian feels increasingly today, the question is not so much, "What are a church's doctrinal standards?", but rather, "Are the doctrinal standards adhered to and respected?" It is the necessity of facing that question which makes the writing of this article so difficult. A negative answer would do injustice to many ministers and congregations. A positive answer would not give a true, over-all picture. There are divisions, and extreme differences of opinion. As one has said, "The Reformed Church is a very flexible church." It is often said that the western section of the church is orthodox, while the eastern section is liberal. Such a statement, however, contains the error of all hasty generalizations. We venture to give a few reasons for such a wide variety of conviction. It is impossible to be exhaustive; we can merely be suggestive.

The Reformed Church has a very long history; we are the oldest denomination in America. In a sense, the older a denomination is, the more opportunity for the entrance of error.

Also there is the matter of the training of her ministry. When professors of theology question the validity of Reformed truth, a church is bound to suffer doctrinal decline. There is no question but that of our two seminaries, Western, in Holland, Michigan is the more orthodox. Hence one reason for the heterodox doctrinal picture in the RCA.

Closely aligned to the matter of ministerial training is the fact that not infrequently ministers from other denominations enter our ranks. This wouldn't be a serious matter if, with the change in denominations, there came a change in conviction; but often, if a theological examination is given, it is a very cursory one. Hence there are those in our ministry who

have never had the advantage of seeing the logic and the perfection of the Reformed system of truth.

But there follows another reason which is of a somewhat different character. It will be remembered that in the previous article the history of the Reformed Church was traced from its beginnings to the arrival of Van Raalte and his party in 1847. That began a new period of church history, in which the church was one in organization, but this organization was made up of two elements. On the one hand, there were the old, established congregations; on the other, there were the new congregations in the Middle West, made up largely of immigrants and their families. The theology of these immigrants had been tempered by controversy in the Netherlands. Hence, the newer churches which have sprung from these origins are beyond much doubt the more orthodox. Furthermore, immigrants from the Netherlands continued to arrive over a long period of time, thus strengthening and maintaining the Reformed character of the churches of the latter period. Thus, while we must be careful of generalizations, it can be said with a fair degree of safety, that where our churches are most nationalistic in character, they are the most orthodox. That is, those who are relatively close to Dutch ancestry adhere more consistently to the tenets of Reformed doctrine, and its implications for everyday living.

We have taken up this matter in some detail, because it is one of much interest to the writer, but even more so, because conversation with Orthodox Presbyterians often reveals an inability to understand the present day picture of our church.

In conclusion, there are two current matters which are of interest to every Reformed Church family. The first has to do with the United Advance program. This is a carefully planned campaign in which as a denomination we are endeavoring to raise \$2,500,000, or \$15.00 per member, between October, 1946 and the spring of 1948. This grand total is to



be divided for overseas relief, necessary repair and extension of educational institutions, reconstruction and advance in foreign missionary fields, and for advance in the program of domestic missions. While many of these needs are the results of war emergencies, there also is the acknowledgment that benevolent giving hasn't been what it should be. It is hoped that the United Advance, among other things, will help individual congregations establish a continued consciousness of the need for liberal contributions to benevolences.

The other matter we have in mind is that of union with the United Presbyterian Church. This proposal was first made by the General Assembly of the United Presbyterian Church to our General Synod in 1944. It would be difficult to find two denominations which come from different backgrounds, and are yet so similar. One interesting fact is that there is practically no geographical duplication. Where there are many United Presbyterian churches, there are few or no Reformed churches, and vice versa. A committee made up of representatives of both denominations has formulated a proposed plan of union. This has been sent to all consistories and sessions, and suggested changes must be in the hands of the committee by March, 1947. The revised plan of union will be considered by the Presbyterian Assembly and the Reformed Synod next spring, and will be sent back to the classes and presbyteries for voting. The results would then be considered in 1948.

It would not be the part of wisdom to predict the outcome. There is growing opinion that the program is being carried out too hastily. Union is favored by conservatives and liberals; union is opposed by conservatives and liberals. An elder in the Mid-west recently voiced his opinion against union, because in his judgment, the United Presbyterians do not stress the importance of mid-week catechetical instruction. At about the same time a minister in the East seriously asked why we should unite with a denomination more conservative than our own. Not a few of us are aware of the compromising Confessional Statement of the U. P. Church. Just this week a pamphlet came to our desk, written by one of our ministers, strongly discouraging union because of liberal tendencies in both denomina-

tions. The thought is that we have enough to handle ourselves, without inviting the problems of another group. . . . and so it goes.

In a history of the Reformed Church in America published in 1928, there appears this sentence: "Her chief characteristics have been and are a strong love for doctrinal truth, insistence upon an educated ministry, great zeal for her views on faith and order, but with it a large charity for and fellowship with all others who hold

to Christ, the Head."\* The increase of Modernism and doctrinal indifference has steadily shown the impossibility of such a two-fold ideal. We are still trying to straddle that line. There are many, however, who are praying to our Sovereign God, asking Him to keep us faithful to the first ideal, even if it should be necessary for us to relinquish the second.

\* W. D. Brown: *History of the Reformed Church in America*, p. 81.

## Ghinda Glimpses

### Sunday Afternoon at the Gospel Center

By the REV. CLARENCE W. DUFF

Orthodox Presbyterian Missionary in Eritrea

THE men and boys who gather at or pass through the Ghinda Gospel Center on a Sabbath afternoon are a motley group. First of all are a "boardful" or two of small fry, mostly dirty street urchins in rags. One has a runny nose, one has sore, crusted eyes, another a scabby scalp smeared over with a greenish extract of some leaves of reputed medicinal value. One or two little girls, with still smaller little ones strapped on their backs, come from the native restaurant and grog shop across the alley to stand now and then in the back doorway to listen. We haven't sufficient language contact with these children yet to teach them very much, but they like to hear the songs and sometimes, before many older folk have come, Yohannes gives them a little talk in Tigré or Tigrinya. A few stay through the meeting, while others come and go. Here, at least, is a good nucleus for a Sunday School. We hope we can soon teach them more adequately. They come from both Coptic and Mohammedan homes.

Among the regulars are a few unfortunates, especially a man with swollen rheumatic joints, and another troubled periodically with mental distress which he says results from his fearful experiences at the Battle of Keren, where there was a terrible slaughter. Both are quite incapacitated for work, and are very appreciative of the small help we give them. They came originally to beg, but have stayed to be among the most attentive listeners, and we do not despise them.

They may yet be honorable members of Christ's church.

Sometimes it looks as if these were all that were coming, but as we sing our English, Amharic, or Tigré hymns others gather at the door or come in to sit on the rough benches. Yesterday some Mohammedan schoolboys filed into the back bench in their best school manners. They stayed long enough to hear a song or two and some words of explanation, but left before I read from the Bible. Amhara and Eritrean Copts usually make up most of the congregation but often a goodly number of Tigré Moslems stand about the doorways or come inside for a little while. How much they can understand of my Amharic message is always a question, but when they are about I usually ask Yohannes to read some of the Scripture passages I am using in the Tigré, and he frequently of his own accord proceeds to make some comments on them. We try to adapt the program to a considerable extent to the sort of people who make up the congregation.

One has to be prepared for almost anything. Once the whole congregation suddenly left when a couple of men had a fight in the public square in front. Sometimes a loud case in the native market court across the corner of the square attracts the attention of the majority in the room, and some leave. Once an old Ethiopic priest, after sitting quietly for some fifteen or twenty minutes while I spoke from *Philippians 2* about the eternal Son  
(See "Duff," page 360)

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**The Memory of  
Dr. Machen**

**N**EW YEAR'S DAY will mark the tenth anniversary of the passing of J. Gresham Machen. It seems only yesteryear that the reports began to come, as 1936 was drawing to its close, that he was critically ill in a hospital in Bismarck, North Dakota. Though we prayed with importunity and tears that he might be spared for the cause to which he seemed indispensable, God in His inscrutable wisdom was pleased to take him from us. The immediate shock was well nigh paralyzing in its force. But in devotion to the principles he had eloquently sounded forth, and under the impact of his example of heroic action and self-sacrifice, we undertook our duties, resolved that the cause to which he had given his last full measure of devotion should not fail. We were confident that it would not fail because it was the cause of God. Our dependence was not upon Dr. Machen, but upon our divine Lord, and having lost our leader's strong arm to lean upon, we learned to lean more strongly upon the Lord.

If we had always gone forward in that faith and in that spirit, we might have far greater progress to report than is possible now. His leadership was not indeed a guarantee of unity and progress. While he was living many who applauded his words failed to go forward with him into action in times of crisis. His leadership was even repudiated by some who had stood shoulder to shoulder with him in hard battles. This happened because he insisted that certain actions should be taken even though the practical con-

sequences were alarming, or because he maintained that devotion to the faith meant something more than an attempt to return to an earlier day in modern history,—that it meant a whole-hearted and consistent return to the Word of God. His leadership, then, was not always accepted. Nevertheless we venture to say that if one was once won to share the faith of Dr. Machen, and enjoyed the privilege of observing intimately how resolutely and consistently, and yet how humbly and self-effacingly, he proved his faith by his works, the memory of Dr. Machen could not be a dynamic and dominating force. The consideration of his career, in which he demonstrated gloriously his faithfulness unto death, was a most beneficent influence in those early days after he was taken from us. It is appropriate again today to recall with gratitude what God wrought on our behalf in raising up Dr. Machen. Our memory of his thought and action should still be a living force among us.

His thought was so vigorous and fruitful, and his action so dynamic and varied, that it is impossible to sum up his distinctiveness in one or two qualities or effects. It cannot be doubted, however, that second to none was his devotion to principle, which for him was synonymous with devotion to the Reformed Faith. The faith he affirmed as true was the Reformed Faith; it was that Faith which he insisted had to be defended at all costs; it was that Faith which he regarded as the foundation of his Christian life.

On this anniversary of his death, it is fitting to recall a few expressions which reveal Dr. Machen's devotion to the Reformed Faith. For him the gospel was not to be distinguished from that Faith, a fact the more remarkable since his heart was greatly warmed at the evidence that many whose faith he was wont to describe as approximations to the Reformed Faith, were joined together in common devotion to Jesus Christ as Saviour and Lord. Writing in 1927 he said, for example:

"'Christ died for our sins, He was buried, He rose again'—that, with all that goes with it, with the whole saving work of Christ, and of the Holy Spirit, so gloriously set forth in the Scriptures, and so splendidly summarized in the Catechism of our Church . . . , that, and that

alone, constitutes the gospel."

His zeal that Westminster Seminary should stand firmly and zealously upon the Reformed Faith found expression again and again in his utterances regarding that institution. Speaking shortly before the Seminary opened its doors in 1929, he stated that

"above all, the seminary must teach without equivocation or compromise the full truthfulness of Holy Scripture, and the Reformed system of doctrine as being the system of doctrine that the Scriptures contain. Every member of the faculty and every member of the governing board should not only hold to these convictions, but he should be on fire with them, and should be ready to maintain them joyously and triumphantly to the world."

The evidence that he was profoundly concerned that the new church established in 1936 should be a truly Reformed church is likewise manifold. His insistence that it should adopt the Westminster Standards without the compromising 1903 Amendments was given frequent and emphatic expression before the decision was reached, both in editorials in *THE PRESBYTERIAN GUARDIAN*, and in speeches on the floor of the General Assembly. And when the Standards were thus adopted, he hailed the result in the words, "The Presbyterian Church of America stands forth before all the world not as some strange new sect but as a true exponent of the Reformed Faith." His clear-cut rejection of Modern Dispensationalism as contrary to that Faith may also be recalled. And in this connection there is pertinence also in his evaluation of the greetings sent by the Christian Reformed Church on the occasion of the establishment of the new church. He said:

"Fraternal greetings coming from such a quarter as that overbalanced by far all the detractions and oppositions which have come to us from other sources, and make us feel anew that all the years of struggle through which we have passed were well worth while if now at length we are members of a church that is truly Reformed and that is worthy even in the slightest measure to receive the right hand of fellowship from such a truly Reformed church as the Christian Reformed Church unquestionably is." And in recollecting now what tran-

spired ten years ago, we shall not soon forget the words expressed to the Rev. Samuel J. Allen, as Dr. Machen lay on his deathbed: "Sam, isn't the Reformed Faith grand?" These words told of his unwavering assurance of glorious victory over death. It was that Faith in which he lived and for which he lived. His ardent devotion to that Faith had led many to charge him with narrowness, bigotry, intolerance, —but to him it was of the very essence of Christianity. It was not a merely formal faith, a dead orthodoxy, but a living faith which moved him to spend and be spent in its proclamation. We shall be honoring his memory if we rededicate ourselves to that same faith and that same course of action.

### Duff

(Continued from page 358)

of God who so amazingly humbled Himself and whom God has so highly exalted, suddenly interrupted my message to inquire loudly why we did not keep the Wednesday-Friday fasts. Apparently his mind had been taken up with that question all the time, and the marvellous condescension and grace of Christ was of little importance compared with abstinence two days a week from meat and butter. I fear this is typical of the religion of a good many Ethiopic church members. He showed no real interest in the truth as he would listen to little that those who attempted to answer him said. He wanted to do the talking himself, and soon left.

Another day a young man raised quite a furor with his very vociferous but rather ignorant argument about the necessity of the feasts, invocation of saints and angels, etc. Not only Yohannes, but a number of Coptic Christians as well, expostulated with him, so much so that I could hardly get in a word. He has since bought a New Testament, and begged for a whole Bible, which I did not have to sell him, and has been mostly friendly and humble. No one appeared to side with him that day. Even Mr. Mahaffy's Mohammedan language teacher stood up in the excitement to cry him down.

Yesterday the man with whose cattle our cow boards, a fat, jovial well-to-do old Tigré Mohammedan, stepped through the doorway in the middle of my message to greet me. I gave him

my salaams and went on with the sermon, while Yohannes went outside with the old fellow. It appeared afterward that he had come to ask if I wanted to buy another cow, as there were several for sale.

A week ago yesterday a Tigré quartet helped out the service. Two of Yohannes' friends from Embatcalla were present, and another young man whose father was in one of the Swedish Mission's churches came into the meeting. They sang song after song from the Tigré hymnal.

After our service the last named young man, Izgi Iman, invited us to his house nearby to share in the feast they were having to celebrate his little baby girl's baptism in the Coptic church that morning. They served great big pancake loaves of "ingera," made of tef, with meat stew cooked with red pepper, plenty hot. Dorothy dipped a bite of the bread very slightly in the red pottage, touched it to her mouth, and began to cry. Poor Izgi had to run out to get a bottle of synthetic orangeade to cool her mouth, but she insisted it stung still after that. Don ate his as if it were as cool as ice cream. Dora and I enjoyed the old familiar Ethiopian taste, but it really did burn all the way down.

It appears that our friend married an Ethiopic Christian girl, who in-

fluences him to keep in good standing in the Ethiopic church, though he has little interest in their forms and ceremonies. Of course, the child had to be baptized there with all the elaborate and superstitious rites of the Copts. When Izgi Iman came out a little way with us to say good-bye, Yohannes told us quite freely in his presence that he had grown up in the Swedish Mission Church and knew the truth, but had left it for a time. Yohannes, however, said that he would surely come back some day, for does not the Psalmist say, "A just man falleth seven times, and rises up again"? We hope this may prove true, and are somewhat encouraged to believe it may, by the fact that sometimes Izgi Iman does come to listen to the Word of God, and by his evident love for the old hymns with which he has been familiar since childhood. Pray for him.

So every Sabbath the Word of God is heard by at least some in Ghinda, while we continue our preparation to preach and teach in a tongue that perhaps a greater number of the local inhabitants and certainly more of those out through the district, can understand. We ask your earnest prayers that fruit may soon appear, and that a true church of Jesus Christ may be established in needy Ghinda.



View from the porch of the Mission house at Ghinda, showing Mohammedans returning to town after prayer near the house on a feast day. Some of the plowed land in the foreground is on the Mission property.



# Satan's Wicked Devices

## A Study of the Temptation of Eve

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

Professor of Old Testament in Westminster Seminary

SHAKESPEARE once wrote: "The Prince of Darkness is a gentleman." But Shakespeare was in error. The Prince of Darkness is not a gentleman, but a subtle deceiver. The Voice that spoke to Eve, according to the record of Genesis 3, is that of the "deepest conceivable wickedness." The tactics of this Deceiver form the subject of our present study.

### Satan's Subtle Questions

The third chapter of Genesis begins by mentioning the subtlety of the serpent, and then relates that the serpent spoke to Eve. This seems strange. In a fable perhaps, we expect animals to speak, but the narrative in Genesis is not a fable,—it is sober history. And in the ordinary course of events, serpents do not speak. This serpent, however, spoke. It was therefore transgressing the bounds which God had placed upon it, and was approaching man as an equal, or rather, even as a superior. Obviously, the serpent was in the control of a higher being.

The serpent began his remarks by implying doubt as to God's love and goodness. He did not at this point openly deny either. He was too clever for that. He was too clever to come out with a straightforward, forthright, "honest" lie. It was better first to sow the seeds of suspicion. It was better to lead Eve on, so that she might be psychologically prepared to believe the lie when it did come. So Satan through the serpent first asks, "Has God said that ye shall not eat of the fruit of the trees of the garden?"

The question was well chosen to cast suspicion upon God's goodness. In effect Satan was saying, "Has God placed you in this wonderful garden and yet forbidden you to partake of the fruit of its trees?" It was an unfair suggestion, but Satan never fights fairly.

Eve was quick to reply. But in her first reply she already misrepresents God. God has not prohibited us from partaking of the fruit of the trees of the garden, she counters. "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall

not eat of it, neither shall ye touch it, lest ye die." Notice, however, that God had not prohibited man from touching the tree. This was the misrepresentation of God, and it gave Satan his opening.

"Ye shall not die," he immediately answers. Here we have the lie, the direct denial of God's truthfulness. But this is not enough. Satan now proceeds to engage in a practice which has come to be known in history as the "smear campaign." He not only attacks God's truthfulness, but he questions God's motives. To question another's motives is a more effective way by which to influence apostate rebels, than merely to deny the truth. Satan implies that God is keeping back something from Eve. "For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

### Eve's Response

To this vicious attack Eve listened, and gave heed. She engaged in the overt act of disobedience to God, and partook of the forbidden fruit, as did her husband. Whereupon the corrupt condition of the two immediately became apparent, and they made feeble efforts to cover their nakedness. Likewise their guilty state was revealed, and they sought to hide from the presence of the Lord.

But why did Eve listen to the serpent. He is a liar and a deceiver. Why, if Eve were truly good, should she have given heed to such a despicable attack upon her Lord? The answer is, we think, that Eve was no longer good. She and her husband, whom God had created perfect, were no longer so. They had changed. The seeds of sin had found lodgment in their hearts. They whom God had created good were no longer good. The good creature had become evil; the pure impure; the holy unholy; the perfect corrupt. Hence, in addressing one who in her heart had already turned against God, Satan found a ready listener.

What, however, had caused this mysterious change which later mani-

festated itself in the outward act of disobedience? How could the good become evil? To these and all such questions we must answer that we do not know. How could sin find lodgment in the heart of one that was good? We do not know. In His great wisdom, God has not been pleased to reveal to man the answer to this question.

### The Nature of Satan's Deceit

Many of you who read these words are in school and college. You are studying courses in psychology or anthropology or biology. It is quite possible that the professor will speak to you somewhat as follows: "If we are ever to arrive at truth, we must be open-minded and unprejudiced. We must abandon all pre-conceived notions, particularly religious ones. If there is a God, we shall find Him; but if not, we must abide by the facts. Let us be neutral and scientific in our method."

It was exactly this scientific method which Satan set before Eve. In effect he said, "Eve, you have been prejudiced. Up until now you have taken the word of God as final and binding. You have been in the bonds of an authoritarian tradition. Why not banish those prejudices of yours? Why not try being neutral for once? You surely want to be scientific, but you cannot be scientific if you are already disposed toward God. Listen to me, Eve. Surely it is but right that you give my claims a hearing. You want truth, do you not? There is a knowledge here which God wishes to keep from you. If you go on always listening to God, you will be narrow, biased, prejudiced, obscurantist. Do not shut yourself off from the truth, Eve. Receive truth from whatever source it comes."

So Satan placed the scientific method before Eve. But Eve, as she listened, was not prejudiced in favor of God; she was prejudiced in favor of Satan. So, to one who had already decided against the truth, the Tempter came with his deceitful suggestion. And such is precisely the manner in which the scientific method is presented today. Students whose hearts are far from God are told to adopt an open mind as to whether or no God is. How wicked! How vicious this is! We cannot be neutral in our attitude toward God. We are either for Him, or against Him.

There are in reality but two interpretations of life and of the world.

There is that view which seeks to account for everything apart from God. And so in the university we study, shall we say psychology. We study about man, but not man as a creature of God. Or in biology we study life, but not life as a creation of God. But since in fact God has created man, how can we ever learn or know the truth about man, or about any other subject, if we try to account for them apart from God. This is what Eve tried to do. She tried to find her own answers, and the results were disastrous.

The other interpretation of life is that which declares that God is the Creator of all things, and that nothing in the universe can be explained apart from Him. When Eve listened to Satan, she had transferred her affections. She had not been neutral. She

had replaced the truth with a lie. She had given up theism, and in its place she had substituted anti-theism. And so her prejudiced mind was ready for the treacherous words of the Devil.

Once we too were blind. Once we too were trying to explain this world apart from God. Once we too knew nothing, for we were basically wrong in all we thought we knew. We believed that we were scientific and open-minded. In truth we were blind, and eagerly following the way that led to destruction. But our eyes were opened. God in His grace visited our hearts. Though once we were blind, yet now we see. God is the Creator, and Satan is but a deceiver. Let us no longer be ignorant of his devices. And let us ever give praise to God that He has delivered us from the blind ignorance of sin.

## Orthodox Presbyterian Church News

### Presbytery of California

*Beverly Church, Los Angeles:* Steady increase in attendance at Sunday School has marked the fall season. December 1st attendance of 160 equalled the mark set on Rally Day. . . . The C.P.A. has denied the church's first application for a building permit. Men of the church are building extra Sunday School rooms from surplus materials, alongside the present building. . . . The pastor, the Rev. Dwight H. Poundstone, has started a series of sermons on "The Importance of the Incarnation." . . . The Rev. Harold C. Etter, director of the International Christian Leprosy Mission, was a recent missionary speaker.

*Westminster Church, Los Angeles:* Three hundred invitations were sent to unchurched families in the neighborhood for a week of special meetings recently. . . . A winter Young People's Conference is to be held at Acorn Lodge on December 28-31. . . . On Sunday, December 29th, the Rev. Clarence Nida will preach on the work of the Pocket Testament League. Elder H. E. Wade is to take part in the service when the Rev. C. H. Smith is installed at Manhattan Beach.

*Covenant Church, Berkeley:* The

pastor, the Rev. R. K. Churchill, reports that the funds needed to pay off a \$200 note on the Building loan in November were received. Attendance during November was the best in months, and a spirit of awakening is present in the congregation. One young man has openly confessed Christ as his Saviour. Says Churchill: "This poor church cried, and the Lord heard it."

*Westminster Church, Bend, Oregon:* The pastor, the Rev. Robert E. Nicholas, is preaching a series of sermons on The Church, following up the special services conducted by the Rev. Charles Schaufele in October. . . . The Machen League is conducting a service for the old folks in the cottage hospital in Bend, several times a month. . . . The Missionary Society had the men of the church as guests for a special program featuring motion pictures of the Missions Committee work, and slides of the Wildwood Pavilion. . . . Mr. E. S. York was received into the church on profession of faith recently.

### Presbytery of the Dakotas

*Faith Church, Lincoln, Neb.:* During October and November Mr. Posgate and Mr. Jones of the Back-to-the-

Bible broadcast preached in the church. . . . A Young People's group has been organized under the leadership of Robert Nilson.

*Pioneer Chapel, Lincoln, Neb.:* Mr. Don Stanton has been filling in as supply during recent months. Young people's meeting is now held Sunday afternoon, and on December 1st the attendance record was broken with 18 at this meeting.

*First Church and Logan-Fontanelle Chapel, Omaha, Neb.:* Attendance at the Thanksgiving Day service was the largest on record. . . . The Women's Missionary Society continues its study of the Shorter Catechism, under the leadership of Mrs. Buick. . . . New officers have been elected in the Senior Machen League. . . . The generosity of a friend who makes up each month's deficit has made it possible for the Chapel to remain open and in operation.

*First Church, Yale, S. D.:* Special services were held early in December, with the Rev. Walter J. Magee as speaker. The response was excellent.

*First Church, Manchester, S. D.:* The young people sponsored a rally on November 29th. Forty-eight were in attendance, including some members of the Volga, Bridgewater and Bancroft groups. . . . At the congregational meeting on December 1st, Arthur Rundell was reelected elder, and Roy Van Ningen trustee. Encouraging reports from various church organizations were received.

*First Church, Bancroft, S. D.:* The pastor, the Rev. Melvin B. Nonhof, is recovering from a fractured kneecap, the result of an auto accident which happened when an animal got in front of the car. . . . The congregational meeting was held in November, with one new elder and one trustee being elected. Recently the pastor held a conference with two Missouri Synod Lutheran ministers, who have endorsed Sunday roller skating in Huron, S. D. A protest against their action led to the conference, in which the Rev. Louis Knowles participated.

### Presbytery of New Jersey

*Immanuel Church, West Collingswood:* The Rev. J. Marcellus Kik of Montreal conducted two weeks of evangelistic services here in November. Several persons made profession of accepting Christ as Saviour. Special Bible classes are being conducted

for them and others who plan to unite with the church. . . . The work at Crescent Park continues to grow. A drive is now underway to raise funds for the erection of a chapel in the spring. Several adults are attending a class preparatory to their uniting with Immanuel church.

*Covenant Church, East Orange:* The New Jersey Machen League held a rally here on December 6th. A feature of the rally was a Bible Quiz on Matthew 12-21. . . .

### Presbytery of New York and New England

*Memorial Church, Rochester:* The Memorial Church Chorus made its first appearance at the Thanksgiving Day Service. It is under the direction of Paul Allen. . . . At the recent congregational meeting Harry Remein was elected an elder, and Marinus Heuseveldt was elected a deacon.

*Calvary Church, Schenectady, N. Y.:* Members of the congregation are taking charge of the mid-week prayer meetings from time to time. . . . The pastor, the Rev. Raymond Meiners, recently was guest preacher in the United Presbyterian Church of West Charlton. Mr. William Goodrow conducted the services at Calvary on that Sunday. . . . Special offerings for the denomination's Mission Committees will be received at the Christmas service on December 23.

### Presbytery of Ohio

*Covenant Church, Indianapolis, Ind.:* At a recent congregational meeting a Church Council was set up to aid the Session in the work of the Church. . . . The national Anti-Saloon League convention was held in Indianapolis in November. Members of the church attended some of its sessions. . . . A youth rally was held December 1st. The Rev. Charles Ellis of Cincinnati was the guest speaker.

*First Church, Cincinnati, Ohio:* Gil Dodds and several members of the Wheaton College cross-country team, in Cincinnati for a race which Dodds won, participated in the Thanksgiving Day service of First Church. Incidentally, Dodds set a new record for the six mile course over which the race was run. . . . On Universal Bible Sunday, December 8th, the Rev. George Willis, field representative of Westminster Seminary, was guest preacher. First Church had

a half hour broadcast over Station WCKY that day, Mr. Ellis speaking on "The Inspired Word."

### Presbytery of Philadelphia

*Knox Church, Silver Spring, Md.:* Excellent progress is being made in the construction of the gable wing to the church building.

*St. Andrew's Church, Baltimore, Md.:* The pastor, the Rev. Edwards Elliott, has been studying the question of saving money in building a church structure. The use of hot-air radiation, hollow tile ducts, water-proof cement, a new style of roof truss have all passed in review. The methods involve a saving of time, but still take money, Mr. Elliott finds.

*Covenant Church, Pittsburgh, Pa.:* Six adults are attending the pastor's church membership course, which is proving to be the most constructively evangelistic enterprise the church has undertaken so far. . . . After 14 months of waiting, the pews for the new building have finally arrived. . . . "Daily Manna" calendars for 1947 are being placed in each home that will contribute a portion of the expense involved.

### Presbytery of Wisconsin

*Old Stockbridge Church, Gresham, Wis.:* The men of the church have been working on the building recently when weather permitted. It is hoped that the roof will be completed before too long. The women of the church prepare warm meals for the workers each noon. . . . Several hundred pounds of clothing is being distributed among the people of the community, and preparations are under way for the Christmas program of the Sunday School.

### Hunt to Teach in Korean Seminary

THE Rev. Bruce F. Hunt, Orthodox Presbyterian missionary to Korea, expects to be employed part of the time this winter teaching Bible, Church History and Church Government at the new Korean Seminary in Pusan, according to information received here.

Mr. Hunt arrived in Korea the latter part of October, and made his home for a while with Chaplain John Betzold. Mr. Betzold, who is also an Orthodox Presbyterian minister, has

been with the American forces ever since the start of the occupation. He has been of considerable assistance to Mr. Hunt in re-establishing contact with various sections of the Korean church.

The country is in a very confused state at present, both politically and religiously. The northern and southern parts are divided by the 38th parallel, separating the Russian from the American occupation zone. Conditions in the two zones vary greatly, but it appears that the Communist element is not doing anything to help the work of the American forces. The church is also divided as between the two zones.

Apparently the greatest problem among the Christians concerns the attitude which should be taken towards those who, during the war, compromised on the Shrine question. Some even who spent years in prison for opposing worship at the Shrines feel that it was not sin to bow towards the emperor's palace. Others feel that the least compromise puts one "without the pale," and that even church buildings where Shrines were set up can no longer be used as places of worship. These deny fellowship to Christians who compromised, even though they show an attitude of repentance. It will undoubtedly take some time for the differences of attitude to be resolved, and a definite program worked out for the missionary activity in the country.

Among those who sealed their testimony with death during the war were three evangelists who had worked with Mr. Hunt. These are Evangelists Pak, Kim and Lee. Pak was in the same cell block with Mr. Hunt in the prison at Antung. Lee was released from prison in a dying condition. Mr. Hunt's Bible woman, and also Mrs. Byram's, came out alive at the end of the war.

Mr. Hunt feels that the present state of the country provides a real opening for an active missionary program on the part of orthodox men, if only suitable candidates can be secured and they can be brought in. Restrictions on entering the country are such that it may be difficult to bring missionaries in for some time. Let us pray that missionary candidates may present themselves, and that the way may be opened for them to enter the country, and have a part in a program that will truly be for the welfare of innumerable Korean souls.

# The GUARDIAN NEWS COMMENTATOR

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

## Atheism on the Air Waves

IN consequence of a decision by the Federal Communications Commission that said in effect, "Churches and established religions have radio time, therefore atheism ought to have it too," listeners to San Francisco's station KQW on Sunday morning, November 17, heard a thirty minute program designed to prove that God does not exist and therefore we should not worry about Him.

For some years Robert Scott has been arguing for the privilege of airing his atheism over the radio. He finally asked the Commission to revoke the licenses of certain California stations unless they gave or sold him time. In the broadcast he declared—"I respect everyone's right to have and to express the belief that a God exists. But I require respect for the corresponding right to express disbelief in such a being. . . ."

The reaction to the broadcast was quite violent. A fair proportion of the calls and letters to the station supported Scott's right to express his views over the radio, but a much larger proportion roundly criticized the station for permitting the broadcast. One protesting minister threatened to organize a boycott of the station.

We do not, of course, rejoice in the advent of atheism to the air waves. Two things ought to be recognized, however. In the first place, if the atheist is to be permitted to live, and that right has not been denied him as yet, then he has a right to hold and express his opinions, in public as well as in private. In the second place, it is, we think, preferable to have atheism preached as *atheism* over the radio, so that listeners know what they are getting, than to have pious-sounding broadcasts which as a matter of fact preach the religion of modernism, that is also atheism from the Biblical standpoint. From that point of view, it is better to have atheist Scott on

the air than modernist Fosdick. But we hope Christian people won't listen to either of them, for edification at least.

## Church and Radio

Interest in the use of the radio for the presentation of religious programs is steadily increasing. The Federal Council has been asked by a committee of the Presbyterian Church in the U.S.A. to set up a new advisory agency for all Protestant radio activities. Dr. Pugh, stated clerk of the denomination, declared that the time for "interdenominational action in the matter of promotion of religious radio is now." The present Federal Council department is concerned only with programs on three of the country's major networks. Apparently the new proposal would bring the Council into relation to the smaller local fields. If successful, the proposal might eventually lead to the situation where local stations would carry only those broadcasts which originated through co-operative effort of Protestant churches under the sponsorship of the Federal Council. This would mark the death-blow to many programs now carried.

In this connection it is worthy of notice that many denominations are establishing their own denominational programs. The Southern Presbyterians have their "hour." The Christian Reformed Church has the "Back to God" hour. The Texas Baptist Convention is making plans for a statewide network of F-M stations, and the Northern Baptist Convention has created a committee to study the subject of national radio. The Roman Catholic Church of course has its National Catholic hour, and the Lutherans have Walter Maier.

One of the best known and most up-to-date broadcasting plants in China has been purchased by the Catholic archbishop of Nanking. This station now carries a high Mass Sunday

mornings. It also carries daily non-commercial evening programs of the U. S. Armed Forces Radio Service.

What religious broadcasters will do with the new techniques which are being developed in radio, is a question that is arousing considerable discussion. Recently, for example, in New York City alone over a million dollars worth of television receivers was sold in three days. How will the churches use television? The average service is not the sort of thing that takes to being presented in picture, as well as sound. It has been suggested that television will probably start with the broadcasting of special religious services. The liturgical services of the Roman Church would lend themselves easily to such purposes, with their color and ceremony. Doubtless the time is not too far distant when, by simply turning on our television set, we can be present at a baseball game, a prize fight, a night club or a Romish high mass. Perhaps the time will come when the Pope will bestow his pontifical blessing, by means of television and radio, upon the whole world. The possibilities are tremendous.

## CHURCH AND STATE

### Free Bus Trips?

The problem of state transportation of parochial and private school pupils continues to arouse debate. Wisconsin voters rejected a proposed amendment to their law which would have permitted such transportation. In the Kennett Square, Pa., case, the Catholics have lost the second round in their fight, again apparently on a technicality. An argument over the validity of a New Jersey law permitting such transportation has been heard by the Supreme Court in Washington. The case arose in Ewing Township, where it appears that the township was reimbursing parents for fares paid by pupils riding to parochial schools.

Baptist and Seventh Day Adventist denominations were represented in opposition to the practice, while the Catholics defended the validity of the legislation. In Massachusetts a petition is being circulated asking repeal of the law now on the statute books, which permits transportation of students of parochial and private schools. The purpose of the petition is to force the 1947 legislature to consider the matter, or if this does not succeed to have the matter considered in the state elections next fall.

### Religious Education?

The Lord's Prayer is "free, from sectarianism—it is universal—and could be adopted and read by members of any religion with which I am familiar." So said a member of a council appointed in New York to investigate a reported ban on the use of the Lord's Prayer in Flushing and Brooklyn High Schools. The Superintendent of schools however informed the council that there was no ban on the use of the Prayer. It could be read as a part of a Scripture, if the reading of it was without comment. Furthermore, "if, while the prayer is being read, students choose to recite it, of course they may do so."

But to keep the ball rolling, the American Civil Liberties Union of New York has registered its opposition to the mass recitation of the Prayer in public schools. The Committee on Academic Freedom of the Union declared that the state Constitution prohibits the use of public funds to support schools in which any "denominational tenet or doctrine is taught." The Committee claims that the Lord's Prayer "is certainly denominational according to the common usage of the word." The committee charged that the Superintendent, in the statement about its recitation, was dodging the question. Since repetition is one of the oldest and best known methods of teaching, the continued recitation of the Prayer is certainly a method of teaching the Prayer. The Committee further declared that while it was not opposed to religion, it was opposed to the illegal introduction of religion into the public schools.

And there are indications that a family in San Francisco may go to court to force the School Board of that city to prohibit the singing of Christmas carols in school, because

they constitute religious education.

While at first sight much of this sort of thing appears ridiculous, it is time we recognized that everything which happens in school, or outside of it, constitutes a part of that total educational environment which is continually impressing itself upon the child's mind. The habit of Christian thinking and living, in the true sense of the word "Christian," will never be developed as a result of the average public school, whether the Lord's Prayer and Christmas carols have a place in it or not. The training of our Christian children is the God-given responsibility of the Christian parents. In so far as we refuse to take seriously that responsibility, we can expect our "next generation" to suffer spiritually.

### Vatican Envoys

**T**HE return of Myron C. Taylor to the Vatican, as the President's special envoy, has once again aroused resentment among Protestants. But this time Mr. Taylor has been limited to a 30-day visit, and it is said that his business will concern chiefly the distribution of food relief in Italy. Why it is necessary for our Government to do its official business in Italy with the head of a Church organization, rather than with the existing civil government, is difficult to see.

In this connection, a request has been presented to the Attorney General in Washington for an investigation of representatives of the Vatican in this country. The letter asks for an inquiry into the extent to which Vatican representatives are influencing American foreign policy. The request is based in part on Roman Canon Law which prohibits Catholic civil officials from bringing to public trial Catholic Church priests and officers. This means in effect that every Catholic in America who accepts the position is really a representative of the Vatican rather than a servant of our own Government. That being the case, these Vatican representatives should be registered according to the Foreign Agents Registrations act. Roman Catholic authorities in this country claim the request involves a complete lack of understanding of the Catholic position.

### Stepinac

The case of Archbishop Stepinac, referred to in a previous issue, continues to attract attention. About every

organization that even remotely deals in such matters has gone on record protesting the sentence against the archbishop. It is now being suggested, though unofficially, that Stepinac may be elevated to membership in the College of Cardinals of the Catholic Church. This would probably represent the ultimate that can be expected in the form of pressure by Catholic authorities for his release. There are a few precedents for such an action by the Pope. Incidentally it is expected that the Pope will nominate six new Cardinals to fill the vacancies in the College, at a consistory to be held soon after Christmas. The present holder of the see of St. Louis, Mo., is suggested as one possibility among such nominations.

One of the exceptions to the general tone of comment about the Stepinac case came from the Ministers' Union of Philadelphia, a group of 150 clergymen from twenty-five Protestant denominations. The Union adopted a resolution which was sent to the White House, and also to the Federal Council. The resolution declared that the Stepinac affair was the business of Yugoslavia and the Roman Catholic Church, and that the United States Government should not seek to interfere, for such action would be against the historic position of the separation of church and state. The resolution viewed the demand for our interference in the case as proceeding from Roman Catholic sources, and declared that in many countries Protestants were being ruthlessly persecuted, countries such as Spain, Mexico and Italy. The most any religious group can demand of its government, according to this resolution, is "the unmolested right to worship as it pleases and to propagate its faith, insofar as the exercise of those rights does not tend to destroy or overthrow government or involve the government in difficulties with other nations."

### Moscow, Keep Out!

The Russian Orthodox Church in North America has agreed to recognize the authority of the Moscow Patriarchate in matters of ritual and dogma, but intends to maintain its right to self-government, according to the Metropolitan of San Francisco. There are some 350 parishes of the Russian Church in North America. The arrangement is expected to be similar to that of the Protestant Episcopal



Church, which while independent of actual control by the Church of England retains a certain attachment to and respect for the mother church. One reason for the proposed set-up is doubt that the mother church in Russia is as separate from state control as has sometimes been made to appear.

## MISCELLANY

### Niemoller on Speaking Tour

THE Rev. Martin Niemoller, German Lutheran clergyman famed as the symbol of church resistance to Nazi totalitarianism, is in the United States to fulfill a number of speaking engagements under the sponsorship of the Federal Council of Churches. Dr. Niemoller was expected to confine his addresses at public gatherings to the single topic, "The Faith That Sustains Me," and to speak mainly of his experiences during eight years spent in concentration camps. Arrangements did not permit that questions be asked by members of the audience at any of the meetings.

The attitude of Americans toward Niemoller is not too clear. The report that he offered to serve as a naval officer for Hitler during war has raised doubts concerning him in many minds. Bishop Oxnham, former president of the Federal Council, has declared that this offer of Niemoller was made because the clergyman hoped to join with other officers who were planning the overthrow of Hitler. Mrs. Franklin Roosevelt, in a column she writes for various publications, had indicated it as her understanding that Niemoller had opposed the German suppression of the churches, but that he had no quarrel with the German regime as a political affair. The Federal Council in reply asserted that Niemoller had repeatedly spoken against the political aims of the Nazis. In 1933 he was forbidden to preach, because he had spoken against Hitler's racial program.

The American section of the Lutheran World Federation has abandoned plans to act as co-sponsor of Niemoller's tour, because of "various complications."

### Federal Council

MR. Charles P. Taft, son of the late President Taft, has been

elected president of the Federal Council of Churches, succeeding Methodist Bishop G. Bromley Oxnham. Mr. Taft is a layman, a member of the Protestant Episcopal Church, and is the first layman ever to hold the Council presidency. No sooner had he been elected than he was called upon by a Church Federation in Ohio to issue a national call for a day of prayer, to alleviate the crisis caused by the coal strike.

In a declaration following his installment in office, Taft declared that his election represented a recognition of the fact that it is the people in the pews who constitute the Church of Christ. Adopting the language common for such occasions, he went on to declare that application of Christian ideals by national and industrial leaders would aid in solving foreign and domestic problems.

The Federal Council has adopted a budget of over half a million dollars for 1947. This is in accord with the times, which require that everything for next year must be the biggest ever, both in size and in cost. Among some items for which the Council will spend its money, will be a study of the religious ministry to older people. It seems that people have to be "young" people, or "older" people, or "married" people or some other special kind of people, to have their needs considered. They can't be just plain "people." We confess that the gospel we know is one designed for all people as people. Its message is for people, wherever and whatever they may be.

The application of the Universalist Church in America for admission to membership in the Federal Council was again rejected at the biennial meeting this year. A committee was appointed, however, to confer with Universalist officials. Such conferences will concern, presumably, the Universalists' theological ideas, especially those about Jesus Christ. The main difference between the Universalists and many other "Christian" churches, is that while the others don't believe in the deity of Christ, the Universalists say they don't believe it. Among churches that voted against admitting the Universalists were the Reformed Church in America, The United Presbyterians, Protestant Episcopalians, and the Presbyterian Church in the U.S.A. Among those favoring admission were the Quakers, Congregational Christian Churches, and the Disciples of Christ.

### Anti-Saloon League Holds Convention

INDIANAPOLIS was the scene of the thirty-fourth national convention of the Anti-Saloon League, November 17th to 19th. One of the items discussed both in public addresses and in the business sessions, was the question of changing the name of the organization. It seemed to be felt that the present name cut the League off from the people of today. Apparently we don't have saloons in our time. We call them "bars" or "night clubs" instead. Considerable attention was given to ways of attacking the advertising of the liquor interests. It was thought tragic that people cannot sit at home and listen to the radio, or purchase highly respectable magazines, without having liquor ads of one sort or another thrown at them.

A Minnesota temperance organization has decided to press for some state laws directed against the liquor interests. Among these is the proposal to levy a two-million-dollar annual assessment against the liquor traffic, the sum to be used for the care and rehabilitation of alcoholics.

### Youth

(Continued from page 354)

them dead or lively! You love the Lord, you want others to have a zeal for His kingdom. Don't be afraid to show some enthusiasm!

So much for my "last words" to you. I do hope that they will not be like so many last words that are written on ice.

I was indeed delighted to learn that THE PRESBYTERIAN GUARDIAN'S Young People's Page would henceforth be in the hands of the Rev. Edmund P. Clowney. Mr. Clowney is a man of such talents and experience that I am sure you will all find his page enjoyable and extremely profitable. Give him your wholehearted support and as I watch from my busy home and church here in Cincinnati I know I shall see great things happening! My thoughts and my prayers will most assuredly be with him and you. May the Lord richly bless you all!

*Norma R. Ellis*

Director, GUARDIAN YOUTH CENTER



## Your FAMILY ALTAR

### Our Heavenly Home

JANUARY 5

MATTHEW 13:36-43 (43)

A MOST striking picture is one in which a brilliant sunbeam slants across an otherwise darkened scene. But in the picture of the heavenly kingdom Christ depicts a glorious scene unmarred by any shadows. In this sinful life light and darkness are an inseparable part of our experience. In our Father's house darkness is forever dispelled by the presence of the Light.

JANUARY 6

LUKE 12:22-40 (32)

He who sets his store by his earthly home may in a small sense realize the pleasure of the heavenly home. But he who makes his earthly home the center of his thoughts to the exclusion of the heavenly shall never see that exalted place. He who puts God first will rest in the assurance that it is the Father's good pleasure to give him the kingdom.

JANUARY 7

MATTHEW 19:16-30 (26)

In the parable, and its application before us, the peril of covetousness is seen. It may keep one from the kingdom. There are many other perilous shoals in this sinful life of which we must beware. Are you in such a case as to despair of entrance into the kingdom of God? Then know that with God all things are possible. Trust in Christ!

JANUARY 8

LUKE 22:24-30 (30)

Relative to our faithfulness in serving the Lord shall we receive a heavenly reward. With open heart we delight in the promise made to the apostles knowing that we too shall sup with the Saviour and be enthroned with the King of kings.

JANUARY 9

Relative to the parable of the elder brother and I Corinthians 3:21-23, we learn that all things are ours in Christ Jesus. In the light of this glorious truth why will we continue to amass around us the tawdry things of this world? Why lament our lack or their loss through fire? "All is yours!"

JANUARY 10

II CORINTHIANS 4:8-18 (17)

If happiness were the chief end of man there would be no suffering. God would have made things only to effect our happiness. But the suffering which we are now called upon to endure is to His present and our future glory. How wonderful that He should impart glory to us, His created handiwork!

JANUARY 11

HEBREWS 11:9-19 (16)

Patriotism is one of the marks of a Christian citizen. We desire the best for our country. In the deepest course of our being there is another and nobler drive, the desire for that heavenly country. If we faithfully hold this assured hope before us we will be more faithful in our Christian citizenship here.

JANUARY 12

LUKE 15:1-10 (7)

It is a thrilling thing to notice the glimpses of heaven revealed in the course of our Lord's parables. Our home will be over there someday. What is it like? The answer is given, at least partially, to reassure us. Over there God rejoices with the angels over each lamb brought into the fold by our Lord Jesus, the good and great and chief Shepherd of the sheep.

JANUARY 13

LUKE 15:11-24 (20)

Let us look once again at this beautiful picture of the Father and the erring, sinning son. I know that the heavenly Father is constantly watching for the repentant's return. I am assured of His love and compassion. I behold goodly garments and gems for the poor, wretched confessing ones who through faith turn unto the Father's home.

JANUARY 14

HEBREWS 12:18-29 (22-24)

Through the assurance of God's sure word of promise that which we shall have in the future can be written as a present possession. But note here the cumulative goal unto which we are brought by Christ. Who can receive these things? Praise God from whom all blessings flow!

JANUARY 15

ISAIAH 60 (20)

In John's apocalyptic vision he beheld the fulfillment of this prophecy of Isaiah. Before him was the New Jerusalem with its everlasting light— with its ceaseless rejoicing. The Lord

Himself shall be the light thereof. If the light of the gospel brings innumerable blessing what think ye will be the effect of the light of His presence?

JANUARY 16

MATTHEW 6:16-23 (20)

Heaven is not only a place of sanctuary but also of security. That which is laid up there can never be taken away. Treasures may be accumulated there by faithfully glorifying the living and true God through exalting the Lord Jesus Christ and yielding to the Holy Spirit in your lives. Where your treasure is there will your heart be also.

JANUARY 17

MATTHEW 22:30-46 (30)

In learning that there will be no marriage in heaven, we should not be grieved, but rather rejoice. Marriage was given us for earthly purposes. That there will be no marriage in heaven indicates how much more glorious is that existence. Celibacy is not by this exalted, rather our earthly idea of marriage will give way to that greater wedded life of the Lamb and His bride, the Church.

JANUARY 18

I CORINTHIANS 15:50-58 (50)

Another truth concerning heaven is that corruption cannot inherit it. All that is connected with our sinful natures must be cleansed away by the blood of Christ. All that relates to our mortal life must be made immortal. All that brings to death must be swallowed up of life. Heaven is the place of life, everlasting life.

JANUARY 19

LUKE 16:19-31 (26)

Heaven is a place of rest from which there is no departing. It will fill all of our days with satisfying things. It will consume the eternity with the offering of praise to our mighty Maker and Redeemer, to the triune God, Father, Son and Holy Spirit. An impassable gulf divides between heaven and hell.

—HENRY D. PHILLIPS

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## Index for 1946

**T**HE following index is not intended to be exhaustive. It includes only those items which were in the form of signed articles, or material of special significance.

The letters (BR) following a title indicate that the article is a book review. The letter (S) indicates a sermon. References are to page numbers in the GUARDIAN, which run consecutively throughout the year.

- Ahlfeldt, Carl A.: An Open Door (S), 3  
 Atwell, Robert L.: \$5,000 for a Good Book, 83  
 Boyle, Samuel E.: The Reformed Presbyterians in America, 90, 122  
 Bradford, D. Eugene: The Counsel of Gamaliel (S), 67  
 —: Germantown Church Responds to Appeal for Netherlands, 235  
 Bradshaw, Hugh E.: The Presbyterian Church in the U. S., 53, 74  
 Churchill, Robert K.: Eternal Punishment (S), 85  
 Clelland, John P.: The Infallible Word (BR), 57  
 Clowney, Edmund P.: Crescent Park Work Has Growing Pains, 248  
 —: Dr. Stonehouse to Edit International Commentary, 243  
 —: For the Faith by Faith, 227  
 —: The Gospel at 416 White Horse Avenue, 131  
 —: Missionary in Tongues, 229  
 —: Need in the Netherlands, 148  
 —: One Decade, 163  
 —: Protestant Panorama, 194  
 —: Sunday Schools for Salvation, 35  
 —: The Thirteenth General Assembly, 169  
 Committee on Local Evangelism: The Open Air Meeting (Report), 59, 88  
 Coray, Henry W.: "From House to House," 154  
 —: The Presbyterian Conflict in Ireland (BR), 187  
 Cummings, Calvin K.: A Kingdom of Truth (S), 165, 194  
 Declaration issued by Japanese Reformed Church, 344  
 DeJong, Alexander: A Director of Missions Views His Church (BR), 326  
 DeWaard, John J.: Charge to Professor Young, 309  
 Duff, Clarence W.: Go Ye Therefore, 299  
 —: Waters in the Wilderness, 277  
 —: Ghinda Glimpses, 358  
 Dunn, Leslie A.: Dedicate Wildwood Church, 234  
 Eldersveld, Peter H.: Calvinism on the Air, 355  
 Elliott, Edwards E.: Early Super-Men (BR), 249  
 —: The Hope of Israel, 27  
 Eyres, Lawrence R.: Crisis for Liberty in Oregon, 51  
 Gorton, A. Culver: Supernatural Christianity and the World Crisis (S), 147  
 Graham, Donald C.: Letter in re Visit to Hiroshima, 78  
 Grotenhuis, Lewis J.: What a Pastor can do with a Mimeograph, 6  
 —: "When Through Fiery Trials . . ." 120  
 Haverkamp, William: The Christian Reformed Church, 261, 297  
 Higgins, Howard D.: The Reformed Episcopal Church, 197, 211  
 Hunt, Bruce F.: The Cross at the Korean Crossroads, 115  
 Hunt, Mrs. B. F.: Memories of Missionary Christmas, 342  
 Johnston, Robley: The Westminster Gospel Team Trip, 293  
 Kellogg, Edward L.: The Fruitful Life, 52  
 —: Maintaining Peace in the Church (S), 259  
 Kik, J. Marcellus: The Confession of the Church (S), 195  
 Koster, Gerard J.: The Reformed Church in America, 339, 357  
 Kuiper, R. B.: What's Right with the O. P. Church? (S), 323, 341  
 Long, L. Craig: Apprehended of Jesus Christ (S), 217  
 McIlwaine, R. Heber: What of Japan?, 213  
 Machen, J. Gresham: The Faith of the Centurion (S), 291  
 —: The Letter and the Spirit (S), 21  
 —: The Resurrection of Jesus Christ (S), 99  
 —: A True Presbyterian Church at Last, 168  
 Magee, Walter J.: The Only Hope for a Sin-Cursed World (BR), 140  
 Mahaffy, Francis E.: News from Eritrea, 20  
 —: Sheik Abdella Entertains, 137  
 Marsden, Robert S.: The Books of Hinduism, 72  
 —: The Caste System, 104  
 —: Christian Humility (S), 162  
 —: Christianity Rightly So Called (BR), 250  
 —: University Association Holds Stormy Meeting, 218  
 —: Vishnu, a God of Hinduism, 10  
 Oliver, LeRoy B.: The Christian's Comfort in a Hostile World (S), 37  
 Poundstone, Frances L.: Released Time Evangelism, 40  
 Rankin, John C.: Our Personal Conviction of Sin (S), 73  
 Reid, W. Stanford: The Presbyterian Church in Canada, 133, 179  
 Runner, H. Evan: The New Modernism (BR), 101  
 Sloat, Leslie W.: University Association Meets . . . , 315  
 Snell, Theodore T.: Poise and Prejudice, 134  
 Stonehouse, Ned B.: Christian University Letter, 283  
 —: The First Ecumenical Synod, 244, 275  
 —: Is a New New Testament Needed? (BR), 117  
 —: Is the New New Testament Modernistic? (BR), 181  
 —: Is the New New Testament Reliable? (BR), 149  
 Tavares, Henry: Norristown Church Moves to New Location, 312  
 Teal, Harriet Z.: A Christmas Tree from Piney Peak, 11  
 —: Colorado's Children, 28, 43  
 Testimony of the First Ecumenical Synod, 296  
 Tucker, Kelly G.: Report from Cornville, 26  
 Vanderpoel, George E.: As the Sparks Fly Upward, 91  
 Woolley, Paul: Union Document Proposes Presbopalian Hybrid, 245  
 Young, Edward J.: New Light from Old Babylon, 5  
 —: Our God and Creation, 325  
 —: Satan's Wicked Devices, 361

## SERIAL FEATURES

- Augustinus Americanus, 5, 80, 329  
 Sloat, Leslie W.: Life of Jesus Christ, 24, 45, 75, 109, 138, 216, 236, 251, 280, 313, 346  
 Wade, E. Lynne: Notes from a Navy Chaplain's Log, 13, 107, 152, 200, 307, 347  
 Young, Edward J.: Science and Evolution, Letters . . . , 19, 42, 58, 70, 89, 121, 139, 155, 186

## EDITORIALS

- After Nine Years, 7  
 An Open Door in Japan, 8  
 Is Reunion Near?, 23  
 He's Interesting, 24  
 Why I am a Presbyterian, 39  
 Released Time, 39  
 A Result of War, 55  
 Living of the Gospel, 55  
 The Approach to the Jew, 71  
 The Staff Expands, 71  
 Christianity Here and Now, 103  
 Whither Education, 103  
 Apathetic, 119  
 Reorganization, 119  
 President's Plea for a Spiritual Awakening, 87  
 What Interests the Federal Council, 87  
 The Future of the O.P.C., 135  
 Thirteenth General Assembly, 136  
 Protestantism and the Bible, 199  
 Natural Law, 215  
 Confusion, 215  
 Christian University, 231  
 Scope of the Gospel, 247  
 On the Highest Level, 247  
 Tolerance, 263  
 Confusion, 279  
 Reformation Day, 295  
 Synod's Testimony, 295  
 Machen Books, 295  
 Changes in Our Staff, 311  
 The Stepinac Case, 311  
 Thanksgiving, 1946, 327  
 Tones and Trumpets, 343  
 The Memory of Dr. Machen, 359