

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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The truth is that the origin of the Church in Jerusalem is explicable if Jesus really rose from the dead, and it is not explicable if He did not so rise. The very existence of the Christian Church is a mighty testimony to the resurrection of our Lord.

—J. Gresham Machen



April, 1949

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Your FAMILY ALTAR

Daily Bible Readings

Week of April 25 (continued)

Sunday *I Corinthians 8*

Questions for Sabbath Meditation

1. How should the church deal with sin in its midst?
2. Should a Christian sue another Christian in civil court? How should he go about to right a wrong?
3. Is marriage commanded for all? Is the unmarried state more holy than the married?

Week of May 2

Monday *I Corinthians 9:1-15*

Tuesday *I Corinthians 9:16-27*

Wednesday *I Corinthians 10:1-13*

Thursday *I Corinthians 10:14-33*

Friday *I Corinthians 11:1-16*

Saturday *I Corinthians 11:17-34*

Sunday *I Corinthians 12:1-17*

Questions for Sabbath Meditation

1. How should ministers of the gospel receive their income?
2. What promise has God given to His children concerning temptation? Memorize *I Corinthians 10:13*.
3. What sins were prevalent in the church at Corinth concerning the Lord's Supper? How were they to be dealt with?

Week of May 9

Monday *I Corinthians 12:18-31*

Tuesday *I Corinthians 13:1-13*

Wednesday *I Corinthians 14:1-12*

Thursday *I Corinthians 14:13-25*

Friday *I Corinthians 14:26-40*

Saturday *I Corinthians 15:1-11*

Sunday *I Corinthians 15:12-26*

Questions for Sabbath Meditation

1. Are any members of the church unimportant? Should any member boast of his abilities to serve God?
2. List the things that love does and love does not in *I Corinthians 13*.
3. Does *I Corinthians 14* have anything to say about dignified worship? About women preachers?

Week of May 16

Monday *I Corinthians 15:27-45*

Tuesday *I Corinthians 15:46-58*

Wednesday *I Corinthians 16:1-9*

Thursday *I Corinthians 16:10-24*

Friday *II Corinthians 1:1-12*

Saturday *II Corinthians 1:13-24*

Sunday *II Corinthians 2:1-11*

Questions for Sabbath Meditation

1. What is the summary of the gospel that Paul preached?
2. How does Paul defend the doctrine of the resurrection of the body?
3. What advice does Paul give concerning giving to the Lord?
4. What does Paul say about his experiences in Asia?

Week of May 23

Monday *II Corinthians 2:12-17; 3:1-5*

Tuesday *II Corinthians 3:6-18*

Wednesday *II Corinthians 4:1-10*

Thursday *II Corinthians 4:11-18*

Friday *II Corinthians 5:1-9*

Saturday *II Corinthians 5:10-21*

Sunday *II Corinthians 6:1-18*

Questions for Sabbath Meditation

1. How did Paul feel about the church at Corinth and her sins?
2. How was the ministry of Paul as an apostle evidenced to men?
3. How are Christians made like unto Christ? What means are used?

Week of May 30

Monday *II Corinthians 7:1-16*

Tuesday *II Corinthians 8:1-9*

Dealing With Sin

A great weakness in modern day preaching from the pulpits of the churches is failure to confront men with the law of God and responsibility towards that law. And yet without the knowledge of the law there will be no conviction of sin? And the more we know of what God requires the more we will recognize our failings and the necessity for resting wholly in Christ for salvation.

The apostle Paul did not mince

Commentary on Daniel

THE Prophecy of Daniel, a commentary by Professor Edward J. Young, of Westminster Theological Seminary, has been published and is now available. The book contains 323 pages, and the price is \$4.50. Orders for the book may be sent to the office of **The Presbyterian Guardian**, 1505 Race Street, Philadelphia 2, Pa.

words with the people of Corinth. He pointed out their sins: unbelief, lack of charity, profaning the Lord's table, and failure to deal with sin in the church. He does not retreat from an unpleasant task. He does not hedge for the sake of keeping on "good terms" with men.

But on the other hand Paul does not act censoriously. Kindness and sympathy with the individuals involved mark his handling of difficult problems. He does speak frankly, but it is in love and always with a consciousness of his own weakness. He would use church discipline to reclaim the wayward.

Thus we have a lesson for elders of the church in the application of the principles of church discipline. But we also have instruction for heads of families and individuals. The stability of a church, a home, or an individual depends on willingness to face problems caused by our failure to obey the Lord. Sin binds and imprisons the soul. But Jesus said, "Ye shall know the truth, and the truth shall make you free." Let a church faithfully follow the Word of God and though the cleansing of the wound be painful, healing and joy will result. Let a home be built upon the injunctions of God's truth; love and compassion will flourish in the place of envy, discontentment and harshness. Let the individual fail to set his affections on things above, and try to cling to the world, and that individual will experience barrenness as a servant of Christ.

The Corinthian Christians were made sorry by Paul's first letter. But their sorrow was of a godly sort and resulted in the forsaking of sin. The truth hurt, but the pain was not to be compared with the joy that followed true repentance. As Martin Luther once wrote: "The recognition of sin is the beginning of salvation"; so must we deal with all iniquities. For God is merciful in Christ.

"Blest are the humble souls that see
Their emptiness and poverty;
Treasures of grace to them are giv'n
And crowns of joy laid up in heav'n.
Blest are the men of broken heart,
Who mourn for sin with inward
smart;

The blood of Christ divinely flows,
A healing balm for all their woes."

LEROY B. OLIVER.

The Presbyterian
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Two Resurrections

AT this Easter season there are two resurrections being talked about within Christendom. The one is the "resurrection" of a good man, a wonderful teacher, an example of righteousness, under whose personal spell, as we come into contact with His teachings and life, we are influenced to sacrificial living, and to a way of life in which some of His ethical principles find a sort of expression. The "resurrection" itself, in this instance, consists not in any outward event in the life of this man, but rather in the conviction that He lives on, and that the death He died could not really end His career.

The other resurrection is the actual historical emerging from the tomb of the incarnate Son of God, whose death upon the cross was an expiation for the sins of His people, and who, as their Saviour, secured for them through His once for all sacrifice, redemption from the bondage of guilt, and an abundant entrance into eternal life. After His resurrection, which occurred on the third day as He Himself had prophesied, He was actually seen in the flesh by His disciples and numerous others, during a period of forty days, and then was seen ascending into heaven.

Obviously these two resurrections are basically different. And they represent two different religions. According to the one, religion is the response of the human heart to an individual (the events of whose life are admittedly rather uncertain) who has had an influence for good down through the

years. According to the other, the eternal Son of God at a certain point in history entered this world, took upon Himself a true human nature, and performed a work of redemption on behalf of sinners. According to the first religion, every man who is in some measure affected by the influence of the Nazarene, or by the principles which governed His life, is assured of a reception into whatever joy or peace may exist hereafter. According to the second religion, man as a sinner is under the just condemnation of a holy God, and is delivered from that condemnation and certain eternal punishment, only through trusting in Jesus Christ as his own personal Saviour. Such trust is possible even today, because Christ, having actually arisen from the dead, still lives and can still be loved and trusted.

There can be no doubt that any one who will honestly search the Scriptures of the Old and New Testaments will find that it is the second of these two religions which is set forth there. The Christianity of the New Testament is a redemptive religion, and its redemption centers in the purpose of God which was wrought out in history through the sacrificial act of His Son at Calvary. And the New Testament knows nothing of a Christ whose body still is mingled with the dust of Palestine, nor of a Christ who perhaps did and perhaps did not arise from the dead. The New Testament knows only the Christ who "rose again on the third day, in the same body in which He had suffered." Because of this, the New Testament brings to men throughout the world good news—the news of an event that happened, of a victory that was won, of a redemption that was secured, and of a life that is given to all who believe in Him. Without that historical event of the bodily resurrection of Christ there is no victory, no redemption, and no eternal life, but only the wrath of God abiding on us.

To confuse our joyful remembrance of this glorious resurrection event, which stands unique in all history, with that renewing of nature which characterizes springtime, is to confuse natural events with the supernatural working of God. Let our joy at this season be truly Christian joy, the joy of those who on that first day were moved to say, "Christ hath risen indeed, and hath appeared to Simon." "Now is Christ risen from the dead, and become the first fruits of them that slept."

The Guardian and Missions

IT has been noted and emphasized from time to time that THE PRESBYTERIAN GUARDIAN is an independent publication, privately owned, and maintained by income from subscriptions and contributions. The GUARDIAN is not an official publication of The Orthodox Presbyterian Church.

On the other hand the GUARDIAN has never hesitated to acknowledge a close association with that church: Started in 1935 as the publicity organ for The Presbyterian Constitutional Covenant Union, it has sought both to promote the church which grew out of that Union, and to defend and propagate the faith for which that church stands; the faith we have come to term orthodox Presbyterianism.

Being interested in The Orthodox Presbyterian Church, we are also interested in her program of activities at home and abroad. At the present there is throughout the church an increasing interest in missions. On several occasions it has been suggested that we should have a page specially devoted to missions, carrying material which would be of use to missionary societies in the local congregations. We have now arranged to include such a page, which appears for the first time in this issue.

In charge of preparing or securing the material for our missions page is Mrs. Richard B. Gaffin, whose husband is now in Shanghai. In the normal course of events Mrs. Gaffin and the children would have been in Shanghai by this time. Plans were under way for them to go late last fall. But the Communist victory, the uncertainty of conditions, the possibility that all foreigners might soon be thrust out, coupled with the advice of our American Consul led them to decide to remain here for the time being.

It is not easy for a family to be separated in this way. It is hard for those who feel called to work on the mission field, to be kept at home by circumstances beyond their control. But we are glad that Mrs. Gaffin has consented to help us out in our missions page. Perhaps in this way she will also be doing mission work, as she helps us to understand more fully what it means to hold up the hands of those who serve for us in distant places.

We are sure Mrs. Gaffin will be happy to receive suggestions and comments concerning the missions page.

An interesting feature of the page this month is that she speaks of our "four" mission fields, and then names Korea, China, Eritrea and the U.S.A. We often forget that the work of missions is the work of preaching the gospel to those who know it not. Such people are found in China, Korea and Eritrea. But they are also found in the U.S.A., right next door to where we live. And as a "missionary" Mrs. Gaffin recognizes this. Perhaps, if we wish really to become interested in the work of

missions, we might experiment with being missionaries among our social or business acquaintances. It is easier to talk about the weather and our gardens, than about the Christ who saves to the uttermost all who call upon Him. The Gaffins and the Hunts and the Mahaffys and the Stantons and the Duffs and the others on foreign fields are missionaries. But don't we have any missionaries right in our own congregations? Can't we be missionaries right in our own communities?

varieties of denominations in the American Council include Methodist groups, Baptist groups, and many others of doubtful relation to the Reformed Faith. An extremely embarrassing situation arises if the American Council engages in evangelism, missions, or Christian education. How can the pure gospel be maintained whole without loss, without being cut down to smaller size and value, when most of the members of the American Council are presumably not Calvinistic? It is important to notice that these "spheres of activity"—evangelism, missions, and Christian education—are expressly provided for in the by-laws of the American Council.

Politics, however, belongs to the very life blood of the American Council. The Council has other interests. It is also vigorously opposed to Modernism in religion. But to judge from the past history of the Council an observer might well conclude that its work is half political and half religious. Indeed we have no hesitation in saying that among other things the American Council is, in fact, a political lobby.

It is good to have a political lobby which urges upon the public and upon the government a *Christian* view of political and social problems. But such an organization must be made up of Christian individuals, not of Christian Churches. The Church of Jesus Christ is a divinely instituted body, with its own special work and duties. Its divinely given powers are spiritual. Its divinely given weapons are the whole counsel of God. It must not meddle in those affairs which strictly belong to another divinely ordained body, that is, the State. The Westminster Confession plainly says so (XXXI, 5). In other words the Orthodox Presbyterian Church cannot join the American Council without violating its own constitution.

The Church does have a certain very limited relation to civil affairs. All the evils which the Word of God condemns must be condemned from the pulpit when they arise in society. Testimony must be borne to all truth and holiness. The Church should proclaim the principle that the Christian gospel is not a gospel of race or of aristocracy. It may go so far as to urge the State, as a matter of principle, to acknowledge God's sovereign authority. But it is something else again for

(See "Kuschke" page 68)

Stay Out of the American Council!

An Opinion Worth Considering

By ARTHUR W. KUSCHKE, JR.

SHOULD the Orthodox Presbyterian Church hold firm to its God-given task or should it join the American Council?

The question of becoming a "constituent member" of the American Council of Christian Churches will be decided at the next General Assembly of the Orthodox Presbyterian Church. This is a bigger question than may be realized. We give here some reasons why the next General Assembly should answer, No. The Orthodox Presbyterian Church should say No, if it is going to follow its spiritual work, its gospel duties as commanded by Christ our King. It should say No, unless it wants to go beyond the divine orders.

Politics is the plainest reason. In the rest of this article there will be a lot about politics. But there are other reasons too which ought to be stated. For one thing, what right does the Church have to become a "constituent member" of any organization? Does the Bible give such a right? We think not. The Church, as the Church, must be free before God. If the Church sends representatives to an ecumenical synod, as it may, that is an entirely different matter. It is then only sending representatives to a meeting, and it is not bound by the acts of that meeting. But when the Church becomes a constituent member of a permanent organization, it loses its identity to some degree in that organization, it is tied down to the level of that

organization, and compromised by its actions. It no longer stands alone before God.

There is another reason, purely logical. If a "Council of Churches" does only those things which the Church itself should properly do, then what right has the "Council" to exist? It should let the Church do those things. But if the "Council" does those things which the Church should *not* properly do, then the Church cannot become a constituent member of it.

A third reason: what of the Reformed Faith? The fifteen or so odd

THE General Assembly of The Orthodox Presbyterian Church has considered for several years the matter of becoming a member of the American Council of Christian Churches. The 1948 Assembly submitted to Presbyteries for their consideration an overture specifically authorizing and requesting the 1949 Assembly to seek admission as a general constituent member of the Council.

This article contains the substance of remarks made by Mr. Kuschke at the recent meeting of the Presbytery of Philadelphia. We will accept for publication other articles, either for or against joining the Council, if they are within reasonable limits as to length and character.

Saved at Seventy

A Brief but Fruitful Christian Pilgrimage

MRS. EVA M. STONE, a member of The Covenant Orthodox Presbyterian Church of Berkeley, California, went to be with the Lord on January 14, 1949.

It is not often that a minister sees such a manifest work of grace in one so advanced in years. This brief summary of the conversion and growth in grace of Mrs. Stone is told to the glory of God's saving grace, and also as possible encouragement and instruction to those doing personal work in these difficult days.

The conversation of the Rev. George Marston with Mrs. Stone was recorded by me that same evening, with the help of Mr. Marston. I have at times used it as sort of a model both for the instruction of personal workers and in my own conversation with various kinds of people. The following account is set forth in rather dramatic form, not for sensational reasons, but in order that the true incidents may not be dulled by indirect discourse.

* * *

Mrs. Stone, retired teacher of Berkeley High School, past seventy, a refined, cultured intellectual woman, lives with Mrs. Griffiths, a member of The Berkeley Orthodox Presbyterian Church. Mr. Marston and Mr. Churchill visited her on March 26, 1943 during evangelistic meetings in Berkeley. Mr. Marston was introduced to Mrs. Stone, quiet, self-possessed, aging. Mrs. Stone soon began to tell of her long teaching experience. She disagreed with many modern trends in education. The talk drifted to her parents. Her father studied Tom Paine's "Age of Reason" in college and gave up his early beliefs. Her mother was a fine Christian woman.

Mr. Marston: Are you a Christian, Mrs. Stone?

Mrs. Stone: Yes, I hope so.

Mr. M.: On what do you base your hope, Mrs. Stone?

Mrs. S.: Because I live in a Christian country. In my teaching I always emphasized Christian principles.

Mr. M.: There may be a difference between being called a Christian, and the way men become Christians. At Antioch the disciples were first called Christians, but they became Christians by believing on Christ.

Mrs. S.: Well, I suppose a Christian is a follower of Christ.

Mr. M.: Are you a follower of Christ? Do you follow His teaching in John 14:6—"I am the way, the truth and the life; no man cometh unto the Father but by me." Do you believe this? In John 6 Jesus says, "This is the work of God, that ye believe on him whom he hath sent." Have you done this kind of work?

Mrs. S.: In the University we studied James' "Varieties of Religious Experience." He said there were religious experiences, none could deny this. Yet, I have never had any such experience.

Mr. M.: We are Christians because of what we believe, and not because we have had certain experiences.

Mrs. S.: I don't believe in hell. It isn't reasonable that a God of love would punish people eternally.

Mr. M.: There are two systems of thought, two standards of truth—human and divine. Is it not true that when man sets up his mind as the only standard of truth, philosophy goes from Idealism to Agnosticism?

Mrs. S.: Yes, and as my beloved Professor Howison used to say, we know far too much about the unknowable.

Mr. M.: Since skepticism is inevitable when we have only the human mind as the criterion of truth we must hear God speak in order to have assurance. God who knows perfectly all things has revealed many truths to us in His Word, and man may know of a surety what God has revealed. We must move in one system or the other. One system yields agnosticism and unbelief, the other assurance and faith.

(Mrs. Stone seemed satisfied.)

Mr. M.: Do you know what God has revealed to us as to how we may be saved?

By **ROBERT K. CHURCHILL**

Mrs. S.: No.

Mr. M.: Then if you will sit by me here I will show you from the Word of God. (Turns to John 1:12, John 6:47, Acts 16:30-32) Receiving Christ gives us the right to become the sons of God, —not being in a Christian country, not experience, etc. Here it says, "Believe on the Lord Jesus Christ and thou shalt be saved."

Mrs. S.: Well, I have loved ones who have passed away. If they are suffering in hell now I could not accept Christ.

(Mr. M. goes over the verses again, emphasizing the simplicity and urgency of salvation.)

Mrs. S.: But this is still in the way —if they are suffering now in what you call hell, I can't believe.

Mr. M.: I am not able to say one thing about that. The past is passed and we cannot bring it back. We must live in the present and make provision for the future.

Mrs. S.: (greatly moved, with head in hands) Yes, the past is passed. That is the tragedy.

(Great agitation. Mr. Marston suggests she try to pray with him. During the attempt she says, "I can't stand it," and leaves the room, promising to return. In the interim Mrs. Griffiths says she is surprised to hear Mrs. Stone say she does not believe in hell—she has sometimes heard her say she was going there.)

Mrs. Stone returns slowly, speaking with many pauses: I have put off a very important thing all my life. I have not much time ahead of me. I want to make a decision.

Mr. M.: Would you like to make a confession of Christ as your Saviour, before us?

Mrs. S.: Yes, I believe that if Christ is not my Saviour, I have no Saviour. I want to confess Him as my Saviour.

Mr. M.: And how do you know you are saved when you receive Christ?

Mrs. S. (slowly): The Bible says so.

* * *

This decision by Mrs. Stone was only

the beginning. Not only the beginning of life in Christ, but the beginning of many struggles, doubts, and backward lookings. Mrs. Stone began attending the morning church services. The Covenant Church was at that time meeting in a rather dilapidated store building, certainly like no church she had never seen before. To my surprise and great joy I perceived that Mrs. Stone was not too much affected by these humble surroundings. She was made of good stuff. She was a good listener and always spoke of the sermons when I visited her.

Conversion called for joining the church and Mrs. Stone prepared to take the course in Communicant Church Membership. As she could not attend the class I gave her instruction at her home. Mrs. Griffiths who was still with her then was of inestimable help to her in getting her started on these studies. It was Mrs. Griffiths by the way who had faithfully prepared the soil for Mrs. Stone's receiving the Saviour. Mrs. Stone was naturally, and also by training deeply opposed to orthodoxy, or as she used to call it, "The blood and damnation religion." Mrs. Griffiths often despaired and gave up. Yet for their evening reading Mrs. Griffiths once started the book "What Is Faith" by Dr. Machen. Mrs. Stone became interested—this scholarly and literary book appealed to her and in her later soul struggles was rock amid the storm.

After several weeks of study in preparing for church membership, I visited her on the day of her regular lesson (Mrs. Griffiths had by this time left). I could see that there was a change in my pupil, who heretofore had been very apt. She did not keep me waiting. You know, Mr. Churchill, I'm going to be honest with you. I've been doing a lot of thinking lately about the doctrines of your church. I have decided not to go through with the study. After all you can't teach an old dog new tricks. All these doctrines are against my whole life's training in philosophy and education. To tell you the truth I don't really believe in doctrines like the blood atonement. I just can't embrace the doctrine of the sovereignty of God as you have tried to teach it to me. I don't think I should join the church.

I'm sure it was the Lord who prompted me to answer her as I did. Mrs. Stone, I said, I'm glad for your frank statements. Maybe you should not join the church. I agree with you that a person must have certain beliefs

to be a member of Christ's church; there are far too many church members in the church now who have no convictions. That is the trouble with the church today. It would be far better for the church if such people were not in it. If you cannot make a credible confession of faith of course you should not join Christ's Church.

I could see that such an answer took her completely by surprise. She had fully expected me to plead and to say in effect, oh, that's all right, Mrs. Stone, we understand your difficulties. It really isn't so necessary that you know all these things. You can join the church anyway, we'll be glad to have you.

When she heard not the conventional answer but the one I made, I could see her visibly stiffen, not in anger but more in fear and respect for such a church. I could also see that it acted as a challenge to her and way back in her mind she was beginning to say, I'd like to get into that church—if I could.

Well, I gave her an assignment in Bible reading and told her that I did not want to take her "no" as final until the following week. I asked her to read and study these passages as hard as she once prepared her lessons for teaching in High School; then we would talk the whole decision over again next week. Before the week was over I was back for I could not wait. I think she expected me; at least she was ready with her decision.

You know, Mr. Churchill, she began, I want to tell you that I have been going through the Copernican revolution. I did not speak but waited for her to explain. You remember she said, that for ages men thought the world was the center and that the sun and all the solar system moved around the earth. Well, Copernicus discovered that the reverse was true, that the sun was the center and we revolved around that center. All my life I have acted as though I and my way of thinking were central and that all else had to turn around me and my ideas. Now I have come to see that this is wrong. The Word of God is fixed and central, and my life and my thinking must do the moving.

One day I was questioning her on a lesson she had worked hard on: what is regeneration, or the new birth? Well, she answered, in our natural state we have created within us certain responses

to things of the world. We can respond to beauty, music, adventure, and love. But when we are born again, we have created within us certain responses to God and we answer His calls which before we could not hear.

One day she volunteered a remark on the subject of baptism, and the bread and wine of the Lord's Supper, which often comes to me while ministering in these holy affairs. She had been studying the subject of imputation, the doctrine which tells us that God reckons to the account of Jesus all our sins and then reckons to our account all the wondrous merits and perfections of Christ. She said thoughtfully, "the elements of bread and wine are a sign that His bookkeeping is accurate."

Mrs. Stone's difficulties were not all of an intellectual nature. One of her greatest stumbling stones to joining the church was that she had to be baptized. It was not so much that she had to walk up to the front of the church and be baptized when she was seventy-three years old. No, the real battle was over the fact that she had to take her hat off!

Sometime after Mrs. Stone had united with the church, I came to say goodbye to her before I went on a month's vacation. She had been ill and feared that something might happen to her when I was away. She thanked me for seeing her through the rock-ribbed doctrines of Calvinism which were admittedly hard for her and then she added—tell me again about that Presbyterian doctrine of "perseverance." Doesn't that mean that when you once get into the Smith family it's very hard to get out?

Once we were talking of her soul struggles and of her decision at one time not to go through with her profession of Christ in His church. Yes, she said, I often think of that time and always a poem comes to my mind which I used to teach my pupils:

I threw the shining thing afar
And gathered up my toys again;
I did not know it was a star
God sent me then.

It was at such times that I listened to a lesson in literature, taught by a master who now had double sight. I will never forget such "classes," nor the teacher.

Before leaving Berkeley, I read to her the eighth chapter of Romans. I could see that though very ill, she was listening more closely than usual. When

I was through she said, My, isn't that a passage! I always tried to tell my students that there were some things too great to be fully expressed even by human language at its best.

As I left that day she said, I'd like to talk more with you some day about the greatness of our language and the loads that are too heavy for it to carry. That was the last time I saw her.

Dankali Women in Eritrea

The Woman's Lot Among Mohammedans

By MRS. FRANCIS E. MAHAFFY

THE Dankali woman knows not the blessings which Christianity brings to womanhood. Like all Mohammedan women she has lived a life of degradation. And since she is a Danakil, her life has become even more entangled in fear and superstitious belief.

Birth and Childhood

At birth she was a disappointment to her parents. For many months they had anticipated the arrival of the baby and hoped that it would be a man-child, for boy babies are considered the greatest of blessings among the Mohammedans. What a disappointment to have only a girl.

Her childhood was bound by fear and superstition. The evil spirits were especially to be feared. In her village there was constant drunkenness, quarreling and fighting, for she lived near a duma grove and all drank freely of the intoxicating duma sap. Small children came staggering home by the sides of their drunken mothers. Quarrels and fights were inevitable. Sometimes only bitter and cursing words were spoken. Other times knives were flourished and not uncommonly blood would flow. At times drunken women would fight like animals tearing out hair or drawing blood as they would scratch or bite. As is common among all Danakils there was rarely enough to eat and children as well as adults were often hungry.

Marriage

At an early age, perhaps when she was twelve or fourteen years old, a neighbor came seeking to make arrangements for a marriage with his son. A price was set by the father and after much discussion, an agreement finally reached as to the number of animals and the goods which must be given for the girl. The price is high but it is the only reimbursement the father gets for having reared a girl. A son would have helped take care of

his father in his old age but a girl brings no such benefits, so he must get all he can for her at this time. The girl is sold almost as if she were an animal. She has little to say about the matter although usually the father will not insist upon her marrying a certain man if she has violent objections to him.

To the man she is marrying she may be the first, second, third, or fourth wife, or one of an unofficial number of concubines. A Mohammedan may have four wives and the number that he has is an indication to a certain extent of his social status. Wives are expensive in Dankalia and many men cannot afford to marry. Most can only afford one wife although a more well-to-do person will have several if possible.

A Mohammedan Wife

After the marriage festivities and feasts, the girl settles down to the role of a Mohammedan wife. She knows not the happy relationship which exists in Christian families in our land. If she accompanies her husband outdoors, she must walk a dozen respectful paces behind him. She may not even be so

THE Rev. and Mrs. Francis E. Mahaffy are missionaries of The Orthodox Presbyterian Church who have been serving in Eritrea. At present they are home on furlough. Here Mrs. Mahaffy tells of the life of women in the land where she and her husband have been doing mission work. This article fits in well with the material on this month's mission page. Mrs. Mahaffy tells us that the Mohammedan women in Eritrea are not as restricted by custom as are Mohammedan women in many other countries. And with their greater liberty there is less opposition to the gospel than in other Mohammedan areas.

bold as to address him by his name. In the home she may eat only after she has served her husband and any other men or boys that may be present. After they have eaten, she may partake of what is left.

At times she is a beast of burden carrying water or loads of wood. The woman does most of the work, and if she is not busy with tasks in her little palm leaf mat hut, she may likely be found making palm leaf mats which will be sold for a few cents.

The Dankali women are allowed more freedom than are the women in most Mohammedan countries or even in other parts of Eritrea. They often are allowed to mingle with the other people of the village. Nor are they closely veiled as are many Moslem women. Often a Mohammedan woman is completely covered even to a veil over her face.

In Arabia, across the Red Sea from Assab this custom is closely observed. It has its difficulties there. When the missionary nurse wished to lift the veil of an Arabic patient in order to treat her eye, the patient refused. Finally a little round hole was cut through the veil and the medicine thus dropped through into her eyes.

The Dankali women usually wear, wrapped around as a skirt, a once brightly colored cloth which has become dirty, brown, and ragged with use. Some also wear the Moslem red head cloth as a shawl with a black cloth beneath it to indicate that they are married.

Superstitions

Tied around her arm by a string may be a little leather packet which she believes in her superstitious fear may protect her from the evil spirits. Inside is a charm which the local sheik has been well paid to write. How great is the fear which haunts her of the evil spirits and the harm they may cause.

The passing years bring new problems and fears. If a man-child is not born, her husband may likely divorce her. When children are born, few of them live, for the mortality rate of children is high in this land of ignorance.

A baby increases the mother's fears concerning the evil spirits. When a child is ill, be it due to a bad cold, malaria, or anything else, the evil spirits are blamed. At times the mother may take steps to drive the spirits from the

child. A burning piece of camel dung is put to the child's chest or back. A severely infected burn that is difficult to heal is the usual result.

As the mother grows older she seeks ways to aid her own diseased and ailing body. If she is not well, a jinni dance may be held to drive out the evil spirit or jinni that is afflicting her. It is held in the evening often in a small closed hut and she is the chief participant. Dressed in a white gown reserved for the occasion, wearing a hyena hair wreath on her head, with a special cane in her hand, she stands in the middle of the circle of those who have gathered to try to help her drive away the jinni. She leaps and dances, sings and chants, keeping time to the drummer who is also in the center of the circle with her. Those in the circle around her yodel, shout, and stamp as they respond to the song which is being sung. The jinni is implored to leave and the frenzied dance goes on for hours with the noise sounding for miles across the desert. It may be continued until the early morning hours when finally all are almost ready to drop from exhaustion. If they think the jinni has not left, the dance may be repeated for several nights.

Sometimes on Friday the Mohammedan woman will go to the mosque to pray as she seeks to fulfill those obligations which she hopes will bring her happiness after death.

Old age creeps up but she knows naught of the way of salvation. In a severe illness if the family can afford it, a goat may possibly be killed and an attempt made to cure her by offering it as a sacrifice accompanied by a certain ritual. However, she may fail to recover and she slips quietly away from this world—a Mohammedan woman going to a Christless grave.

Our Responsibility

It is tragic to think how often this is repeated. Moslem women such as this are living lives bound by constant fears and superstitions and when dying are going to Christless graves. As Christian women this should remind us to give thanks for the precious privilege which is ours of living in Christian homes, for the respect that is given to Christian women, for the life we live free from the fear of evil forces and for the knowledge of a personal salvation and a personal Saviour. But it should do more than that. It also carries with it a responsibility. Our

Lord and Saviour has given us a command, a command to carry the Gospel to all parts of the world.

Some of us have the opportunity of going to these Mohammedan women to tell them of the way of Eternal Life and we can thus carry out the order that Christ has given us. However, other workers are desperately needed. Souls are dying in sin with not enough missionaries to reach them. Can we sit by unconcerned, without feeling responsible for those around us? As Christian women we must give our sons and daughters to carry the Gospel message abroad. We must pray that others may soon go to these darkened areas of the world.

To most of us have been given tasks and responsibilities here in our homeland. However, that does not relieve us of our responsibility to those that know not Christ. The faithful prayers and gifts of those here at home are the means used to maintain the missionaries abroad. What a shame it should be to us as Christians when our Mission Committee finds itself with a deficit. What a disgrace to us as Christians if missionaries are ready to go but we supply not the means to send them.

How shall we give of the material means which the Lord has given us? As Christian women we find a particular responsibility thrust upon us. To those of us who are home-makers is given a special opportunity for sacrificing in our daily living. Is it not true that we are the ones who with willing hearts and careful planning can make sacrifices which will enable us to give far beyond that which we thought we were able to do? Small sacrifices as well as large ones here and there will mean much when combined with those of others.

Are we willing to sacrifice? Not to give what we think we can, but to sacrifice! Not to give up luxuries but necessities! How little we know of the true meaning of sacrifice. What is a Mohammedan soul worth to us? Is it worth the sacrificing of a luxury? Is it worth the sacrificing of a necessity?

Let us as Christian women accept the command of our Lord to carry the Gospel to the far corners of the earth. Let us as Christian women search our hearts and lives to see if we are doing all that we can to send the Good News to every creature. Christian women, we have a challenge before us. Let us act quickly for the night cometh.

Kuschke

(Continued from page 64)

the Church, in its organized capacity, to take a stand on the social and political measures of the day. The Westminster Confession makes this clear. It is speaking of Church Synods when it says that they "are to handle or conclude nothing, but that which is ecclesiastical, and are not to intermeddle in civil affairs which concern the commonwealth . . ." (XXXI, 5). And we take it that a Council of Churches cannot do what a Synod cannot do. Yet civil politics seem very food and drink to the American Council.

The constant meddling of the American Council in civil affairs has been pointed out before. It has declared for universal peace-time military training, it has defended capitalism and the American system of free enterprise, and it has attacked John Foster Dulles as unfitted to represent this nation in foreign affairs. It is not to the point whether these declarations, and also those mentioned below, are good politics or bad politics. We think that some may be good politics. But they are obviously politics. And the American Council has recently shown that as much as ever, it is up to its ears in politics. On January 22, 1949, the president of the Council sent to President Truman a protest against repeal of the Taft-Hartley Act, and branded the Wagner Act as "anti-Christian." He also circularized the members of Congress in defense of the Un-American Activities Committee. Then on January 24 and 25, the executive committee of the American Council adopted five resolutions. The first, on Communism and religion, attacks Communism in the Methodist Church and is thus not strictly political. The second praises the House Un-American Activities Committee in extravagant terms. The third commends the Board of Regents of the University of Washington for dismissing three Communist professors. The fourth views with alarm the American foreign policy in the Far East. The last opposes Federal aid to education. Then finally, in the *New York Times* of February 2, an American Council spokesman declares, "We are distressed by the appointment of Dean Acheson."

The 1948 budget of the American Council set apart \$50,000.00, or one-

fourth of the total budget, for the "Department for the Preservation of Freedom." It is our duty to preserve freedom, religious, civil and economic. But it is not the duty of the Church. It is the duty of Christian people. Moreover, Christian people do not agree on the right way to preserve freedom. The American Council thinks that there is a very simple way to do it, and that all that we need to do is to return to the good old American way. We think it far better to admit that America has not yet attained. This nation as a nation has never recognized God's absolute moral law and sovereignty. The Christian view of politics has yet to be worked out in America, against staggering obstacles. It is still necessary to search the Scriptures for the basic principles, and then it will be for Christian people, not the Church, to apply them to society.

Because of the strongly conservative emphasis of American Council deliverances and because of the even more extreme statements of the most influential American Council spokesman, that body has gained a reputation not only as a political lobby, but as one of the more reactionary political lobbies. Blanket condemnation of the President's civil rights program, for example, and blanket approval of the House Un-American Activities Committee, are generally regarded as reactionary. It must be acknowledged that such positions, whether true or false, bad or good, are at the very least debatable. It would be a great handicap, indeed a calamity, for the O.P.C. to receive the American Council label.

Some would remark that all this is very true. Nevertheless, they urge, we should get in the American Council and stop the political lobbying. In other words we should join in order to throw out the present leadership, for there would be no other way to change the character of the Council. But this would be, after all, an exceedingly ungracious thing to do.

A special danger to the O.P.C., in joining the American Council would be that of turning from the Church's true mission. Every time that the Church in the past has really interfered in politics it has lost sight of its own spiritual duty and has done itself great harm. This happened in 1861 when the General Assembly of the Presbyterian Church was so far carried away by the national crisis as to support officially the cause of the Union. Sound Presby-

terianism was broken in two and the South was forced to set up its own Church. When twenty and thirty years ago the Churches in America threw themselves into the Prohibition crusade they used up their energy in politics and so far lost sight of their spiritual needs that they were soon swept under in the victorious advance of Modernism. Today the Orthodox Presbyterian Church is small and weak. It

should not encumber itself as a Church with political affairs. It has an enormous task just in making the gospel clear and plain to the modern man. It cannot afford to know anything else but Jesus Christ and Him crucified. And in knowing Jesus Christ it will seek to obey Him and stay in its own proper spiritual realm. In that realm lies its power and there the gates of hell shall not prevail against it.

Second Annual Banquet of Camden County School Group

THE Second Annual Banquet of the Christian Day School Association of Camden County was held on Friday, March 18, in Fairview, N. J. This Association conducts the Christian School which has some of its classes in Immanuel Church of West Collingswood. Nearly 200 persons, including a number from the Christian School Association of Vineland, were present for the occasion. The dinner was served by McCallisters, well known Philadelphia caterers.

Following the meal, reports were received concerning the work of the Association. Mr. James Cairns, member of the school board and Chairman of Finance, told of the plans and needs of the school. The Board expects an enrollment of over 100 pupils during the coming year, and is engaging four teachers to conduct the instruction.

Mr. Paul Turner, treasurer of the building fund, reported that since the last banquet over \$2000 has been received for the projected school building. Announcement was made concerning the intended purchase of a two and one-half acre plot of ground for the school. (Since the banquet the purchase agreement has been signed, and a down payment made. The balance of the purchase price will be paid at time of settlement, probably in May.) The lot is ideally situated. Five different public service transportation lines serve the area. The lot borders on a park where there is an artificial lake. Within a few blocks are to be found a public swimming pool, a children's playground, and public tennis courts. The Association hopes to begin the erection of a school building within two or three years.

Special music for the banquet was provided by Mrs. Nelson Gorgodian, music teacher at the school, Mrs. Agnes Hiller, soprano soloist, and by Mr. John Davis and Mr. Walter Pritchard, cornetists.

The address of the evening was by Dr. Stephen Paine, President of Houghton College and member of the Board of Directors of the National Association of Christian Schools. Dr. Paine based his remarks on Genesis 18:19, where the words are recorded: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

A reason for the gradual disintegration of our country, said Dr. Paine, is the failure of individuals to assume responsibility. Abraham assumed responsibility over his children and household, but today people want the government to take the responsibility for them and to give them security through jobs, medical care, pensions, education and everything else people feel they need. Dr. Paine pointed out that God gave the responsibility for the education and discipline of children to the parents.

Encouraging parents to fulfill their responsibility, he reminded them of the promises of blessing to Abraham's seed, and called renewed attention to the words of Proverbs 22:6—"Train up a child in the way he should go, and when he is old he will not depart from it." To those who might be inclined to doubt that promise Dr. Paine said, "Let God be true, but every man a liar . . ."

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XIX

AN ORGANISM AND AN ORGANIZATION

A very good dictionary defines an organism as "a body composed of different organs or parts performing special functions that are mutually dependent and essential to life." The same dictionary defines an organization as "the systematic union of individuals in a body whose officers, agents, and members work together for a common end." An organism is something that is alive, as a plant, an animal, or the human body. An organization, although consisting of living beings, is not itself alive.

Is the Christian church an organism, and not an organization? Or is it an organization and not an organism? Or is it both an organism and an organization?

The Teaching of Scripture

There cannot be the slightest doubt as to the Scriptural answer to these questions. The Bible speaks unmistakably of the church as both an organism and an organization.

The apostle Paul wrote to the church at Rome: "So we, being many, are one body in Christ, and everyone members one of another" (Rom. 12:5). To the church at Corinth he wrote: "For by one Spirit are we all baptized into one body" (I Cor. 12:13). In these and many other passages Scripture likens the church to a living human body. Obviously it conceives of the church as an organism.

It is just as clear that the Bible regards the church as an organization. Therefore it speaks repeatedly of the church as a building. A building, in distinction from the human body, is not alive. When Jesus said: "Upon this rock I will build my church" (Matth. 16:18), He was thinking of the church in that way. Hitherto an internal, invisible kingdom had loomed large in His teaching; now He went on to speak of His church as an external organization. It was a practice of

the apostles to form an ecclesiastical organization wherever there was a group of believers. For instance, when Paul and Barnabas, on their way homeward from their first missionary journey, visited the various places where they had recently preached the gospel, they "ordained them elders in every church" (Acts 14:23).

Scripture is not at all careful to distinguish between the church as an organism and the church as an organization. Often it speaks in one breath, as it were, of the church in both capacities. For but one example, church members are told: "Ye, as lively stones, are built up a spiritual house" (I Pet. 2:5). As a *house* the church is an organization, as a *spiritual* house it is an organism. Nowhere does Scripture speak of an unorganized group of Christians as a church.

Therefore it is a mistake to suppose that one group of believers constitutes the church as an organism, while another group of believers constitutes the church as an organization. A voluntary association of Christians, conducting a Christian labor school, constituting a Christian labor union, or establishing a Christian recreation center, is sometimes denominated the church as an organism, but that is not correct. Strictly speaking, such an association is not a church. The truth of the matter is that one and the same group of believers is at once the church as an organism and the church as an organization. The church is both in one.

An Extreme View

Throughout the history of the Christian church there have been within it numerous individuals and several sects which stressed the truth that the church is an organism to the practical exclusion of the truth that it is an organization. To name but a few of such sects, the Anabaptists of the Reformation age, made that error and so do such followers of John Nelson Darby as the Plymouth Brethren. The only tie that binds them together, say they, is their common faith in Christ, not any ex-

ternal organization. They have no ordained ministers or other officers. Of church government they will have nothing. In view of the organizational connotation of the word *church*, some go so far as to refuse to call their communion by that name.

In line with this one-sided conception of the church is the so-called pure church idea. As only those who have been born again are living members of the body of Christ, it is affirmed that all others should by all means be excluded from their fellowship. The practical impossibility of doing this does not keep those who hold this view from insisting that it must be done. In consequence, it is not unusual for them to presume to be able to tell well nigh infallibly who are born again and who are not.

A logical consequence of this unbalanced view is an almost total disregard of the ideal of organizational unity for the Christian church as a whole. All believers the world over are one in Christ. They constitute His one body. Ideally this unity ought to manifest itself in oneness of organization. In other words, the visible church should manifest the unity of the invisible church. This important truth is lost sight of by those who exalt the church as an organism out of all proportion to the church as an organization. They say that, since all believers are united spiritually, it matters little whether they are in one church or in many churches or in no church at all. An undenominational church is said to have as much and as little right to exist as any denomination. Schism is not a sin, for the simple reason that ecclesiastical organization is of no account. For the same reason attempts to reform a denomination have little or no value. The only thing that really counts is the fact of the spiritual unity of all true believers constituting the church as an organism.

There are those who hold this extreme view in a less extreme way than do others. These are perfectly willing to grant that a particular church is an

organization as well as an organism, but the church in a broader sense they regard exclusively, or nearly so, as an organism. That conception underlies what is known as Independency, according to which each congregation is a law unto itself and is independent of every other congregation. Congregations may confer with one another, it is held, for mutual counsel, but such conferences have no authority over the particular churches. A logical consequence of this view is that only the needless disruption of a congregation is schism and that each particular church is to all intents and purposes undenominational. In a word, this less extreme view still puts a premium on the organizational disunity of the Christian church.

The Opposite Extreme

Others there are who stress the fact that the church is an organization out of all proportion to its being an organism. The prevalence of this view within the church of our day is one of its most flagrant faults. It is not usually recognized as worldliness, yet it is a most pestilent form of that sin.

Many a pastor is much more concerned about the size of his church than about its purity. Therefore he receives with open arms into the church anybody who professes to be a Christian. Because the church is unable to look into the hearts of men, he considers himself excused from attempting to ascertain the credibility of an applicant's profession. He offers the same excuse for the church's failure to discipline its erring members. He is more interested in church management than in teaching the Word of God, and he would rather be known as a good organizer than as a faithful shepherd.

The organization complex is not confined to particular churches and their pastors. Many a denomination prides itself on well-oiled and smoothly running ecclesiastical machinery while it completely neglects sound doctrine. Literally hosts of church members boast of their loyalty to a denomination without ever inquiring whether the denomination is loyal to the Word of God. One reason why church union is so very popular is that it results in bigger and supposedly stronger organizations. A temptation besetting all federations of churches is that they will do too much thinking in terms of size, and there is much evidence that the Federal Council of the Churches of Christ in

America and the World Council of Churches have yielded to that temptation. It does not seem to occur to them that the smallest church which contends uncompromisingly for the truth once for all delivered to the saints is contributing incomparably more to the coming of the kingdom of God than is a globe-encircling federation of churches that darkens the truth by ambiguous words. Nor do they realize that the former is indeed a manifestation of the body of Christ, while the latter is not.

A Balanced Position

Only he who holds to the Scriptural teaching that the church is both an organism and an organization can maintain a balanced view of the church.

The fact that the church is an organism and an organization makes imperative both the purity and the unity of the church.

The church that is conscious of being both an organism and an organization will be careful not to judge the hearts of men and will thus avoid extremes in discipline, but it will also be zealous for discipline with a view to keeping the church just as pure as is humanly possible.

From the fact that the church is both an organism and organization it follows, on the one hand, that its spiritual unity is a fact, but also, on the other hand, that it may never cease striving toward the ideal of organizational unity.

The truth that the church is an organization as well as an organism demands its organizational unity, not only on the congregational level, but also on the denominational level, and even on the universal level.

Because the church is at once an organism and an organization, it is supernatural without being unnatural, invisible but also visible, heavenly and therefore not of the world, yet for the present definitely in the world.

Seneca Hills Conference

THE annual young people's Bible Conference sponsored by ministers and elders of the Orthodox Presbyterian Church at Seneca Hills, Franklin, Pa. will be held this year from August 15th to August 22nd. Speakers will be the Rev. Edward L. Kellogg, Rev. Edmund P. Clowney, Rev. John P. Clelland, and Rev. Lester R. Bachman.

The conference this year will extend for one full week instead of five days as in previous years. The cost per delegate will be \$14, and registrations may be sent to the Rev. LeRoy B. Oliver, Harrisville, Pa. Additional literature will be available later.

The Conference is sponsored by a board of directors made up of ministers and elders in the Orthodox Presbyterian Church. The Rev. Calvin K. Cummings is chairman.

Westminster Seminary Commencement

THE Twentieth Annual Commencement exercises of Westminster Theological Seminary will be held at the Seminary campus on Wednesday, May 11. The formal exercises will take place beginning at 3 p.m. The Rev. Robert K. Churchill, pastor of Calvary Orthodox Presbyterian Church of Cedar Grove, Wisconsin, will deliver the address, on the subject "The Preaching of John."

A luncheon for members of the Women's Auxiliary will take place at 12:30 p.m. in Machen Hall, followed by a business meeting of the organization. Tea will be served in Machen Hall following the Commencement exercises.

In accordance with custom, there will be a banquet for the Alumni Association on Tuesday evening, and the Board of Trustees of the Seminary will hold its regular spring meeting on that same day.

The public is cordially invited to attend the Commencement exercises.

Stonehouse in Britain

DR. NED B. STONEHOUSE, Professor of New Testament in Westminster Seminary, left New York aboard the liner Queen Mary on April 2, and will spend several months in Great Britain and on the continent, fulfilling a number of speaking and lecture engagements. Mrs. Stonehouse plans to leave in May to join her husband abroad.

Dr. and Mrs. Stonehouse expect to remain in The Netherlands for the Reformed Ecumenical Synod the early part of August, returning to this country following the meetings of the Synod.

MISSIONS

By MRS RICHARD B. GAFFIN

Devotional Meditation

PSALM 116:12-14

TO every one of us God has sent a large supply of benefits. As we shall look into the social conditions among women of our mission fields this will be brought home to us in a more forceful way.

There are the benefits of belonging to a nation such as ours, and of being in a country where it is possible to have all our needs supplied. But best of all our benefits is this, that we have a church that preaches and propagates the truth of Scripture. Our benefits are, too numerous to count.

It is not enough to say with the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits," but we must say also, "What shall I render unto the Lord for all his benefits?" The answer is, "I will take the cup of salvation and call upon the name of the Lord." In the Old Testament the cup of salvation was drunk in acknowledgment that God had saved and delivered. In our day a fit mode of expressing our thanks to God is by solemn acts of worship, secret and public, when we too call upon the name of the Lord. The closet will be the first place where the heart will find delight in pouring forth its joys and praises to the Giver of every good gift. From thence our feeling of gratitude should extend to the family altar and lead us on to the house of God to blend in chorus with the voices of other saints of God—"Not unto us, O Lord, not unto us, but unto thy name give glory, for Thy mercy and thy truth's sake."

Besides calling upon the name of the Lord the Psalmist says that he will pay his vows unto the Lord, Now. He will not put it off until a more convenient time, but he will do it now. And he will do it in the presence of the people, that all may see him fulfilling his duty toward God with punctuality. What of the vows that we owe our Lord? Are we paying them now, in the presence of the people, that they may see our good works and glorify our Father in heaven? There are vows of church membership, of covenant

parents, and the implied vows of our professing Christ as Lord and King. Let us call upon the name of the Lord and pay our vows now. This is the least we can render unto Him for all His benefits.

Planning the Program

The program outlined here is suggested for an afternoon or evening meeting. It may not suit your needs or it may be altered. In your planning, be sure you are meeting the needs of your group, not just having a program. Recently we attended a discussion on the place of the home in meeting the emotional needs of the child. At the close, the group was pretty well agreed that the unity of the home was greatly altered by present day age-group activities. This is often true in the church. We are not united as one big church family. When Patricia Ann becomes eligible for the Women's Missionary Society she often does not feel at home there. Several things can be done to help this situation. May is a good month to begin.

Let's have a friendly get-together for all the ladies and girls in our church. Perhaps a party or banquet for the mothers and daughters. Let the mothers who have no daughters be attached to the daughters who have no mothers. Have everyone coupled with the other generation. Try to make this the beginning of a new friendship. Start early and close early so that younger school girls may attend.

Arrange the tables in four separate groups. Decorate them to represent our four mission fields. Place-cards made from outline maps of each country and marked with the names and localities of the missionaries, would be decorative and could be taken home as prayer reminders. If you have the talent, alter the program to include several musical numbers by some of the girls.

Appoint two persons from each country's table to take part in the discussion. One should report the most recent news from that country's missionaries; the

other should give some striking facts about the political or social conditions under which women in that country live. Don't have the talks long or involved. Limit: five minutes, please, unless the speaker is very exceptional.

Your program or dinner might be closed with a circle of prayer. The President, or prayer-circle chairman, should be thoroughly acquainted with the *Messenger* prayer calendar, and should be able to give recent and interesting news concerning the requests for the month. Let's not forget thanks for the previous month's requests that have been answered.

Suggested Program for May

TOPIC: *Women of our mission fields.*
Hymn

Call to Worship—Psalm 67

Opening prayer

Devotional Meditation—Psalm 116:12-14

News from the fields

Prayer circle

Special music or Hymn

Topic—Women of our Mission Fields

a. Eritrea b. Korea c. China d. The U.S.A.

Hymn—"What a Friend We Have in Jesus"

Business (The atmosphere of the meeting will be improved by taking care of the business at this point, rather than having it during the program. Visitors and uninterested persons may be excused. The unbusinesslike manner of business meetings included in the program has been the cause for loss of members in many societies.)

SOURCE MATERIALS

NEWS—GENERAL: THE MESSENGER and THE PRESBYTERIAN GUARDIAN.

NEWS LETTERS are sent out by the following: for the **Duffs**, by Miss Margaret Duff, Pulaski, Penna. For **Miss Healy**, by the Rev. Dwight H. Poundstone, 112 N. Roscommon Street, Los Angeles 22, California. For the **Stantons**, by the Rev. Kelly G. Tucker, R.D. Skowhegan, Me. For the **Hunts**, by the Rev. Lewis J. Grotenhuis, R. 2, Phillipsburg, N.J. For **Mr. Gaffin**, by Mrs. R. B. Gaffin, 207 E. Davis Avenue, Wildwood, N.J.

SOCIAL AND POLITICAL CONDITIONS ON OUR FIELDS: **Eritrea**: See *National Geographic Magazine*, September 1931, September 1935; *Pearl Fishing in the Red Sea*, November, 1937. Of interest is *To Whom I Now Send Thee*, by Dekarne, published by Eerdmans for 75

cents. (This book tells about work in the Christian Reformed Mission in Nigeria where there are Mohammedan customs similar in many ways to those found among Mohammedans of Eritrea.) Also "The Emancipation of Mohammedan Women," *National Geographic Magazine*, Jan. 1909.

Korea: *Korea 1945 to 1948*, a Report published by the Department of State; *Vivid Experiences in Korea*, by Chisholm, Moody Press, 35 cents.

China: *China Magazine*, Chinese News Service, New York (An agency of the Nationalist government). *The China Story: The Women of China*, January 1949. M. Yang: *A Chinese Village*, Taitou, Shantung Province. (In chapter 16 the author gives a picture of life in a Christian home, doubtless his own.)

A Word to the Wise

He that winneth souls is wise—Pr. 11:30.

The month of May brings us Mother's Day. In our normal existence none of us will be able to escape hearing and seeing many exhortations to remember our mothers with material gifts on this day. The child of the world will probably not only heed this advice of big business, but will also desecrate the holy day by giving time and attention to lavishing favors and pleasures upon Mother. But the child of God will, according to true Christian custom, enter the house of the Lord, lifting his heart in adoration and praise for that greatest blessing, saving grace, and for all the blessings that proceed from it, including the blessing of Christian mothers.

It is highly fitting at this time to recall that the coming of Christ has done more to elevate the position of women, than any other single event in history. The superior blessings and material benefits which American womanhood enjoys are the result of gospel light. When we leave our shores and travel to distant lands, not founded upon Christian principles, we are impressed with this fact. Degradation exists in every realm of life. In the social order this is nowhere as evident as in the position of women. The burdens of body and soul borne by women in heathen environments are heavy indeed.

Traveling through the inland seas that surround the islands of Japan, you pass along from one beautiful mountain island to another. These mountains are terraced on all sides to the steepest heights and are prolific with green vegetables and growing plant life. The

cozy Japanese style grass thatched houses nestle at the foot of the mountains. The "weathered grey" thatch is often surrounded by highly colored flowers and maples. I was so fascinated with this picturesque land as I sailed along that I would have been quite happy to remain there to preach the gospel.

But night passed and with morning we found ourselves docked in the coaling port of Nagasaki. We were told that it would be afternoon before the boat's supply of coal could be replenished. We passed the necessary routine for landing, and went on deck to board the steam launch for shore. I cannot describe my feelings as I beheld the human "coaling machine" already smoothly in motion. A coal barge of very sizeable proportions was lying alongside our boat. Women, hundreds of them, were filling large bushel basket-like containers with coal. These were relayed along a line of women by hand, until they reached a lever which pulled them into the boat. As one barge became empty another was steered in by women. All morning the process continued with rhythmical precision. It cast a deep shadow over the pleasure that the surrounding beauties of nature had brought us, a shadow that was quickened in our hearts countless times in the following years. From Nagasaki on our thoughts

Jot It Down

1. The name of that person you are going to seek to lead to Christ. Pray daily for them.
2. Strangers who visit your church may not be saved. Don't smile, shake hands, and then forget them during the week!
3. There are excuses, but only those acceptable to God excuse.
4. We should have an all-day meeting to study China. Suggestions will appear on this page next month. The text will be, *A Chinese Village, Taitou, Shantung*, by M. Yang. This is one of the best social studies ever written. The author grew up and passed through the same experiences as did many of the students with whom our missionaries in China are working. You can find the book in most city libraries. Published by Columbia University Press, New York.
5. The missionary society that closes down in summer may get started by November. If you must close, be sure to appoint a committee to have a program ready for September.

gave more forceful expression to Reginald Heber's words: "Though every prospect pleases only man is vile."

A young Chinese couple lived in a humble hut on the hillside below our home in Tsingtao. Mr. and Mrs. Wong had been baptized before we knew them. For several years she attended our services regularly. At first he came occasionally, then not at all. He began to absent himself from home for days at a time. This made it necessary for Mrs. Wong to do day-labor to provide for her two young daughters and her mother-in-law, and to make preparations for a new baby.

When the baby arrived it was a boy. Mr. Wong came home. The mother and wife were delighted, as well as all the friends. But the father was gone again all too soon. Mrs. Wong was troubled, and as in days past she would leave all her responsibilities and go searching for him. She seemed unable to heed our exhortation to lay the whole matter before the Lord, and let Him bring her husband home as He willed. After six weeks the new baby succumbed to exposure and died of pneumonia. Again the father came home.

The mother and wife waited upon him and pampered him in the most disgusting fashion, denying everyone else in the family in order to do so. In spite of all their efforts, Mr. Wong decided to leave home again. The wife determined by her own strength that she would keep him. I had often besought the Lord for this humble Christian woman because of things that I had seen from my window, which overlooked her home. But this was the most pitiful of all. She was clinging to her husband and being knocked down over and over again. She followed him into the public highway until so much attention was attracted that he returned home, but not to stay. It was only a short time before she came to me to ask me to pray for his return. I told her of all I had seen, and remonstrated with her that she was not trusting God to solve her problem. I further chided her for the ugly scene that had taken place because she took things into her own hands. She looked at me rather coldly and said, "You do not understand. You have not been hungry, forsaken, beaten and left with the cares of a family. You cannot understand."

Her words were quite true. The lot portioned to me was so entirely different from hers. But I praise Him that

I could tell of our suffering Savior, who since He Himself hath suffered is able to succor them that are tempted—"For we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." What a blessed truth for any soul.

My dear friends, the Wong families are not all in China. There are couples, in worse circumstances morally and

spiritually, living in practically every neighborhood in America. They constitute a most serious threat to our nation's future. Do you value the blessings that the gospel light has given to you? Then rise to action. In the secret of your closet seek the power that will make your life and possessions useful in rescuing the heathen at home and abroad. "Go ye, therefore, and teach all nations . . . If ye love Me, keep My Commandments."

measure up to our responsibility, what does?

In the previous issue of THE PRESBYTERIAN GUARDIAN, the Editor, using government statistics on national incomes and population, pointed out that the average income of every man, woman and child in the United States was about \$1,500 per year. For the 8,000 members of The Orthodox Presbyterian Church that would mean a total income of \$12,000,000. Perhaps this statistic, like many other statistics, does not present a true picture. Perhaps, therefore, it does not exactly fit our case. But assuredly it comes somewhere near.

The question next arises, How much of that money should be given for missions? During the Old Testament period God's people were required to give one tenth of their income, plus certain other offerings, for the Lord's work. In the New Testament, that requirement is not repeated, but the principle of thoughtful proportionate giving is clearly enunciated (e.g. I Cor. 16:2). Many of us feel that for Christians in this day of grace, who have so much more for which to be thankful than did our Old Testament fathers, a mere tenth is but the starting point for young Christians and we all ought to return more to the Lord than that. If, however, all the members of The Orthodox Presbyterian Church were to give even as little as a tenth, it would mean that our church would have \$1,200,000 a year with which to do God's work, instead of the little \$454,000 we had last year.

Still, of course, we have not answered the question, How much should we be giving for missions? Certainly all contributions to the church cannot be for missions. There are local congregational needs, and there are other benevolent needs in which our church is vitally interested, such as Christian Education, Westminster Theological Seminary, the GUARDIAN, and Christian schools. All must receive their due proportion. Last year (1947-48), of the total of \$454,000 given to our church, \$374,000 was given for local purposes—82%! If more funds were available in proportion to our blessings, local expenses could very profitably be increased, perhaps, to some \$500,000 and still be about only 45% of the total, instead of the present 82%. That would leave of the \$1,200,000, some \$700,000 for benevolences—*nine times the \$78,000 we gave last year.* How might

The Pressing Issue Before The Orthodox Presbyterian Church

By JOHN P. GALBRAITH

EVERY Christian is constantly confronted with one issue after another upon which he must make important and often momentous decisions. When he consciously takes his stand of faith in Christ at the beginning of his Christian life, he has been confronted with an issue: Shall I be for or against Christ? Following that he is faced daily with the false doctrines of the world, and must choose between them and the doctrines of the Word of God. Day by day Satan presents him with temptations to wrong actions, and while he frequently desires to succumb to these temptations he hears God give him pause with, "Thou shalt!", "Thou shalt not!"

As Christians are constantly confronted with issues, so when they band themselves together into churches are those churches confronted constantly with issues. The Orthodox Presbyterian Church throughout its brief but eventful history has had to face one issue after another. Some have been of little importance, some of greater. Since we do face new issues constantly it would not at any time be true to say of one thing or another, This is the one issue before our church. However, there is at the present time one issue which is of immediate and pressing importance. It is an issue upon which Satan would have us make one decision, but God another. It is an issue which bears upon the very life not only of our church, but also of the world. The issue is: Shall we be a missionary church? It is an issue which determines for us the questions, Do we really want Missions? Do we really want to obey the command of God, "Go ye therefore and teach all nations

. . ." (Matt. 28:19-20)?

We have long prided ourselves on being a missionary church. And we are, *by the standards of the world.* When compared with other churches in giving, we stand high. For example, the total giving of the Presbyterian Church in the U.S.A. for 1947-48 averaged \$28.56 per member, and of The Orthodox Presbyterian Church \$76.63. The Presbyterian Church in the U.S.A. averaged \$1.15 per member in missions giving, and The Orthodox Presbyterian Church averaged \$5.40. Doubtless the world would regard us as a missionary church. Nor would we belittle the abundance of grace that God has given us. But if on the basis of the world's standard we have prided ourselves, we have patted ourselves on the back too soon. *By our infallible standard,* the Word of God, we are far from being as interested in missions as we ought to be.

Someone may ask us, How interested in missions ought we to be? If an average of \$5.40 per member (\$7.30 per communicant member) does not

WHEN we think we are doing well is no time to rest on the oars. The opportunity of expanding our missionary program is ever present.

Here the Rev. John P. Galbraith, General Secretary of the Missions Committees of The Orthodox Presbyterian Church, indicates the opportunity before the church, if her members will but be faithful to the Biblical principle of regular, proportional giving. It is a challenge which cannot be ignored.

this amount be allocated? On that point there might be some difference of opinion, but the Committee on Christian Education could well use \$20,000; Westminster Seminary's needs are at present about \$125,000; the GUARDIAN should have \$15,000; and if the funds were available Christian schools could easily use \$150,000. That would leave the sum of \$390,000 for home and foreign missions. Breaking the figures down further the average yearly allocation per communicant member would be \$3.40 for Christian education, \$21.20 for Westminster Seminary, \$25.40 for Christian schools, \$2.55 for the GUARDIAN, \$65.90 for missions, and \$84.75 for local needs. That is what we *could* do.

Last year, the best in our history to that point, our mission work was limited by the fact that the churches contributed only about \$40,000 for that purpose. All above that amount which our church spent on missions was contributed by a number of individuals. If this year we were to increase our total contributions to our church two and one half times, we could by so doing increase our missionary work *ten times*. If the giving of communicant members during the coming year should average \$203 instead of the \$77 last year, this aim would be accomplished.

But someone says this is *impossible!* Our answer is, It is not—if we give as God wants us to.

Suppose, however, we do not increase our giving. Suppose we give to missions only the \$40,000 we gave last year. What would that mean? It would mean this: We should have just enough funds to pay our home missionaries and Mr. and Mrs. Hunt in Korea. It would mean that there would be no funds for the support of the Gaffins or Mr. Andrews in China, for our Eritrean missionaries, the Mahaffys, Duffs, Stantons and Miss Healy. It would mean we should not be able to send the Mahaffys or Mr. Andrews back to their fields this Fall. Or would it be better, perhaps, to starve our home missionaries instead? Of course, this presents an impossible choice. Neither home nor foreign missionaries may be allowed to suffer want. We do not believe that they will. We believe that our church wants to be a missionary church.

What we wish now to make plain is that we are not speaking of an hypothetical future situation, but of present

reality. Last year, as for a number of years in the past, several individuals have made up a large portion of the difference between contributions from the churches and the needs of our missionary work. This year, however, the difference is not thus to be made up.

We must now stand on our own feet. To conduct the work to which we are now committed at home and abroad the churches must increase their missions contributions this year \$30,000, an increase of 75%. We must give \$70,000 this year instead of \$40,000. That is the minimum to provide the minimum needs of our missionaries. God has given the members of our church the resources to go far beyond that. We can if we will. The question is, Will we? That is the pressing issue before our church.

Before closing let us hold before you a vision of what we could do as a church if we were to become in a fuller measure a missionary church. If we were to give \$390,000 a year to missions we could have 72 foreign missionaries instead of our present 12. At the same time on the home missions field we could enter into a program which would enable us immediately to send out three new missionaries each year, and provide a building for their work besides. At the end of ten years and for every year thereafter we would have 30 fully supported missionaries on the home field. The growth of our church from such a home missions program would produce a constantly expanding foreign missions enterprise and a self expanding home missions program.

All this is possible to us *now*. We think of ourselves as a small church, which admittedly we are, numerically. But what we really are is a sleeping giant, a church to which God has given tremendous resources and powers to use for Him, but whose powers are somnolent. Awake, Orthodox Presbyterians, awake! Let us work while it is day, for the night cometh when no man shall work. Awake! Awake! Awake!

We hope that every session of our church is sufficiently interested in missions to present to the congregations at the earliest possible moment this whole matter of our tremendous benevolence resources and responsibilities. Do not forget our missionaries. Do not forget the world's millions dead in trespasses and sins. Do not forget the honor and

glory of Almighty God.

Remember: Our present mission needs—\$30,000 additional this year (a total of \$70,000). Our present possibilities—\$390,000 for missions, or \$700,000 for all benevolences. We can meet these goals if we will. The question is, Will we? That is the pressing issue before our church. Let us arise! Let us conquer through Him whose grace is sufficient for things! To God be the glory!

William B. McIlwaine

THE Rev. William B. McIlwaine, for 43 years a missionary in Japan for the Presbyterian Church in the U.S. (Southern) died on January 23 in Lancaster, S.C. Since his retirement from mission service in 1932, Mr. McIlwaine had been living in Heath Springs, S.C.

Among surviving members of his family are Dr. William A. McIlwaine, now serving the Southern Church as a missionary in Japan, and the Rev. R. Heber McIlwaine, a minister of The Orthodox Presbyterian Church serving as a missionary in Formosa under the foreign missions board of the Presbyterian Church in Canada.

Mrs. Underwood Slain in Korea

MRS. HORACE UNDERWOOD, wife of the former president of Chosen Christian College in Seoul, Korea, was killed by two gunmen at her home on the outskirts of the Korean capital on March 16. No motive for this cold-blooded murder has been found. Her husband was teaching a class at the college at the time of the shooting.

Although the indications seem to be that Mr. and Mrs. Underwood were sympathetic to the liberal attitude toward Christianity, it is of interest that Mrs. Underwood was one of the first to write a letter of sympathy to the parents of Miss Florence Handyside, after the latter's death in Korea in February.

TEACHER WANTED

San Diego Christian School is in need of principal and teacher for lower grades. Real opportunity for pioneering among evangelical Christians. Send applications to the Rev. C. G. Schaufele, 1040 E. 17th Street, National City, California.

Orthodox Presbyterian Church News

Crescent Park, N. J.: The week of March 7 was a busy one for Immanuel Church. On Monday of that week the congregation was host to the P.T.A. of the Camden County Christian Day School and to the Christian School Association. At the Association meeting it was decided to approve the directors' recommendation to purchase a plot of ground on which to erect a building. On Tuesday the Women's Missionary Society held an open meeting, with the Rev. and Mrs. Francis Mahaffy as guests. On Thursday the Sunday school celebrated the 4th anniversary of its founding. The celebration took the form of a baked ham dinner, followed by a message by Professor R. B. Kuiper. . . . The church suffered a severe loss in the death of Mrs. Roland Brown, who was at the first meeting of the Sunday school in 1945 and has been loyal in the work ever since.

Pittsburgh, Pa.: A series of special services was held at Covenant Church during the week of March 28, with the Rev. J. M. Kik of Montreal, Canada, as guest speaker. The pastor of the church, the Rev. Calvin K. Cummings, reports the services among the best attended services ever held at Covenant Church. Mrs. Robert Lucius of Hasbrouck Heights, N. J., was guest soloist

for the meetings. . . . Covenant Church is purchasing a new "electrified" reed organ with a "Hammond" finish. The organ has five sets of reeds, and total price is \$300.

Middletown, Del.: The Rev. William C. Goodrow was installed as pastor of Grace Church, at the service on Sunday evening, April 3. Professor R. B. Kuiper delivered the sermon for the occasion, the Rev. Arthur W. Kuschke delivered the charge to the pastor, and the Rev. Leslie W. Sloat delivered the charge to the people.

Newport, Ky.: In connection with the Communion service at Trinity Chapel March 21, eleven young people were baptized and received into church membership, two adults were received by letter, and one child was baptized. The Rev. J. Lyle Shaw is pastor of the Chapel.

New Haven, Conn.: First Church in Hamden recently had Mr. Martin Woudstra of The Netherlands as a guest preacher. Mr. Woudstra is a graduate student of Westminster Seminary. . . . The radio ministry which the Rev. Ralph Clough has been carrying on over station WAVZ since last July has brought an appreciable response. Entitled "The Faith of our Fathers," the program is heard for a half hour each Sunday morning.

Bend, Oregon: Members of the Westminster Church are taking an active interest in the local Christian Day School movement, which includes also people from neighboring churches. The Rev. Robert Nicholas, pastor of Westminster, is temporary chairman of the steering committee of the Christian School movement, and was one of those attending a Christian School Conference in Portland on March 21. . . . Mr. Nicholas has been preaching a series of sermons on topics suggested by the congregation, under the general theme, "Popular Misconceptions about . . ." The congregation enjoys a fellowship supper once each month, at which a message on some phase of Christian home life is presented. This arrangement is proving of popular interest.

Center Square, Penna.: Sunday school attendance at Community Church is now generally in the 40's and the worship services of the church are well attended. . . . The bearing of the Christian faith upon certain matters of interest in modern society is being considered at monthly "social" meetings designed to reach the people of the community. On February 22 a sound film, "Psychiatry in Action," was shown, followed by a brief statement by the pastor, the Rev. Henry Tavares, on the implications of the Gospel for mental health. On March 28 the Rev. Edward Heerema followed this up with a lecture on the same subject.

Rochester, N. Y.: A special service for the members of Covenant Church was held February 27, with the Rev. Egbert Andrews as guest speaker. Mr. Andrews showed slides of the work in China. . . . On March 20 Mr. Kim, Hong Bom spoke at both services of the church. Mr. Kim is a student at Cornell University, and was recommended to the church by Miss Florence Handyside. Miss Almeda DuMont, sister of the pastor of Covenant Church, is now living in Rochester and teaching in the local Christian school.

Los Angeles, Calif.: The Rev. David Calderwood has been supplying Westminster Church since March 1. . . . Mr. Phares Z. Lefever, who has been clerk of session for about two years, has moved to South Dakota. Mr. Walter Saumert has taken his place as clerk.

Middletown, Pa.: The Rev. Robert L. Atwell, pastor of Calvary Church, completed a month's itinerary on behalf of Westminster Seminary, on



In Eritrea, Orthodox Presbyterian missionary Charles E. Stanton entertains aged Nashir Pasha, Paramount

Chief of all the Saho speaking tribes, and learns some of the ancient songs of the Saho people.

March 8. During his travels he visited some 20 colleges across the country, and interviewed a large number of prospective students. During Mr. Atwell's absence, the Rev. Robert S. Marsden conducted the services of Calvary Church. The new Sunday school and school building of Calvary is nearing completion, and will probably be dedicated before the end of April. The Christian Day School plans to have room for 65 pupils next fall with seven grades.

Spencer Installed at Cincinnati

A called meeting of the Presbytery of Ohio was held on March 1 at the First Presbyterian Church of Cincinnati, for the purpose of receiving the Rev. James G. Spencer. Mr. Spencer had been called to the pastorate of First Church. The Presbytery proceeded to conduct the required examination, which was unanimously sustained. The certificate of standing from the Presbytery of Pine Bluffs of the Southern Presbyterian Church was accepted, and Mr. Spencer was enrolled in the Presbytery.

In the evening of the same day at a service in First Church, Mr. Spencer was installed as the pastor. The Rev. Thomas Gregory presided and asked the constitutional questions. The Rev. J. Lyle Shaw of Trinity Chapel, Newport, preached the sermon. The charge to the pastor was given by the Rev. Martin J. Bohn of Indianapolis, and the charge to the congregation by the Rev. William O. Ferguson, pastor of the Covenant Church in Cincinnati.

Following the installation service, a reception for the new pastor and his wife was held in the social hall of the church. It was a large and happy company of people which gathered for this solemn occasion. The church has been without a pastor for some months, and rejoices that there is now a regularly installed minister serving them.

Middletown Church Branches Out

FOR four years Calvary Church of Middletown, Pa. has conducted a branch Sunday school in the Community building at the Olmstead homes, a neighboring residential area. Of late the average attendance at the school has been over 100, and it reached a

high of 136 on March 6. On March 13 regular Sunday morning church worship was begun, with Ruling Elder Thomas G. Kay of Calvary Church conducting the services.

Philadelphia Says No to ACCC

A regular meeting of Philadelphia Presbytery was held March 21 at the Knox Church in Philadelphia. One of the chief items of business was consideration of the resolution submitted by the 1948 General Assembly concerning membership in the American Council of Christian Churches. Following considerable discussion the Presbytery rejected by a practically unanimous vote a motion to adopt the Assembly resolution, and so went on record as against affiliation with the Council at this time. The chief reasons presented in the discussion were that the American Council had practically become a political lobby, which was not a proper activity for a church as an organization; and secondly that the Council was actually engaging in evangelistic work in its own name, an activity which belongs to the church and not to a council. There was also submitted for future consideration an overture to the General Assembly that the Assembly ask the American Council

to desist from its extensive political activities, which place it outside the sphere of church participation.

Presbytery also examined for licensure Mr. Raymond E. Commeret, who graduated from Westminster Seminary in 1948. The examination, including the preaching of a portion of a sermon, was sustained, and Mr. Commeret was licensed to preach the Gospel. A call from the Kirkwood Orthodox Presbyterian Church for his services, was found in order and placed in his hands, and Mr. Commeret indicated his intention of accepting the call.

The Rev. William C. Goodrow was received into the Presbytery, from the Presbytery of New York and New England, on the basis of a call from Grace Church of Middletown, Delaware. Plans were made for the installation of Mr. Goodrow at Grace Church on the evening of April 3, with the Rev. Messrs. Arthur Kuschke, R. B. Kuiper and Leslie W. Sloat participating in the service.

Presbytery heard a brief report of his work in Eritrea from the Rev. Francis Mahaffy. This was the first regular meeting of the presbytery that Mr. Mahaffy had attended, since his return in January from the field.

The next meeting of Presbytery was called for May 16 at St. Andrews' Church in Baltimore, Md.



In Illinois, Building Committee for Westminster Chapel of Evergreen Park is pictured on occasion of ground-breaking ceremonies, February 27. Shown are Messrs. R. Glas, R. Prange, L.

Riddering, A. Wilken and Mrs. F. Hammant, Mrs. H. Craig, Mrs. S. Levenson, with the Rev. George Marston. Absent, Mr. F. Rueter. The new building will cost about \$22,000.

The GUARDIAN NEWS COMMENTATOR

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

Missions Issue Raised in Southern Presbyterian Church

THE Foreign Missions program of the Southern Presbyterian Church has to a very considerable extent resisted the current trend toward liberalism and united interdenominational efforts on the field. However there are many in the Southern church who would like to see this picture radically changed.

A group of such individuals, under cover of the claim that they are interested in "strengthening" the church's missions program, have recently circularized a selected list of individuals in the church to secure their signatures to a statement to be submitted to the Foreign Missions Committee of the denomination.

This statement calls, among other things, for increased participation in interdenominational activities and policies in foreign missions work, especially for participation in the East China Union University, the United Board for Christian Colleges in China, and the proposed Christian University of Japan, urges support of the new-forming National Council of Churches of Christ in America, and suggests that as new missionaries are trained and sent out, they be made conscious of working in the "ecumenical" church of Christ.

Commenting upon this statement, which was privately circulated in the church, Dr. L. Nelson Bell, a leader among the conservatives, points out that the attack upon the present missions program is made without giving any supporting evidence, and that the proposed activities would in effect destroy the distinctive and clear-cut character of the church's present missionary endeavor.

In this connection, *The Presbyterian Outlook* carried in its April 4 issue a letter from Missionary Lardner W. Moore in Japan, criticizing the *Outlook*

for supporting the proposed Christian University of Japan. Among other points, Dr. Moore asked, "Do you know that 'the proposed university' has, as far as you have published, never made any statement that would give an indication of what kind of Christianity it proposes to teach? Do you know that many of the leaders of this 'proposed university' have little but scorn for the Reformed Church in Japan which is the spiritual blood brother to your own church?"

It is becoming increasingly evident that the liberals in the Southern Church intend to press the issue in the church with full vigor, with a view of moving the church away from its traditional conservatism to participation in ecumenical and theologically inclusivist movements. If they are successful it will be a sad day for the Southern Presbyterian Church.

American Council and Radio

THE American Council of Christian Churches, through its executive committee, has launched a transcription recording program with a view to providing religious radio where time is available or people want it. A Radio Commission will determine the suitability of the programs, which after being recorded will be available on a rental or sale basis.

Various types of programs will be offered—devotional, Bible study, inspirational, evangelistic, or even controversial discussions of the issues of the day.

There is little doubt that conservative religious radio needs a "shot in the arm." At the same time we foresee in this program exactly the dangers which are involved in the entire work of the Council. What is to be the

message presented? There are denominational groups of radically different viewpoint included in the Council. Yet the proposal of the Council is not to make available programs prepared by the individual churches and approved by them. Rather the Council's own Radio Commission exercises the controlling voice. And the Council is preparing the programs. The Council is thus engaging in the work of the church, in a fashion that makes it practically a superchurch. What we have is not a Council of Churches, but a program of church union, at present on a federated basis, but with an indefinite future. At least, this is the way the Council seems to be looking at things.

Literacy Campaign in Korea

PREPARATIONS are under way for a literacy campaign in Korea, to be conducted beginning June 1 under the direction of famous linguist Dr. Frank C. Laubach. Dr. Laubach is known the world over for his teaching methods and is credited with having taught 60 million illiterates to read and write. The program calls for the compiling of a 1,500 word vocabulary, the preparation of pamphlets and books, and the preparation of lessons to be used by the people. The campaign is to last five weeks and will be nation wide.

Dr. Laubach is primarily a missionary, interested in teaching people to read so that they may read the gospel.

It is to be hoped that the pamphlets and books to be made available during this campaign will not be out of harmony with the teaching of God's Word.

Atlantic City Y. W. Leaves National Group

THE Y.W.C.A. of Atlantic City, N. J., has voted to sever its connections with the national organization. The resolution adopted declared that

the national body had departed from the original purposes and program of the Y.W. The national organization, it was said, has for a number of years been getting away from the primary purpose of associating young women in personal loyalty to Jesus Christ as Saviour, and seems also to have embraced other anti-Christian elements.

The Y.W. was one of the organizations recently named in a pamphlet published by the House Un-American Activities Committee, dealing with Communism in religion and religious organizations. The Committee declared it had found evidences of the attempt on the part of Communists to infiltrate the organization. This subject was considered in an article, "The Red Streak in the Y.W.C.A." published in the *Sunday School Times* of March 5.

Revision of Amharic Bible

A report from Addis Ababa in Ethiopia tells of plans for the preparation of a complete revision of the Amharic Bible, under the direction of a commission headed by Dr. Donald Davies. The project was initiated by Emperor Haile Selassie. The task is expected to take three years for the New Testament, and four for the Old.

This revision, if accurately done, will be of assistance to missionaries of the Orthodox Presbyterian church working in Eritrea, as some of them have occasion frequently to use the Amharic language.

Catholics Barred in New Mexico

DISTRICT JUDGE HENSLEY has issued a judgment barring 143 Roman Catholic nuns, brothers and priests from public school teaching posts in New Mexico. Among the conclusions reached by the judge are these: that the teaching of sectarian doctrine in tax supported schools, the furnishing of free transportation to parochial school pupils, and the holding of tax supported school classes in buildings having sectarian religious emblems all violate the First Amendment of the U.S. Constitution; that the New Mexico state board of education had violated state and national laws in furnishing sectarian indoctrinated textbooks to public and parochial schools; and that there was no separation between church and state, as contemplated by

the U.S. Constitution, in a number of schools which were listed by name. The Judge found the plaintiffs entitled to declaratory judgments along these lines.

Plan Family Magazine

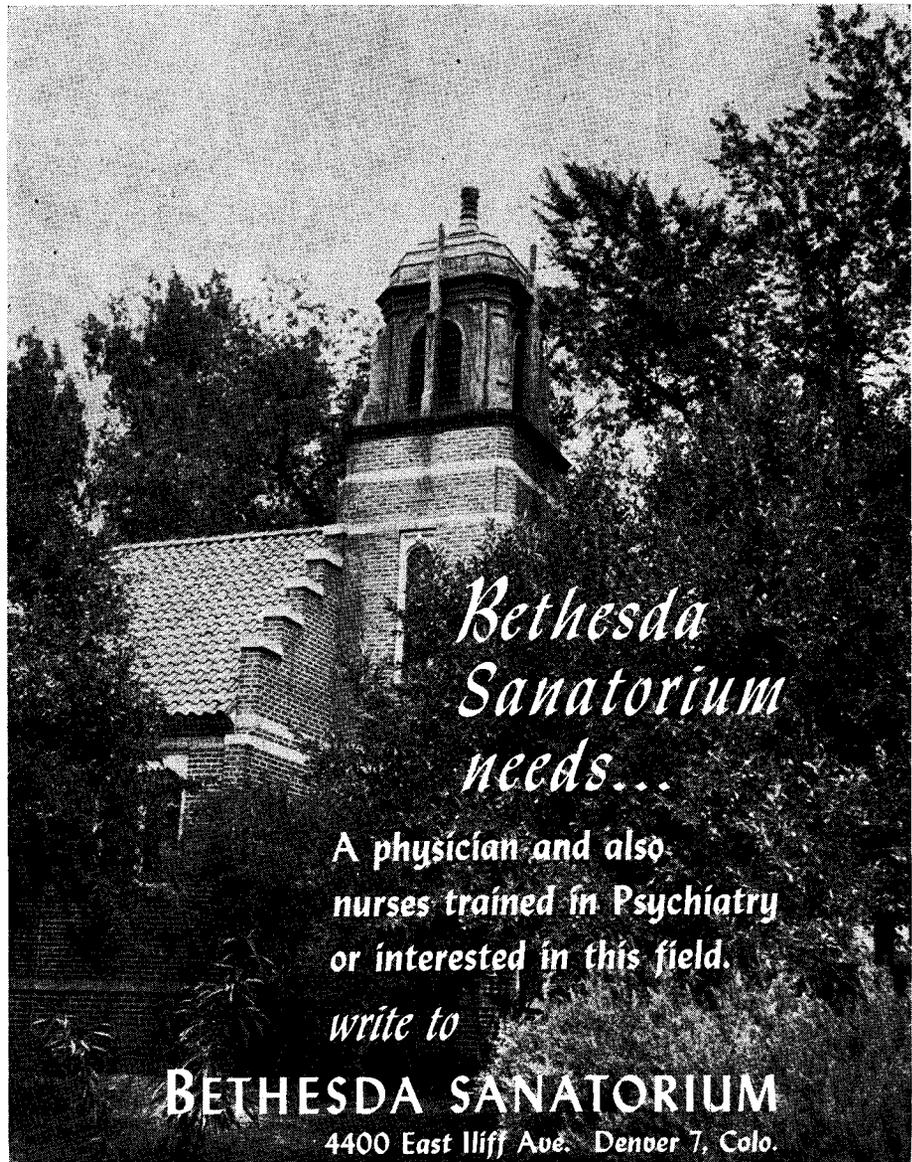
A NEW family magazine, to be called *THIS DAY*, will be launched in September by the Lutheran Church—Missouri Synod. The Rev. Henry Rische has been appointed editor of the new publication.

The purpose of the periodical will be to encourage Christian home ideals. It will be patterned after the popular magazines, but will stress high moral

standards. It will not feature church organizational propaganda, but will be gauged for general interest. The object is to entertain in a Christian way.

NAE-Like Organization in Holland

A NATIONAL Association of Orthodox Christians was formed at a meeting held recently in Utrecht. The organization will be similar to the National Association of Evangelicals in the United States, and is an outgrowth of an international conference of conservative Protestants held at Clarens, Switzerland, last summer. Among foreign guests at the meeting in Utrecht were Dr. R. J. Danhof of the Christian



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Reformed Church in the U.S.A., and the Rev. Ray Teeuwissen, a Presbyterian Church U.S.A. missionary.

According to the RNS report, it was stressed at the meeting that the new organization would not immediately take a negative attitude toward other movements such as the World Council, but should be a positive force co-operating with other conservative Protestants.

Parochial Schools Opposed, Supported

THE International Council of Religious Education, at its annual meeting in Columbus, Ohio, in February, went on record as strongly opposed to the recent "mushroom" growth of

Protestant parochial schools. It was asserted that further growth of such schools would be a threat to the public schools and to democracy. The Council maintained that there was nothing in our laws or judicial decisions to prevent the public schools from making adequate provision for the religious interpretation of life.

In reply to this declaration of the Council, the Board for Parish Education of the Missouri Synod Lutheran Church declared it arrant nonsense to find in Protestant parochial schools a threat to the public school. Such an interpretation, said the Lutherans, calls for a "totalitarian" interpretation of democracy, which denies to parents the right to provide education for their children.

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