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The Presbyterian
G U A R D I A N

*Oh that men would praise the Lord
for his lovingkindness, and for his won-
derful works to the children of men.*

*For he satisfieth the longing soul,
and the hungry soul he filleth with
good.*

—Psalm 107, 8-9

J. Gresham Machen
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Meditation

Socialism or Redemption?

"The bread which I will give is my flesh, for the life of the world."

JOHN 6:51

The crowds may not have been sure it was all real. But they were at least certain they would make the most of their dream while it lasted. Here was the biggest "give away" program they had ever seen or heard about right in their laps!

Now, when was there a day when bread lines, "new deals," and free refrigerators were not acceptable as free gifts? What might have been expected happened. Jesus was elected—I should say "drafted"—king. And there wasn't a single dissenting vote. He tried to get away. But the crowd would not give up. Unwilling to lose the opportunity of a life time, they trailed Him around the lake.

But then Jesus made a speech. It was a shocking thing. The like of it had never been heard before. And it really ruined His reputation with the voters. When He was through there was hardly a man that would stick with Him. It wasn't that He didn't promise enough. No man ever promised more. They would never hunger nor thirst, and they would live forever. But they must eat of *Him*. And this is what spoiled everything. In no time at all, the greatest draft for office vaporized and vanished in a classic desertion.

But can we rejoice enough that Jesus refused to be drafted, in the interests of His true mission? Had He accepted this popular election, could He have given the world a single crust of bread? What would free vineyards and government hand-outs have availed—in the certain doom of eternal hell?

He had come indeed to feed the world and quench the thirst of men. But His mission was to go to the root of the matter. And man's deepest hunger is not physical. It is the craving of the soul pining in exile banished from God, cut off from the Father's favor and company, denied a Living! Starvation is his constant companion. And the best of food cannot avert it, neither will the choicest drink cool his tongue. Death holds him in her bony fingers, and assured of her prey she

cackles on in mad hilarity.

There is no doubt that he is done for. Would it not be mockery to guarantee the wretch a few juicy steaks and the choicest of wines? One thing alone can help him—the flesh and blood of the Son of God! Let him feast on *that*, and every fiber of his being will tingle and throb with new life. Body and soul he will rejoice anew. And in the strength of that new joy he will laugh death into contempt and silent shame. Where, O death, is thy sting? O grave, where is thy victory?

But to the voters this was too nebulous. It was a "hard saying." Who could make any sense of it? Deliverance from the hard facts of life that hounded them at every turn, escape from those stubborn miseries that would not shake off—this they could appreciate. Sickness, pain, hunger, exposure, danger were the wolves that never left their doors—when there were doors. Did He talk in terms of these? Could He feed hungry mouths? For a moment it seemed as if He could. Was it all a dream?

Strangely enough, the people were both right and wrong at once! He came indeed to save from that hard labor that finally drags every man exhausted into the grave, from the bruises of beating against the hard facts of life. Yet His program was not a "new deal." He wanted to get at the moral depravity—the problem that underlies all of our ills. Therefore He came not in the role of Socialistic reformer, but of divine Redeemer. And the price of redemption was His body broken and His blood shed! He must therefore rise to the throne not by popular vote but through personal sacrifice.

So He could not but make His speech. And it was the acme of wisdom on the subject. But the crowds did not understand. To see the point they must look up—and they were earth-bound. So they went back to their mud puddles disillusioned, missing completely the spring.

Multitudes have followed them. But would you vote for Jesus as the social reformer, and desert Him as the supernatural Redeemer? An affirmative answer would put you in lots of company. But could you stand the hunger pains?

HENRY TAVARES

Grass Roots By R. K. Churchill

"The Prayer Meeting in Metropolitan Tabernacle dragged wretchedly. Deacon O. said to Spurgeon, 'You better take the meeting.' Spurgeon prayed: O God, here is the devil doing his best to break up the prayer meeting. I hear him say, 'the church is dead, faith is dying out.' I hear him, Lord, claiming that the people are satisfied with great congregations, that they are letting go of the right hand of the Lord Jesus. It is a lie, O God. . . . On he went, praising Christ. . . . amens began to roll forth." (Life of Spurgeon.)

The older I grow in the ministry, the more I see the importance of the mid-week prayer meeting. This is especially true in the work of the O.P.C. I don't believe there was ever a more difficult job for God than the one we have been called to do. The sheer impossibility of the thing drives us to our knees. Those who speak against the prayer meeting just don't understand. This is not just another church. How desperate is the situation; how significant that call of God that comes to us and to us alone. How puny and sinful we are. With what a complete absence of everything do we march against the foe. How unpropitious are the times. How hostile or unresponsive are all men about us to that commission which we have received from heaven; how blind to the vision of the Lord high and lifted up.

Of course we should make the mid-week prayer meeting an event. A good moving song service, followed by testimonies or memorizing of scripture is fine. Then a systematic Bible study—(not a lecture or sermon). The study should be informal, with questions and discussion. Get into a fight if possible. It's a place where we "let down our hair"—a place where problems and burdens are shared. It is a place where the Word of God springs to new life and finds new application. It is the "tent of meeting." When all kneel and claim Matthew 18:19, what glory crowns the Mercyseat. The meeting should be attractive to outsiders and should be advertised as such. Let the prayer meeting be revived. "And when they had prayed, the place was shaken."

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THE PRESBYTERIAN GUARDIAN

NOVEMBER 15, 1951

R. S. V. P., Dr. Blake . . .

THE final authority of the Word of God in matters of faith and life has been replaced, in the Presbyterian Church U.S.A., by the changing decisions of temporary majorities in the presbyteries, synods and assemblies of that church.

This has been apparent for some time, but it has now been made official by the highest permanent executive officer in that denomination. Henceforth the minority is always wrong. Elders may no longer attack the official program of the church, regardless of what that program may be. Members are no longer free to act in accord with their conscience or the Word of God, but only according to the decision of a majority in presbytery or assembly. Freedom in the church exists only for those who submit to majority rule.

No doubt people in the Southern Presbyterian Church who have been considering merger with these Northerners will want to take a second look. Possibly even some in the Northern church itself will raise an eyebrow, or show a flicker of interest.

The occasion for this deliverance was the installation of Dr. Eugene C. Blake as the Stated Clerk of the denomination. In spite of his own declaration that he was being named "not bishop, or chancellor, or provost, or any prestige-bearing title, but a clerk . . ." the service was marked by the presence of 100 visiting dignitaries, and by the solemn march of a gowned procession up the church aisle.

The new official made a speech suitable to the occasion. Its text was published in *Presbyterian Life*, the issue of October 27, from which the following excerpts and quotations are taken.

The description of his position as the "highest permanent executive office" in the church is Dr. Blake's own. And here is some of what he said about church authority:

"There have been too many Presbyterian church members who have supposed that they were free to act as they pleased in the church of which they are members. There are even elders who suppose that they are free to attack the program of the church in public speech or print. . . . There are, alas, Presbyterian min-

isters who suppose that they are good presbyterians when they freely flout the considered and prayerful actions of their presbyteries. Some of these are ignorant of what kind of a church it is to which they belong, and whose form of government they have solemnly sworn that they approved. Others know better, but refuse to believe in the possibility that they may be wrong, *which, by Presbyterian definition, you are when you are in the minority against the considered and prayerful decision of your brethren.*" (Italics ours.)

Again: "I speak against that rampant individualism of either conservative or radical which lightly breaks the corporate fellowship of church or state by words or acts however sincerely held to be the will of God."

And once more: "Yes, I boldly speak our faith: The Holy Spirit speaks through the actions and decisions of a presbytery."

Dr. Blake quoted extensively from the *Form of Government* of his church, but he did not include in his quotations the significant statement of the *Confession of Faith*, that decrees and determinations of synods and councils, "if consonant to the Word of God, are to be received with reverence and submission . . ." (xxxii. 2).

In the light of his remarks may we ask Dr. Blake some questions:

1. The General Assembly majority in 1923 declared certain doctrines to be "essential doctrines of the Word of God and our standards." In 1924 over 1200 Presbyterian ministers signed a statement repudiating this. *Were these Auburn Affirmationists wrong?*

2. The Assemblies of 1910, 1916 and 1923 declared that men applying to be licensed or ordained must affirm belief in, among other things, the Virgin Birth of Christ. In 1923 the Presbytery of New York licensed one Henry P. VanDusen who deliberately refused to make this affirmation. *Was the Presbytery wrong?*

R. S. V. P., Dr. Blake.

L. W. S.

Christian Unity

ON several occasions recently the President of the United States has expressed, to one group or another, his desire that all Christians might unite under one banner in the fight against Communism and to express their basic unity among themselves.

In so far as this constitutes an appeal for the uniting of the churches in the so-called "ecumenical" movement, we regret that the President has seen fit to add the prestige of his office to a program which must receive the sincere and united opposition of all true believers.

On the other hand, we would be so bold as to suggest that in a sense the President has what he asks for. He has it just in the Holy Scriptures. The world-wide Christian community professes its acceptance of Scripture as its source of truth and guide in life. The most faithful and fruitful opposition to Communism must consist and will ever consist in a faithful adherence, in belief and life, to the Holy Scriptures. If the President would urge unity under the banner of Scripture, he would get further than he will by urging unity under the banner of the National Council.

A few days before President Truman made his statement, the Pope in Rome also issued a plea that in the battle against Communism people would unite—under the banner of the Roman Catholic Church. There is some indication that these two declarations were related. However, neither such a Papal statement, nor the action of the President in proposing an ambassador to the Vatican, will promote Catholic-Protestant unity.

L. W. S.

Protestant Protest

OPPOSITION to the President's proposed establishment of full diplomatic relationships with the Roman Catholic hierarchy is at present running strong in Protestant circles of all theological type.

No sooner had the announcement been made in Washington than the National Association of Evangelicals and the American Council of Christian Churches started a race to see who could be "first with most" in arousing popular opposition to the move. The

NAE proposed that church attendants be asked to sign petitions of protest on the steps of the churches on Sunday, October 28th. The American Council released the inevitable statements by its president and former president, and announced it was planning a pilgrimage to Washington in January, when the Senate reconvenes, to dramatize its opposition.

Among the Liberals, the National Council was equally outspoken, and long lists of prominent Modernists have put their signatures to petitions and statements of protest. The organization, Protestants and Others United for Separation of Church and State, is likewise attempting to carry the ball, and is seeking funds for that purpose.

If all of this wasn't enough, there was Senator Tom Connally of Texas, chairman of the Senate Foreign Relations Committee, declaring that he would oppose the nominee, General Mark Clark, because General Clark had been unfair to Texas in a certain military operation during World War II.

THE PRESBYTERIAN GUARDIAN has on several occasions expressed its opposition to diplomatic relations with the Vatican. The reason for this opposition is that such an arrangement constitutes official government recognition of one ecclesiastical organization over against others, and gives to that church the benefits and prestige of government favor.

The ground for the proposed arrangement, that the Vatican is a political state as well as a church, and that it is being recognized only in relation to its political character, is somewhat fatuitous. The few acres of ground, the few buildings, and the few residents of the Lateran treaty area do not provide a solid basis for such an argument.

The real reasons are undoubtedly two. In the first place, there can be no doubt that, with diplomatic representatives from many countries, including countries behind the iron curtain, the Vatican is an important "listening post" in the modern international situation. This is a purely practical consideration, and we fail to see why the information supposedly available at the Vatican, cannot be secured from other sources, more independent and less colored by the dictatorial and self-centered outlook of the Romish hierarchy.

In the second place, President Truman may have sought political advantage for himself and his party through this move. Whether or not Mr. Truman's proposal is approved by the Senate, he is in the position of having fostered it, and thereby he has made a gesture of goodwill toward Catholics that they are not likely to forget. The fact that he has also stirred up a measure of opposition, and promoted a religious controversy in this country, undoubtedly has political significance also, though just what we are not sure at present.

One thing may be said. Mr. Truman was quickly criticized for having sent the proposal to the Senate on its last day, when no action could possibly be taken on it. Some critics cried that the President was going to make an interim appointment, and get the program under way in an underhanded fashion. This is clearly not the case. By sending the nomination to the Senate when he did, Mr. Truman on the contrary was actually giving opportunity for public discussion for a two months period, during which no action could be taken. In this he was fairer to his critics, than some of them have been to him.

In a democracy such as ours, government is (supposed to be) by the people. That government need not be expressed only at election time. The mails are always open, and there is some evidence that congressmen are more sensitive to their mail than is at times supposed. So if you want to "vote" on this issue, you can write your Senators. We suggest that maybe you should.

L. W. S.

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Gambling and the Law of God

Some things that are wrong with a modern wide-spread practice

By EDWARD L. KELLOGG

THE Senate Crime Investigating Committee has made us all very conscious of the presence of gambling in our country. Along with the reports of this committee there have been printed many newspaper and magazine articles in confirmation of the presence of this vice. The August 11 issue of the *Saturday Evening Post* carried an article entitled, "The Case of Millville, New Jersey." It was a sad story of gambling and graft. A story which told how a man who was a director of the local Y.M.C.A. and an officer of a local church was all bound up in the sordid mess. The August, 1950 issue of the *Reader's Digest* contained an article entitled, "Big Time Gamblers Invade the Factories." It claimed that \$2,000,000.00 a year was bet on horse races in the three largest rubber factories of Akron, Ohio; that a certain gambling syndicate was taking \$1,000,000.00 annually out of the Kaiser-Frazer plant of Willow Run; and that the Detroit Free Press gave the figure of twenty five million as the estimated annual gambling take from factories in Wayne County.

From a game of chance with pennies to the putting of one thousand dollars on a single throw of the dice, gambling is going on all over our land. Many people who decide that things are all right if they are done enough are coming to the conclusion that gambling must be all right, it is done so much. Recently a Jurist charged a Grand Jury in Philadelphia to make an investigation of an alledged tie-up between politicians, policemen and racketeers in that city, but the conclusion of his charge was to this effect, that possibly the solution of the problem would be to legalize gambling. Of course there are parts of the country where forms of it are legalized. Walter Johnston, ex-police commissioner of Galveston, Texas recently said, "Galveston was wide open before I was born. It was wide open when I came into office, and I left it wide open. The people of

Galveston want an open town." When Mayor Cartwright was asked what he would recommend he is reported to have responded, "Regulated prostitution, liquor by the drink and gambling."

Thus we find that gambling is not only widely practiced in our country but also that people are coming to the conclusion it is all right provided there is some regulation of it. Therefore, we do well to ask the question, "What's wrong with gambling?"

In this world it is true there are many things people claim to be wrong which actually are not wrong. Perhaps they are contrary to the social customs in a certain area, or possibly they do not agree with the peculiar tenets of a particular religious group. But such standards are not final. There is one authoritative standard of right and wrong and that is the Word of our God. People may be condemned or justified by human standards but the important question is how does one appear before the Divine standards? And truly God has appointed a day in which He will judge the world in righteousness by the Lord Jesus Christ. Then small and great must appear before the heavenly tribunal and be judged according to the law of God. That which accords with the Divine law is right. That which violates the Divine law is wrong.

Bound Up With False Witness

One commandment clearly stated in God's law is this, "Thou shalt not bear false witness." That commandment calls upon us to maintain and promote the truth. It forbids distorting or prejudicing the truth. But when we read the story of gambling we find it is intimately bound up with false witness.

In gambling one may rely to a certain extent upon his knowledge and skill but there is always an element of uncertainty that is supposed to exist. There is the element of so-called chance. A man may have a pretty good idea

that one horse is faster than another, but he realizes that many things may occur before the finish line is crossed which may put the slower horse in first place. A man may have a fairly accurate idea as to which is the better football or basketball team, or what boxer or wrestler is most skilled, but he realizes that one mis-step or one careless move may reverse the expected outcome of the contest. Therefore, when he places bets on these things he expects that there will be an element of so-called chance. He cannot be certain that he will always win. In fact, he may lose, and perhaps will lose most of the time.

But a man doesn't like to lose. He would much rather win. Therefore, he faces a strong temptation to try and remove the element of chance, that is to try and fix the game or contest so that he will be sure to win. It is at that point that false witness enters.

While in college I had a coach who tried professional wrestling for a time. He became disgusted, however, partly because so many wrestlers contacted him and offered to put on a spectacular bout but let him win for a certain amount of money. To the public the match was supposed to look very real and to seem entirely above board but actually it would be somewhat of a fake in that one contestant would allow the other one to win. Often such arrangements are made to protect gamblers or to receive bribes. If such is done, false witness is given.

Not long ago the newspapers carried the story of the fixing of basketball games in New York. And of course they were fixed for bribes, and bribes were paid because of bets placed on games. Such activity involves false witness whether it be the fixing of a game, the loading of dice, the marking of a card, a sleight of hand trick to produce the right card, or the fixing of some gambling machine. Such methods are dishonest. They involve false witness, but gambling has been notorious for that. Its very nature puts one under pressure to attempt to deceive. It is little wonder then that when gamblers are brought to trial and questioned as in recent investigations throughout the country, they frequently become involved in perjury. Once you become accustomed to bearing false witness you soon become steeped in the practice. It is a sin and much of gambling is intimately bound up with it.

Gambling Involves Violation of the Command Thou Shalt Not Steal

Another commandment contained in the Word of God is this, "Thou shalt not steal." This command pre-supposes that a person has a right to own something. He has a right to possess certain things and call them his own. Other people do not have a right to take them from him. If they want what he has they must pay for it. Arrangements must be mutually profitable, otherwise one of the parties is being robbed. You may own an automobile. Perhaps your neighbor would like to have your automobile. But your neighbor does not have a right to take it from you. You might sell it to him but he has no right to steal it from you. There should be mutually profitable arrangements.

If a man loves his neighbor as himself he will want all such arrangements to be mutually profitable. He will not want to rob his neighbor nor will he want his neighbor to rob him. The command, "Thou shalt not steal," calls upon us to promote the material welfare of our neighbor as well as of ourselves. Thus the employer should not rejoice in the small amount of pay he has given for a large amount of work. He should rather be ashamed because he has robbed his employee. And the employee should not rejoice in the little amount of work done for a large amount of pay since he has robbed his employer. Each should desire a fair arrangement involving a proper payment.

But gambling runs directly contrary to these principles. It violates the commandment, "Thou shalt not steal." The gambler is not interested in mutually profitable arrangements. He is interested in getting something for nothing. If he can win something at a game of chance or in a bet he rejoices. He is very happy because he has gotten something for nothing. He rejoices even though the person who lost has forfeited something without receiving a fair recompense. The arrangements just are not equitable. They are not mutually profitable.

But possibly someone will object to this reasoning saying, "Both the winner and the loser wanted to play the game of chance, or they wanted to place their bets. Therefore, since they did it willfully, how can you say that someone was robbed? How can you say that

anything was stolen? Did they not both go into the arrangement with open eyes?" But the fact that they both agreed to do it does not make it right. The husband in one home and the wife in another may both agree that they want to commit adultery. But though they may agree, the act is not therefore right. It is still adultery, a violation of the law of God for which they shall have to give an account.

Again there are people who make a distinction between gambling moderately and gambling excessively. They are willing to admit that plunging in and losing the shirt from one's back is wrong. But gambling with dimes and quarters is an entirely different matter. Surely it must be all right. Is it not true that some churches encourage the use of games of chance for raising money? Surely if you do not go in too heavily it must be all right?

Now, the question of quantity is an important question in many cases. A man eats a meal. He ought to eat temperately. If he eats like a glutton

he harms his body and thus sins against God. The question is one of quantity. To eat a moderate amount of food is right, to eat an excessive amount of food is wrong.

But gambling is quite different. The question is not one of quantity but of quality. Whether your boy or girl is putting dimes on High School football games or you are putting hundred dollar bills on horse races, the point is that both you and your child are trying to get something for nothing. You are violating the commandment, "Thou shalt not steal."

Another violation of this command is seen in the exorbitant amounts received by gambling operators in return for a comparatively small amount of work. A method apparently followed in certain places is this. A sub takes bets from eight or ten in his department and gets a certain sum of money. He works for a full fledged writer whose commissions often reach \$30.00 a day. The writer turns over his bets

(See "Gambling," p. 217)

Orthodox Presbyterian Church News

Portland, Me.: Pastor C. A. Busch of Second Parish Church has begun a series of monthly letters to members and students of the congregation who are away from town, giving them church news and pastoral advice. Teams from the church have recently distributed 93 Bibles in homes of the community.

West Collingswood, N. J.: Chaplain John Betzold was guest preacher at the services of Immanuel church on October 21st. In the evening the message was illustrated by slides of Korea. On Sunday evening, October 21st, following the regular service, a special series of discussion group studies on the subject, The Bible and Science, was begun under the leadership of the Rev. Arthur W. Kuschke. Pastor E. L. Kellogg recently conducted a series of special services at Calvary Church, Middletown, Pa.

Philadelphia, Pa.: The Rev. Bruce Hunt was guest speaker for a week of services at Gethsemane Church, October 8-14th. The meetings were a real

blessing to the church. The Trustees have arranged for a number of improvements to the church property. Five members were added to the church on October 7th.

Silver Spring, Md.: A series of special services was held at Knox Church, October 16-21st. The Rev. J. M. Kik of Montreal, Canada, was speaker for the meetings.

Nottingham, Pa.: On October 2nd the Women's Missionary and Prayer Band of Bethany church held an all-day meeting. Mrs. John Galbraith was guest speaker, and also showed slides of home mission fields. Mrs. Arthur Kuschke rendered special music. On October 14th a dedication service was held for Sunday school teachers and officers. Special services were held October 29th-November 4th, with the Rev. Glenn Coie as guest speaker.

Grove City, Pa.: In the first wedding to be held in Wayside Church, Mr. James A. Knapp and Miss Clara McCoy were united in marriage, with the Rev. Henry Phillips, pastor, officiating.

ating. Wayside church was scheduled to be host to the young people of Ohio Presbytery at the annual Armistice Day conference, November 12th.

Cedar Grove, Wis.: The congregation of Calvary Church and friends from the community gathered recently for an Appreciation Program honoring Miss Antoinette Dirkse, church organist and choir director for twenty-five years.

Members of Calvary choir conducted a splendid musical program, and special organ and violin numbers were rendered by Mrs. Winogene Kirchner and Miss Pearl Brice, guest artists and friends of Miss Dirkse. At the social hour following the program, Miss Dirkse was presented with a combination radio-phonograph. Plans are being (See "Church News," p. 214)

A New Commentary on Luke

A Book Review

By MARTEN WOUDESTRA

COMMENTARY ON THE GOSPEL OF LUKE, by Norval Geldenhuys. Grand Rapids. Eerdmans. 1951. 670 p. \$6.00.

THE first volume of *The New International Commentary on the New Testament* appeared a few months ago. It is the "Commentary on the Gospel of Luke," by Norval Geldenhuys, a minister in the Dutch Reformed Church of South Africa. Plans for publishing this new Commentary were announced to the *GUARDIAN* readers in September 1946. The long time which has elapsed since, no doubt reflects the difficult character of this undertaking. As an International Commentary this series will have scholars from different parts of the globe as its contributors. Even in the small world of today distances may hamper the progress of an immense project such as this. Surely the task of Dr. Ned B. Stonehouse as editor-in-chief of this series does not appear to be an easy one.

The new commentary will "reflect the Reformed viewpoint of the contributors," as the General Foreword puts it. This statement especially makes the publication of this first volume an event for *GUARDIAN* readers as well as for everyone who is interested in "an exposition of the New Testament that is thorough and abreast of modern scholarship and at the same time loyal to the Scriptures as the infallible Word of God" (*id.*).

A competent use of reliable and scholarly commentaries by Gospel ministers is bound to have a tremendous effect upon the life of the church. For the congregation of the Lord is edified truly by sound, exegetical preaching. Such edification will show its fruit in the life of both church and

individual as its nourishing power comes very directly from God's Word itself. A wholesome sensitivity toward the true sense of Holy Scripture is thus cultivated and the riches of the Divine Word will more and more prove to be inexhaustible. However learned, therefore, a commentary may be, the man and woman in the pew will eventually reap its benefits.

No type of commentary meets the practical need for a general advance in true godliness better, to the reviewer's mind, than one in which word by word and phrase by phrase has been analyzed for the reader. Truly this method makes for a less readable commentary but it pays off rich dividends in aiding the student in and stimulating him to a searching study of the Scriptures. Geldenhuys' commentary has not followed this analytical method and has consequently lost much of its usefulness for a fresh approach to this particular Gospel. The notes added after the exposition of each pericope do not appear to make up for the shortcoming in the main body of the commentary. The absence of the precise Scripture references at the top of each page is also typical of the general character of the book.

The commentary, we may gratefully acknowledge, is "conservative" in the traditional sense of the word: it defends the trustworthiness of the gospel stories at some length. Speaking about the announcement of John the Baptist's birth the author writes: "Luke offers these events not as poetical speculations, but as pure history, and as such we accept them" (p. 73). The "as such" here raises the question whether we accept these events as pure history or as pure-history-offered-by-Luke. The

latter may mean something quite different from the former, especially when seen in the light of the author's opinion concerning Luke's description of supernatural events. "The supernatural," we are told, "is here written down as the natural, and the exceptional as the usual" (p. 70). With this we do not agree. The supernatural elements in the story of John's nativity remain supernatural also in their description by Luke and are at the same time genuinely historical not only for himself but for everyone. A defense of Luke's historical trustworthiness as is here conducted loses its value in the face of modern, non-Christian attacks upon the Bible.

While stressing throughout the responsibility of man in his attitude toward Jesus the commentary is practically silent on the sovereign grace of God which saves sinners. "Man's wrong inner nature—unbelief, worldly mindedness, and other sins—", is said to *prevent* "the light of Christ from irradiating and renewing his life" (p. 339). Universalist language is used with nothing to qualify it. Christ is said to have "put Himself unreservedly in the place of guilty mankind" (p. 574), and He is "sacrificed for the salvation of guilty mankind" (*id.*). On p. 119 we read: "The plan of salvation embraces all mankind," as an explanation of Luke 2:31. Here is no theological precision.

The sermonic summaries at the end of each pericope often lead us astray by tending to overlook the uniqueness of the history of salvation. Today we are not "still faced with the choice: Barabbas or Jesus" (p. 596), unless we should make a type or symbol of both Jesus and Barabbas! This sort of application is wresting the clear sense of Scripture and is no application at all (cf. the summary on p. 604).

Commenting on some of the high points of our Savior's life such as His birth, resurrection and ascension the exposition again leaves many a doubt. Luke 24:52: "and was carried up into heaven," is thus paraphrased: "He is parted from them and He, who had from all eternity been with the Father in divine glory, had again entered the Invisible World, and had returned to Him, but now with a human though glorified and heavenly body" (p. 646). The resurrection is described as "the spontaneous outcome of His (i.e. the Living One's) whole being, as perfect

Man and Son of God" (p. 623). As to the historicity of the resurrection we read much of "the unambiguous announcement of the New Testament" (p. 628) and of the certainty of Jesus' resurrection which "permeates the whole of the New Testament" (p. 622) but such statements mean nothing in the light of modern theories and little in the light of the author's own concept of historical description.

The commentary, which is of excel-

lent print and binding, is disappointing as to contents. The event of the publication of this first volume in the New International Commentary proved to be rather uneventful. It should be possible to recommend a book, published under these auspices and carrying these pretensions, with more fervor to our reading public. That we dare not do this does not mean that we do not look forward to future volumes in this series with expectation and confidence.

Westminster Theological Seminary

III—Its Progress and Future

By ROBERT S. MARSDEN

HAVING considered in the first two of this series of articles the basis and the history of Westminster Theological Seminary it is fitting that the series be concluded by a consideration of the progress and the future of the Seminary. When a school has been in existence 22 years and has instructed over 500 students the question naturally arises—what has been accomplished during these years and what is the likelihood of future accomplishment?

A list of the alumni of Westminster contains the names of many who are leaders in their own communions. A number are leading Christian educators, while others occupy influential pulpits. Many are missionaries at home and abroad, and the influence of Westminster in Japan, China (including Formosa), Korea, and in many parts of Europe, as well as in this country and Canada is indeed tremendous. Those associated with the Westminster movement have been leaders in the resurgence of Calvinism in many quarters. Undoubtedly, consistent historic Christianity as it is preached by Westminster men has come as a new breath of life into many churches and communities where it has not been preached for years. It is not unusual for a Westminster graduate to hear from an aged saint who visits his church, "I haven't heard a sermon like that for years."

It is a truism, however, that one is not in possession of sufficient data to measure accurately accomplishments in the spiritual realm. Other compara-

tively youthful institutions can cite many more graduates who occupy positions of great prominence and who receive much greater acclaim in the public press than do Westminster men. Many more important pulpits have become closed to Westminster men than have been opened to them. The measure of success of Westminster must be found in its faithfulness to the Lord as He is revealed in His Word. If it were true (and only by the grace of God it is not true) that Westminster had not graduated a single faithful preacher of the gospel, the Seminary might still be counted a success if it could be established that it had been faithful to the Lord. It is conceivable that with the progress of apostasy in the world the time may come when Westminster will have few students and fewer graduates who are willing to stand for the gospel amid the persecutions that may arise. In that day Westminster's greatest success may come if, by the grace of God, she remain faithful!

The results of Westminster's first twenty-two years are not, however, meagre even as the world may count it, and they cannot but be great when the Lord measures these results by His infallible yardstick of faithfulness to Him. The Westminster Faculty and Trustees are ever watchful lest they begin to measure success as the world measures it. Again and again temptations have come to court the favor of large and influential groups who might support the Seminary and further its interests if

but comparatively slight compromises with error could be made. The Seminary cannot claim perfection in resisting such temptations, but we believe that by and large they have successfully been resisted. The Seminary does not measure the success of its alumni by their ecclesiastical prominence nor by the number that listen to their words, nor yet by the multitude of their press references. It does not even measure their success by the number who seem to be converted through their ministry. Rather, it counts as successful those who fearlessly witness to the truth in every circumstance of their lives. It is proud to count among its graduates many whose faithfulness has led to their being deposed and even excommunicated by apostate churches! It is proud of those who, like puny David, do battle with the Goliaths of unbelief, in the strength of the Lord. Many Westminster graduates are happy to occupy but humble positions at meagre salaries while they faithfully proclaim, without compromise, the unsearchable riches of Christ.

But what can be the future of a Seminary dedicated to these high ideals? What can be the future of an institution of learning that cannot hold out to its students the prospect of worldly preferment; that does not even promise its graduates a place in the ecclesiastical world where they will have opportunity to apply their knowledge and exercise their talents. It may, possibly, be that the prospect is dark. Apostasy may grow apace in our day, heralding the return of our Lord. In that event there may be fewer and fewer students who are willing to suffer the reproach of Christ. Worldliness and pharisaism may grow in the organized church and Westminster men may more and more be excluded from pulpits. Denominations which now profess the true gospel may more and more come under the domination of worldly men who consider that the ministry of the church is a kind of preserve to be protected against outsiders. It may be that the idea will gain ground that the ministers of each denomination must organize a kind of closed shop union to protect themselves from able and zealous men from Westminster. It may be that under the guise of ordaining only men who will be sure to be loyal to the organization, men who know the truth of God and how to proclaim it will be excluded. Then, more and

more, Westminster men will find the doors of the presbytery or the classis of Presbyterian and Reformed denominations closed to them. If this happens, Westminster graduates will be compelled to forego all financial security for the sake of the gospel. Students who are willing to be in a militantly Reformed movement only if it is reasonably prosperous and successful will then be sluffed off. Donors who measure the need for Westminster by the worldly accomplishments of such a seminary will cease their contributions, and Westminster's influence will dwindle. If this should happen, our only plea is that the Lord will never permit Westminster to exist if the price of her existence is that she pervert His truth to suit the times!

By the grace of God, there seems to be little evidence that such will be the future of Westminster. To be sure, there are many, many areas in the ecclesiastical world where Westminster men are, literally, hated. There the enemies of the gospel have been successful in excluding Westminster men from pulpits in such denominations as these wicked men dominate. Yet, Westminster men are generally able to find places of service, and in a surprising number of instances these are places of relatively great influence. While it may be true that the average Westminster graduate finds himself at some financial and social disadvantage compared with graduates with similar abilities from other institutions, this disparity probably is not very great. And despite the ever decreasing number of colleges where the truth of Christianity is dealt with fairly in the courses of philosophy and religion (not to mention other college departments) there are students who are graduated with a zeal for the gospel and a willingness to stand for it against all odds. Faithful parents and pastors still continue to nurture Christ's little ones so that they can withstand the blight of unbelief in the classrooms. And the Lord obviously has a people in our day who are willing to uphold the hands of Westminster men when they undertake the tasks that from their human point of view seem so difficult. Westminster men are still welcomed into a sizable number of faithful denominations, and there seems to be at least a little evidence that this number may be increasing. It is certainly true that in some denominations through the influx of Westminster men



U. S. Army Photo

Sky Pilot on route: Chaplain John W. Betzold, who has returned from Korea and is now stationed at Fort Mead, Md., is pictured here as he started a journey to hold services on top of one of the highest peaks on the

Korean front, in August. The first part of the journey, or some 2200 feet, was made by this cable tramway, but from the end of this Chaplain Betzold and his assistants had to make it on foot to the top, two miles distant.

the tide of modernism, and its handmaid indifference, has at least been slowed, if not arrested.

It is essential that, while the day of grace continues, Westminster's influence be expanded. An ever increasing percentage of prospective ministerial students must be challenged with the claims of Westminster. This is being done even during this current year. In addition to the most effective work in student recruiting done by the Rev. Robert L. Atwell for over a month each winter, three other men will give time to this work during the next few months. Mr. Robert D. Knudsen who was graduated from the Seminary in 1947 and who received a Master of Theology degree that same year will engage in the task of bringing Westminster to the attention of students in California between now and the end of 1951, and then for two months early in 1952 he will engage in the same work on the East Coast. Mr. Knudsen has studied for a doctor's degree both at Union Theological Seminary in New York and at the Free University of Amsterdam, and is eminently qualified for work with students, having been active as a student leader in his undergraduate days at the University of California. The Rev. Lawrence R. Eyres,

prominent Orthodox Presbyterian missionary and pastor, will devote one day a week to work among students in the Chicago area, and the Rev. Paul Pulliam, pastor of the Bethel United Presbyterian Church of Irvin, Penna., will devote a day a week to this same task in the Pittsburgh area.

When the number of applicants for admission to the Seminary far exceeds our present capacity it will be time to push forward a plan for increasing our facilities by erecting new buildings and securing additional faculty members. Then more new individuals and new congregations will be needed to provide the support for the Seminary, beyond the large number of new donors who must be found to maintain the present scale of the Seminary. It is confidently to be expected that support for Westminster will be forthcoming so that desirable students who wish to train to proclaim the whole counsel of God will not be denied the opportunity. The future of Westminster, then, is bright indeed and we confidently trust that, by the sovereign grace of God, there will be tens of thousands of the redeemed glorifying and praising God both in this world and through all eternity because Westminster has been founded and maintained.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

L

GOD'S ABODE

Scripture tells us repeatedly that the church is God's dwelling-place.

In the old dispensation God dwelt in the midst of His people Israel, first in the tabernacle and subsequently in the temple. The Old Testament speaks of Him as dwelling between the cherubim that stood with outspread wings over the mercy-seat, the covering of the ark of the covenant.

The new dispensation knows of no holy places comparable to those of the old. Jesus told the woman of Samaria that the time was at hand when it would make no difference whether men worshipped God on Mount Zion, the holy place of the Jews, or on Mount Gerizim, the holy place of the Samaritans, so long as they worshipped Him in spirit and in truth (John 4:21-24). The Old Testament sanctuaries belong to the period of shadows, which was concluded by Christ's death on the cross. Although we have the custom of dedicating a church building and properly call it God's house, God dwells among His people in just as real a sense when they gather for worship in a home, in a barn, or under the dome of heaven. The church in which God dwells is the communion of believers.

How inestimable an honor it is for the church that "the blessed and only Potentate, the King of Kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen or can see" (1 Tim. 6:15, 16), makes it His abode.

A Humble Abode

It might seem almost sacrilegious to say that the Infinite God, whom "the heaven and heaven of heavens cannot contain" (1 Kings 8:27), occupies a humble abode. Yet such is the teaching of His Word.

The church consists of created men. Between the Creator and His creatures yawns a gulf which cannot be measured. "Behold, the nations are as a drop of a bucket and are counted as

the small dust of the balance . . . All creatures before him are as nothing, and they are counted to him less than nothing, and vanity" (Isa. 40:15, 17). What condescension that the infinite Creator makes His abode among infinitesimal creatures!

The church consists of sinful human beings. But in the sight of God's resplendent holiness the very seraphs cover their faces with their wings and cry one to another: "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory." As His people behold Him in His temple, it behooves each of them to exclaim: "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:1-6). How incomprehensible that the Holy One of Israel should make His abode with an unclean people!

But not all created men belong to the church of God. Nor are all sinful human beings counted among its members. It consists of such as cry from the depths: "Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me" (Ps. 51:1-3). Only with such does God dwell as stand afar off, dare not lift up so much as their eyes unto heaven, but smite upon their breast, and say: "God, be merciful to me a sinner" (Luke 18:13). "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones" (Isa. 57:15).

Truly, the church is an exceedingly humble abode for the Most High.

A Holy Abode

However humble God's abode may be and actually is, it is also holy. The holiness of God demands that. Therefore the psalmist said: "Holiness be-

cometh thy house, O Lord, for ever (Ps. 93:5).

Holiness is one of the most outstanding attributes of the church of God. It is holy in a twofold sense. Having been called by God out of the world and set aside for His service, it is objectively holy. In that sense it is holy regardless of the sin that is found in its midst. Only when a church becomes so steeped in sin that it ceases to be a church and is transformed into a synagogue of Satan does it forfeit that objective holiness. But the church is also subjectively holy. Its true members have been regenerated by the Holy Spirit. By virtue of the new birth they are holy indeed. Sinful though they still are, in principle they are perfect. They are "saints," and the apostle Paul recognized as such even the members of the corrupt Corinthian church (1 Cor. 1:2; 2 Cor. 1:1). The Holy Spirit dwells in each of them, and collectively they are God's holy house.

Although the Holy Spirit dwelt also in the church of the old dispensation, on Pentecost He was poured out upon the church as never before. To be sure, the church can never be abstracted from the individuals that constitute it; yet it would be a serious error to suppose that on Pentecost the Spirit was imparted merely to certain persons as so many individuals. The truth of the matter is that the Spirit was shed forth upon the disciples when "they were all with one accord in one place" (Acts 2:1). In short, the Spirit of holiness was given to the church as a body. And that makes the church supremely holy.

The fact that God dwells in the church presupposes its holiness. That is clear, for the holy God would not dwell in any but a holy place. The fact that God dwells in the church renders the church holy. That too is self-evident. But never may it be forgotten that the fact of God's dwelling in the church also requires of the church that it be holy. Therefore Paul wrote to the church at Corinth: "Know ye not that ye are the temple of God, and that the Spirit of God

dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17). Again, admonishing the same church against participation in worship with unbelievers, he wrote: "For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing" (2 Cor. 6:16, 17). There was much sin in the Corinthian church. Discord, immorality, and compromise with paganism were prevalent. By and large the church of this day is no less sinful. Both the truth of God and His law are trodden in the mire. The voice of God resounds: "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy" (1 Pet. 1:15, 16).

A Blessed Abode

When God is said to dwell in His church, the reference is not merely to the divine omnipresence. The psalmist addressed the omnipresent God when he said: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there" (Ps. 139: 7, 8). God is not only in heaven, but also in hell; not only in the church, but also in the tents of wickedness. However, He dwells in His church in a sense that is unique.

When Scripture localizes, so to speak, the presence of God, the reference is invariably to the manifestation of one or more specific attributes of God. For example, God dwells in heaven in the sense that His holiness and His glory are displayed there in all their fulness. The question arises in which of His attributes God is peculiarly present in His church. No doubt, the answer is that He there reveals Himself in His great love for His own, as their Saviour and Benefactor.

One of the prophets assured the people of God: "He that toucheth you toucheth the apple of his eye" (Zech. 2:8). And by the mouth of the evangelical prophet God Himself declared: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget; yet will not I forget

thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me" (Isa. 49:15, 16). Moved by His infinite love for the church, God dwells in its midst to bless it with "all spiritual blessings in heavenly places" (Eph. 1:3), so that the members of the militant church even now "sit together in heavenly places in Christ Jesus" (Eph. 2:6).

The blessing which God bestows upon His abode is the Holy Spirit Himself together with His gifts. To the apostolic church the Spirit imparted special gifts, such as speaking with tongues and miraculous healing, which have ceased; but His most valuable gifts are permanent. Prominent among the lasting gifts of the Spirit are "love, joy, peace, long suffering, goodness, faith" (Gal. 5:22). The greatest of them all is love. It is inseparable from faith and hope, but is even greater than these (1 Cor. 13:13).

Love is a blessing which God bestows upon His church. And this blessing in turn begets a divine blessing. On the one hand, love dwells within the church because God has blessed it. On the other hand, God will bless the church if love dwells within it. Of that the sweet singer of Israel was aware when he sang: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore" (Ps. 133).

How richly blessed is God's abode! It is twice blessed.

A Permanent Abode

God dwelt in the church of the old dispensation, and He dwells in the church of the new. It follows that the church is God's permanent abode.

When the Lord Jesus was about to return to the Father, He gave His disciples the comforting assurance: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive because it seeth him not neither knoweth him: but ye know him, for he dwelleth with you and shall be in you" (John 14:16, 17). Only a few

weeks later, on the day of Pentecost, the Spirit of truth was poured out upon the church to abide with it and in it forever.

For that reason it is quite out of place for the church to pray for another Pentecost. Well may it plead for fuller manifestations of the presence and power of the Spirit in its midst, but never for a second bestowal of the Spirit comparable to that of Pentecost. The outpouring of the Spirit on that day was a once-for-all event, as unique as the incarnation of the Son of God. The Spirit was given to the church to abide with it forever. Never since has the Spirit departed from the church, nor will He depart at any time in the future.

That truth bears most directly on the glory of the Christian church. Again and again in the course of its history it has seemed forsaken of God. When the ark of the covenant had been taken by the Philistines, the daughter-in-law of Eli and wife of Phinehas gave birth to a son, whom she named Ichabod, saying: "The glory is departed from Israel" (1 Sam. 4:21). To all outward appearances *Ichabod* might well have been written at various times over the doors of the church. The era preceding the Protestant Reformation is a striking example. Our own day affords an instance that is no less striking. Unbelief is rampant in the church. A great many of its teachers and leaders have rejected the Word of God. They have become blind leaders of the blind. The church has grieved the Spirit of truth, and He seems to have departed and to have left the church to the spirit of error. And yet He has not really done that. Perhaps an overwhelming majority of church members either openly deny the truth or have lost all interest in it; yet the Spirit's abiding presence in the church guarantees that there always will be "seven thousand in Israel, all the knees which have not bowed unto Baal and every mouth which hath not kissed him" (1 Kings 19:18). Those seven thousand faithful ones constitute the true church of God, and they sing now, as they did in the sixteenth century:

"The prince of darkness grim,
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him."

(See "*Kuiper*," p. 217)

MISSIONS

By MRS. JOHN P. GALBRAITH

About the Program

Last month we said that one of the purposes of this page would be to bring program ideas from various missionary societies in The Orthodox Presbyterian Church. We are following this up this month with some excerpts from the program of the missionary society of Eastlake Church, Wilmington, Delaware.

In connection with this Mrs. John P. Clelland, the pastor's wife, writes: "We have a varied program, meeting some months in the daytime and some months at night. This is so that all members of the church have an opportunity to attend some of the meetings. The Executive Committee plans our program for a year and has it mimeographed. This program, in booklet form, is distributed to all the women of the church."

In brief, the following constitute some of the activities of this society:

1. One meeting a year is devoted to sewing for missions.

2. A garden party, with a missionary as guest speaker. ("A splendid time to bring guests.")

3. Westminster night, when either a student, a faculty member, the executive secretary or the wife of one of these, tells about some aspect of the Seminary. This meeting is open to the men of the church as well as to the women.

4. January meeting—an out-of-town speaker is featured. Added feature: A New Year's dessert served at 12:30.

5. Covered dish luncheon at least once a year. The business meeting precedes the luncheon, and the program follows.

6. A study of The Orthodox Presbyterian churches by presbyteries. The leader for this meeting gave out sheets containing statistical material.

7. At Christmas time some of the members of the society wrote letters and sent small presents to the wives of home missionaries. This resulted in a correspondence between some of the ladies and the missionary wives.

Says Mrs. Clelland, "This year we plan to study the American negro. We

also have planned a 'Bring a Friend' night, hoping to interest some of the younger people of the church in the society. Each month someone writes to one of our foreign missionaries. The ones who do this are not necessarily the most active members of the society but rather women who can or will write interesting letters. The first Sunday of each month the society sponsors a talk in the opening exercises of the Sunday School about our missionaries. In this way our children become acquainted with our missionaries and, we hope, develop an interest in missions.

"We endeavor to keep our members alerted to the work, difficulties, and needs of all our Orthodox Presbyterian missionaries so that they will be able to give and pray intelligently. We strive for a well-balanced program of devotions, information, and sociability, changing some of the features from year to year."

If your society has done things particularly profitable to you, and which you feel would be worth passing on, please write us about them.

Society Organization

No doubt some of the younger churches are just forming missionary societies and a few suggestions about the formation, and program planning may be helpful. When just organizing a society, it is well to have a constitution and by-laws. This may seem like unnecessary trouble, but it prevents misunderstandings and difficulties from arising, and, in general, will prove quite beneficial. It is suggested that such a constitution contain the purpose of the

PROBLEM MINUTE

Mrs. Brown had neighbors who were not Christians and they disliked her for her Christian standard of living. They said mean things about and to her, threw debris in her yard, and spoiled her lovely flower garden. What verses in Matthew 5 would help Mrs. Brown? (Answer in next month's issue.) This problem may be used for discussion purposes in a Society meeting.

society, the classes of membership (active, associate), officers and elections of officers, when meetings should be held, what every meeting should include (prayer, Bible study and/or mission study), how special meetings may be called, number required to be present to conduct a business meeting, duties of committees, and how amendments may be made. Should any society desire it, we would be glad to send a sample copy of a constitution upon request.

An All-Day Meeting

It may also be helpful for a new society if suggestions are made as to a schedule which might be followed for an all-day meeting (next month we shall offer suggestions for an evening meeting). One society, which holds all-day meetings every month, follows this schedule: Meeting starts at 10:30 a. m. This is opened with a devotional message (not just Scripture reading and prayer) by the President. This is followed by the business meeting, missionary news (either home or foreign, or both), and the morning session is concluded with a Bible study (a connected series of studies but with a different person in charge each month). 12:30—1:30 box luncheon. The afternoon session is opened with a song service (songs with a missionary message); offering; roll call, to which members respond with a Bible verse; a devotional talk. A prayer circle sometimes follows this but often this prayer time is reserved until the close of the meeting. (We are of the opinion that closing with the prayer hour is the better method.) The devotional talk is followed with the special feature of the afternoon (book review, special program pertaining to the particular month or occasion, Bible lesson study). The afternoon session closes about 3:30 p. m.

Duff's Travelogue

On August 7 the Rev. and Mrs. Clarence W. Duff, with their children, Dorothy and Donald, left Philadelphia to return to their mission station in Eritrea, East Africa. The Duffs had

been home on furlough since May of last year. We, in the States, especially those who are members of the Calvary Church of Glenside, Pennsylvania, where the Duffs are members and where they worshipped when not away on speaking engagements, would have been sorry to say "good-bye" for another five years had we not kept in mind the purpose of their departure—to bring honor and glory to God's name, seeking to save the lost.

The family traveled by train to New Orleans, stopping en route to visit relatives in Miami, and the Fort Lauderdale Church. They boarded the ship, the "Kota Agoeng," on August 13th.

Mr. Duff has written about the trip as follows.

"We finally left the heat and mosquitos of the docks on Thursday (August 16th) at noon, sailing a hundred miles down the Mississippi to the Gulf and up the east coast of Florida in the Gulf Stream on smooth seas. Later we felt the effects of the Jamaica hurricane for a few days and after the Azores felt a swell from the north, but had no really rough sea. The Mediterranean and Red Seas were like ponds much of the way.

"Kota Agoeng," the Dutch captain told us, means in Indonesian 'Holy House,' a name given to it when it was employed in carrying thousands of Moslem pilgrims from Indonesia to the holy city, Mecca. Of the pilgrims on the present voyage, two were Arabs returning from America to their homes in the Yemen. The other twenty were missionaries and their children on their way to Egypt, the Anglo-Egyptian Sudan, Eritrea, and Ethiopia. These latter were not bound to holy places for the good of their own souls. Rather they were going to make their homes as strangers and pilgrims in some of the darker spots of the earth to proclaim there a way of salvation not dependent on the vain efforts of man but upon the grace of God and the finished work of Christ. These pilgrims were a very congenial lot. Many were the tales of missionary experiences exchanged, the theological discussions, the conversations about methods of work. There was recreation, too, with games, swimming, reading, and music. On Sundays the men took turns conducting the services.

"We stopped to load and unload cargo at Alexandria and Port Said, passed through the Suez Canal and on

September 11th, just thirty days after boarding the ship at New Orleans, arrived at Port Sudan, the Red Sea port for the Anglo-Egyptian Sudan. No ship being available except one that might or might not go to Messawa by the circuitous way of Aden and Djibouti, we decided that the only thing to do was to go to Asmara by Ethiopian Airlines, scheduled to leave in two days. This brought us very comfortably to Asmara's welcome seven thousand foot coolness in one hour and thirty-five minutes, instead of the trip of at least a week in the southern Red Sea and Indian Ocean heat with stops in three of the world's reputedly hottest ports. The fare by air was actually less, but we had to leave our heavy baggage to be sent by ship, and a month later (October 12th) we are still waiting for any word of it.

"The best part of the journey was to see Francis and Arlena Mahaffy with Johnny, James, and Paul waving from the airport lawn. After a few stops in town, we all drove down the hill, four thousand feet, to Ghinda, to have supper with the Mahaffys. They set the table outside because of the heat, not so intense as at Port Sudan, but too hot for September in Ghinda. The past summer has been one of the hottest and driest on record. Even yet the days are hot, up to ninety degrees at times in the house, and evenings still and humid. A few days after our arrival, Ghinda had its first good rains since April.

PRAYER REQUESTS

1. For the Duffs, Mahaffys and Eritrean field—that new recruits may go out to this particular field of labor.

2. For the Uomotots now arriving in Japan.

3. For the Hunts as they prepare to leave for Japan (sailing from San Francisco on December 26th). Remember the children (Bertha and Lois) who will be left behind for schooling.

4. For Westminster Seminary: its faculty, and students preparing to preach the gospel.

5. For all our home and foreign missionaries.

6. November Thank Offering.

"We received a very cordial welcome home by the people of Ghinda. There has been a great deal of handshaking wherever we go.

"Mr. and Mrs. Mahaffy have done an excellent piece of work during our absence. Attendance and attention at the Sunday meetings in town have become steadier; progress has been made in instructing several believers and some others who are interested in the message; many have come to the Saturday night 'cinema' or 'teatro,' as some call it, the colored slides of local or foreign scenes and people, with Bible filmstrip and a message; and the medical work has been put on a better basis than in the past.

"Now the Mahaffy family is going for a well-earned vacation in Ethiopia. We have been gradually taking over for them. Pray for us as we take up the work here again. When the Mahaffys return, they will be going to another part of the field where they can put to better use the languages they have been acquiring. Pray that the Lord may add true believers and build His church here.

"Mrs. Duff has been teaching the Calvert School course to Donald and Dorothy. They are just finishing their second week of school. Only one set of books came with us on the airplane from Port Sudan. The other set is with our baggage. School goes on nevertheless without all the books.

"As we return we are impressed again by the possibilities of our Church's Red Sea Mission field and by the urgent necessity for more workers to occupy it. We hope the Church will soon send us reinforcements. What a blessing a nurse or medically trained man could be here at Ghinda! I wish you could have seen the people at the clinic this morning — Moslems and Copts, men, boys, girls, and women with little children. There were sores, big and little, infected cuts, sore eyes, infected ears, scabby heads. Nearly every day we send some away that we do not feel qualified to treat. And how we need another family for the Saho-Dankali field! Won't some of you young people of The Orthodox Presbyterian Church prayerfully consider preparing for such work as this and offering yourselves to the Lord for service in some needy field if He will send you there? Until then, do what you can by prayer and giving to send others."

Church News

(Continued from p. 207)

made for the annual harvest home supper and mission offering, November 28th.

Waterloo, Iowa: Dr. and Mrs. John Pruis and son David were recently received into the membership of First Church. Dr. Pruis is professor of public speaking at Iowa State Teachers' College. Women of the church have recently given the church building a general cleaning, which included washing the walls and woodwork and refinishing the floor.

Volga, S. D.: A harvest festival was held at Calvary Church October 12th, under the auspices of the Ladies' Aid Society. The festival featured a program entitled "The Saga of the Seed," written by Mrs. Harold Albright, comparing the life of a plant from seed time to harvest with the story of the word of God sown in the heart of man and nourished by the Spirit. In conjunction with the program a bountiful quantity of canned and fresh fruit and vegetables was presented to the new pastor by the families of the church. An offering of \$410 was received toward the cost of improvements to the Manse. A children's offering of \$18 was sent to the Davies family in Gresham, Wisconsin. The manse was completely redecorated for the new pastor, the Rev. Bruce Coie, and his family, before they arrived.

Berkeley, Calif.: The construction of the new church building for Covenant church is well on the way. The front portion of the building formerly used is to be replaced by a church auditorium. Attendance at services in the present temporary meeting place is somewhat larger than before the move. Chaplain Wade frequently brings patients and nurses from Oaknoll Naval Hospital to evening services and prayer meetings.

San Francisco, Calif.: The Mid-week prayer service of First Church has shown a new interest and increased attendance. The meetings feature studies in the Westminster Confession, with much time given to prayer. Attendance at regular services has increased recently, in part as the result of a United Presbyterian church moving away from the neighborhood. A number of students from the University of California are attending services at First Church. Guest speaker at a men's

dinner at the church recently was the Rev. Robert Graham of Berkeley.

Portland, Oreg.: Sunday, September 30th, was observed by First Church as a day of prayer and fasting. The annual harvest dinner was held October 18th, with the Rev. and Mrs. George Uomoto and family as guests. Mr. Uomoto brought the message of the evening, speaking on the work of the missionary. The Sunday evening service has been moved to 6 p. m., so that families with young children may attend.

East Orange, N. J.: On October 9th the Women's Missionary Society of Covenant Church entertained the New Jersey Presbyterian. The occasion also marked the fifteenth anniversary of Covenant Church, which was observed with a dinner and an evening service. The Rev. Bruce Hunt was guest speaker at both the Presbyterian and the Anniversary gathering. It so happened that this was also the 89th birthday of Mr. Matthew McCroddan, who for many years served faithfully and actively as an elder of the church.

Center Square, Penna.: Men of Community church have been working about the church property, leveling the soil and improving the appearance of the grounds about the church. The Women's Missionary Society held an all day meeting October 11th.

Wilmington, Del.: The Women's Missionary Society of Eastlake had a "guest night" gathering recently at the home of Mrs. William Haldeman. Mrs. John P. Galbraith was the speaker. The Sunday school is conducting an attendance contest with the Sunday school of Calvary Church in Bridgeton, N. J.

Rochester, N. Y.: A released time religious instruction class is being held at Covenant Church on Monday afternoons from 2 to 3 p. m. Attendance this year is 108, more than double that of last year. There are three classes, taught by Mrs. Raymond Fillier, Mrs. Louis Mross, and the pastor, the Rev. Herbert DuMont.

Schenectady, N. Y.: The pastor of Calvary Church, the Rev. Raymond Meiners, has been elected Moderator of the Presbytery of New York and New England for the coming year. The Sunday school, for its fall picnic, made a trip to Cooperstown, and visited some of the famous buildings and exhibits. The pastor is conducting two classes in Christian doctrine, using the

Communicant Church Membership Course prepared by the Rev. George Marston. First meeting of the Couples Group was held October 20th.

Franklin Square, N. Y.: On four Sunday afternoons recently members of Franklin Square church visited about 2000 homes in the community. Bibles were distributed to homes not having them. The Missionary society sponsored a family night October 19th. Some 70 persons were present for the pot luck supper and the showing of pictures of the Africa Inland Mission work, which followed. Dr. Ned B. Stonehouse was guest preacher for the morning service, October 14th.

Covenant Church Burns Mortgage

WEDNESDAY, September 26th, was a happy date for members of Covenant Orthodox Presbyterian Church of Pittsburgh, and for their pastor, the Rev. Calvin K. Cummings. Following a fellowship dinner at the church that evening, the congregation watched a ceremonial burning of the church mortgage.

First services in the new church building, located on Graham Boulevard in the Blackridge section, were held on Easter Sunday, 1946. Prior to that the congregation met in a private home. That the people have been able to free the church of debt in the space of less than six years evidences real devotion to the church.

Participating in the mortgage burning ceremony, along with the pastor, were Elders John Smith, R. R. Stuart, Clifford Rea and Alva Snyder.

Missions Rally and Auxiliary Meeting at Covenant Church

SOME 90 children and parents of the Sunday school of Covenant Orthodox Presbyterian Church of Pittsburgh attended a Children's Missionary rally at the church on a recent Friday evening. Guest speakers were Mrs. Paul Pulliam of Pakistan, who appeared in native dress, and Mrs. R. B. Gaffin. Special music was provided by an intermediate and senior girls' chorus.

Scenes depicting recent experiences of some of the Orthodox Presbyterian missionaries were presented by various classes of the Sunday school. Dinner was served by the ladies of the church.

Covenant Church was also the scene of a meeting of the Women's Auxiliary of Ohio Presbytery. Delegates from Grove City, Harrisville, New Hope, and Wilkinsburg, Penna. attended. A panel discussion on the subject of "Witnessing" took place in the afternoon, with Mrs. Oliver, Mrs. Cummings and Miss Marion Davies as leaders. In the evening Mrs. R. B. Gaffin spoke on mission work in Formosa.

A Christian day school association is being formed by members of Covenant Church, looking to the starting of a Christian day school as soon as possible.

Albany, Cornville Churches Exchange Pastors

IN a recent exchange of pastors, the Maywood Orthodox Presbyterian Church of Albany, N. Y., voted to call the Rev. Kelly G. Tucker as supply for one year. At the same time the Cornville Church granted Mr. Tucker a year's leave of absence, and voted to ask the Rev. Charles Stanton to act as supply pastor for one year. This exchange brings Mr. Stanton again to the pastorate he left a number of years ago to go as missionary to Eritrea.

Mr. Stanton writes us that a Christian day school has been started in Cornville, with Mrs. Stanton teaching.

Mr. Stanton also suggests that THE GUARDIAN call the attention of its readers to farming opportunities in the vicinity of Cornville. Apparently it is possible to purchase good-sized farms, with a complete set of buildings in reasonably good condition, for extremely reasonable prices. He mentions a 40 acre farm, with a large house, a barn and several other buildings, available for less than \$3,000. This property is located within a half mile of the church. Mr. Stanton is interested in having Christian families locate in the neighborhood.

Record Missions Giving By Volga Church

CALVARY Orthodox Presbyterian Church of Volga, S. D. was num-

ber one in per capita giving to the mission work of the denomination during the fiscal year 1950-51, with average per capita contributions of \$36.53. Next church in line was First Church of Waterloo, Iowa, with a per capita missions average of \$34.32.

For the November 1950 Thank Offering alone, Knox Church of Silver Spring, Md., led the list with a per capita average of just \$17.00, and Covenant Church of Pittsburgh was second with a per capita average of \$15.43.

These figures cover only a limited portion of the total giving of the congregations. Figures on giving, for all purposes, are not yet available, but for the 1949-50 fiscal year the per communicant average was \$83.38 for the whole denomination.

Cedar Grove Pastor in Debate on Catholics

THE Rev. Robert K. Churchill, pastor of Calvary Orthodox Presbyterian Church of Cedar Grove, Wisconsin, appears to have stirred up a nest of some sort, through a letter he wrote to the local newspaper.

The Sheboygan Press on September 13th, along with other papers in the country, carried a report of an address by the Roman Pontiff who called on all Christians to join with Romanism in its fight on Communism. Mr. Churchill wrote to the paper, pointing out that Romanism, equally with Communism, was totalitarian and dictatorial, and that a victory for either one would mean the end of democracy and individual freedom.

Quoting Pope Pius IX who had said, "I am the last judge on earth of what is right and wrong," Mr. Churchill commented, "Let us love and respect all Catholics, but let us know the Roman hierarchy for what it is. Can it be that the pope calls freedom-loving Americans to fight communism by joining a system that would subvert our conscience? Can we fight wrong by surrendering our God-given sense of right and wrong?"

"No, dear people," concluded Mr. Churchill, "the only hope of survival against any form of slavery is a genuine return to the Word of God. 'Ye shall know the truth, and the truth shall make you free' (Jesus)."

The confusion of thought in the

minds of many people was indicated by some of the answering letters which appeared in the paper. One writer claimed that the quotation from Scripture was handed down by the Catholic church. Another argued that the Catholic Church, as well as Protestantism, was responsible for our American freedoms. Again readers were told that the "Bible, from which the Scripture is taken, was written and compiled some 300 years after Christ died." Another declared that the "infallibility" of the pope means only that he holds the revelation already given inviolate, not that he can invent new doctrines.

Mr. Churchill replied to some of these letters, and several other correspondents joined the proceedings on his side of the matter. As late as October 15th the paper was still publishing correspondence on the subject. Mr. Churchill informs us that he is still receiving letters from various places where people apparently have read the column in the Sheboygan paper.

Wisconsin Presbyterial at Cedar Grove

THE second annual Women's Presbyterial meeting of the Presbytery of Wisconsin was held at Cedar Grove October 9-10th. About 100 delegates were present from six churches of the Presbytery, and over 200 attended some of the meetings.

Mrs. Lawrence Eyres of La Grange, Illinois, presided at the sessions. At the business meeting new officers were chosen. The new president is Mrs. Oscar Holkeboer of Waterloo, Iowa; vice-president is Mrs. Robert Churchill of Cedar Grove; and Mrs. Henry Roerdink of Oostburg, Wisconsin is secretary and treasurer.

One portion of the meeting was devoted to home mission work, and the needs of such fields as Newport, Ky., Portland, Oreg., National City, Calif., and Seattle, Wash. were pointed up by dramatizations. At another period the foreign work was under consideration, and letters from four foreign mission wives were read. Much time was spent in prayer for the missionaries, and for the missions committees of the denomination. Offerings received totalled \$100. Between sessions, the delegates were taken on tours to points of interest in and near Cedar Grove.

Eldersveld Elected Seminary Trustee

AT the meeting of the Board of Trustees of Westminster Theological Seminary in September, the Rev. Peter H. Eldersveld and Mr. Lowell W. Andreas were elected to membership on the Board, in the class of 1954.

Mr. Eldersveld is radio minister of the Christian Reformed Church, and preaches regularly on the Back-to-God Hour radio program. Mr. Andreas is a business man from Mankato, Minn. Both have indicated their acceptance of the position. Total membership on the Board now stands at 19, of whom six are laymen. The Rev. John P. Clelland of Wilmington, Delaware, is president.

New Medical Superintendent At Christian Sanatorium

THE board of directors of the Christian Sanatorium Association has announced the appointment of Dr. John G. Kingma as medical superintendent at the Christian Sanatorium in Wycokoff, New Jersey.

Dr. Kingma attended Calvin College in Grand Rapids, Michigan, and received his medical training at the University of Michigan, graduating in 1931 with the M.D. degree. He served an internship at St. Mary's Hospital in Grand Rapids and for several years following this engaged in general practice in Southwestern Michigan. In 1941, Dr. Kingma came to the Christian Sanatorium as associate medical director and served until September, 1950. He has recently been engaged in the private practice of psychiatry in Paterson, and served as a member of the staff of St. Joseph's Hospital in the neuropsychiatric department.

During the academic year 1943-1944, Dr. Kingma served a psychiatric residency at New York State Psychiatric Institute and Hospital in New York City. He is a member of the Passaic County and New Jersey Medical Associations. Dr. Kingma is also a fellow of the American Medical Association and a member of the American Psychiatric Association.

Dr. Kingma succeeds Dr. Wendell H. Rooks who resigned last month to become director of the Adult Mental Hygiene Clinic of the State of Mich-

igan at Muskegon.

The Christian Sanatorium is a private hospital for the treatment of mental illness, sponsored by Christians from several Calvinistic churches. The Sanatorium is unique in that it seeks to integrate spiritual counseling oriented to the Reformed faith with psychiatric treatment, and employs a chaplain for this purpose.

Christian Reformed Church Service in Philadelphia

THE Christian Reformed Church which, up to the present, has had no organized congregations in Pennsylvania, has inaugurated services in Philadelphia.

As a result of the Back-to-God Hour radio broadcasts, a number of inquiries were received from this area. On October 14th services were started on Sunday afternoons, being held at the Whittier Hotel, 140 N. 15th Street.

The first service was conducted by the Rev. Dick VanHalsema, of Monsey, N. Y., who is Eastern Home Missionary of the denomination.

Gaffin Uninjured by Formosa Earthquake

A LETTER from the Rev. Richard B. Gaffin, dated October 26th, informs us among other things that the earthquake which shook the eastern part of Formosa a few days before did little damage in Taipeh, where he is living, but much damage in Hwalien on the east coast, where the McIlwaines were living before going to Japan. In that city most of the buildings were damaged or destroyed, and over 100 people killed or injured.

Beginning November 1st, Mr. Gaffin expected to be working regularly at T'ao Yuan, about an hour's ride by train south of Taipeh. A Presbyterian Church there has been having difficulties and Mr. Gaffin will be preaching Saturday evenings and Sundays. The city has a population of about 25,000. There are four secondary schools and a large Air Force group near by. Mr. Gaffin will continue for the time Bible school and Seminary teaching work in Taipei, but plans to locate in T'ao Yuan when his family can join him.

Mr. Gaffin concluded his letter with this: "I have many students who come

to see me now, and just the other day one of them who has been reading his Bible more since the Interpreter's School is over confessed his faith in Christ in my room, and attends my classes regularly."

Philadelphia Presbyterian Hears Formosan Students

THE fall meeting of the Presbyterian Auxiliary of Philadelphia Presbytery was held October 25th at Eastlake Orthodox Presbyterian Church, Wilmington, Delaware. Sixty-four delegates from churches of the Presbytery answered the roll call.

Feature of the morning session was the presence of two Formosan natives, who are attending Westminster Seminary, Mr. Lu and Mr. Yang. Each spoke briefly to the gathering. They told something of the history of the church in Formosa, and of their joy that Mr. Andrews and Mr. Gaffin are at present ministering there. They stressed the need for the preaching of the pure gospel and of sound doctrine in their land, and asked their hearers to be diligent in prayer for the work. They pointed out that at present there is freedom in that country, and that leaders need to be trained for every sphere of life there.

In the afternoon Chaplain John W. Betzold showed pictures of Korea, and talked about conditions in that land.

Special music for the occasion was provided by Mrs. Raymond Commeret and Mrs. Arthur Kuschke. Chaplain Betzold also presented a special musical number.

Time was given at the meeting for reports from Home and Foreign mission fields, and for special prayer for the needs of the work. An offering was received for the Duff "refrigerator" fund.

Now Available

THE lecture delivered at Cambridge, England, by Dr. C. VanTil, under the auspices of the Tyndale Fellowship, has been published in pamphlet form under the title, "The Intellectual Challenge of the Gospel." We have a number of copies of this pamphlet. The price is fifty cents. Orders may be sent to THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia 2, Penna.

Hunts to Leave

THE Rev. and Mrs. Bruce F. Hunt and their three younger children, Constance, David and Mary, will leave the east coast the latter part of November on a trip to the west. They expect to sail from San Francisco for Japan on December 26th. They will make their residence in Japan, where Mrs. Hunt will be teaching temporarily in a school. It will be possible for Mr. Hunt to make occasional trips to Korea, but he will not go there permanently until the family can go with him.

Gambling

(Continued from p. 206)

to a pick up man who receives ten percent of his collections and thus may make \$90.00 a day. But while this is going on the factory or business firm is being robbed. Perhaps those who are gambling go to wash rooms to place their bets or exchange hunches. Time is spent over a scratch sheet, even at other times the mind is not wholly on the work. If in a factory of ten thousand employees an average of ten minutes a day per person is consumed, then a half million dollars worth of time is lost in a year. God says, "Thou shalt not steal."

Gambling Involves Poor Stewardship

Finally it is to be observed that gambling involves poor stewardship. The Psalmist said, "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." God the creator and sustainer is the owner of all things. Nevertheless, He has committed many things to the care of men. Thus God told our first parents to subdue the earth and to have dominion over the fish of the sea, over the fowl of the air, and over every living thing that moveth upon the earth. Furthermore, He gave to man every herb bearing seed and every tree bearing fruit for food. It is the duty of man to subdue the earth and to cultivate and develop those natural resources which God has entrusted to him. Since these resources are very numerous and bountifully provided no one man can develop them all. Thus some raise cattle, some raise fruit, some raise garden produce, some mine ore or coal, some cut down trees and make articles of wood, some engage in mer-

chandising those things which are made. Thus in cultivating and developing the resources God has provided men are engaged in various lines of employment. It is wrong for a business firm to seek to monopolize the development of some resource God has given to man, and then monopolizing its development, charge exorbitant prices for the products. In such an arrangement they are receiving much more for their labor than someone who works just as diligently developing some other resource God has provided. Thus a dishonest situation arises and men become guilty of stealing from others by establishing contracts which are not mutually profitable.

But there is another matter involved in the development and use of the resources God has provided. God is displeased when people waste and destroy those good things which He has given. In the book of Proverbs we read, "There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up" (Pr. 21:20). "The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious" (Prov. 12:27). "He also that is slothful in his work is brother to him that is a great waster" (Pr. 18:9). The prodigal son did wrong when he wasted his substance. God expects us as stewards to preserve the good things He has committed to our care. Thus the slaughter of cattle, the destruction of harvests of grain or potatoes, the wilful damaging of articles used in warfare and defense in order that they may be disposed of,—these are some illustrations of wasting the good things God expects us to care for.

But it is right at this point that gambling violates the laws of good stewardship. The gambler becomes reckless with that which God has committed to his care. He exposes it to an improper risk, like a person carelessly leaving valuable household furniture out of doors where a storm may suddenly rise and seriously damage it. So a gambler exposes his money to possible loss. The way the dice fall may determine the loss of a hundred dollars. That is a sinful recklessness for those who are called upon to be good stewards.

But there is another matter which relates to stewardship. We are not only to preserve the good things God gives to us but we are also to use them

properly in the discharge of our responsibilities. Thus God may give a helpmeet to a man. That man is under obligation to support and care for her. He must provide a home for her and also food and clothing. But to do this he must not only work diligently but he must also preserve that which God gives to him. In thousands of cases gamblers have brought misery upon their families. Money is lost and the wife does not have sufficient to provide food for herself and the children. Also they are ill clad and improperly sheltered. Great sin has been committed in a failure to care for those entrusted to one, a failure which often is due to a recklessness with that which God has given us. The apostle Paul in writing to Timothy says, (I Tim. 5:8) "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

An evil is gripping our land. It is our duty to raise a witness against it. We must know wherein it breaks God's law and condemn it on that basis. Gambling is intimately bound up with false witness. Gambling violates the command, "Thou shalt not steal." Gambling breaks the law of God regarding stewardship.

Kuiper

(Continued from p. 211)

"That word above all earthly powers,
No thanks to them, abideth;
The Spirit and the gifts are ours
Through Him who with us sideth:
Let goods and kindred go,
This mortal life also;
The body they may kill:
God's truth abideth still,
His kingdom is for ever."

Not only throughout time will God abide in His church, but unto eternity. John saw a new heaven and a new earth: for the first earth and the first heaven were passed away; and there was no more sea. And he saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And he heard a great voice out of heaven, saying: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God" (Rev. 21:1-3).

The

GUARDIAN NEWS COMMENTATOR

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

Military Training Asked for All 18-year Olds

Lectures on Religion Included

LAST June Congress approved in principle the idea of universal military training, and appointed a commission to make recommendations for a detailed program. The Commission recently presented its report, which must be acted on early in the next session of Congress.

The report calls for the establishment of UMT as a permanent policy of the United States. It asks that all young men (practically no exceptions) reaching the age of 18 be required to undergo six months of military training, including basic and technical training. These men would then be assigned to a reserve organization for seven and one half years.

The report estimates that 800,000 men would be involved each year. Of these fifty per cent would be trained by the Army, 28 per cent by the Navy and Marines, and 22 per cent by the Air Force. The cost of the program, as estimated by the armed forces, would be over \$4 billion the first year, and over \$2 billion per year thereafter.

The report gave special attention to the non-military aspects of the training. The New York Times summarizes its proposals this way: "A large part of the program would be under the guidance of chaplains and members of the services' information and education program, and would provide compulsory sex education, lectures on marriage and family life, religion, moral principles and citizenship."

This aspect of the program has been subjected to special criticism. Some prominent religious leaders have said that the proposals do not provide adequate moral safeguards for the young men. A number of recommendations,

especially relating to the use of liquor, were apparently ignored by the commission, though certain strict controls were set up in this matter.

Aside from opposition to the program on the general grounds that it would tend to militarize the nation, and that it assumes that the government owns all the young men and can take them at its pleasure for its own purposes, we believe the proposals are especially vulnerable in this matter of non-military training. By what right does the government of the United States presume to give the military the privilege of conducting a program of universal education, covering sex, family, religion, morals and citizenship. And on what basis is there evidence that the military is competent to carry out such an educational program.

These proposals call for careful examination before they are put into effect through the passage of legislation.

Presbyterian Tribune Attacks Scripture

The *Presbyterian Tribune* describes itself as the only independent magazine published within the Presbyterian Church in the U.S.A. Its editorial council includes such prominent Presbyterians as Carlyle Adams, Roswell P. Barnes, James E. Clarke, Paul C. Johnston, Henry R. Luce, Henry P. Van Dusen, and Howard V. Yergin. It claims to provide the "nesting ground for ideas" which the denomination needs.

What these "ideas" are is perhaps suggested by an article written by an

Episcopal layman, and published in the October issue. Presumably it says what the editors of the paper thought needed to be said, and they can hardly escape responsibility for it, even though its author is not of their church.

Entitled "Why Not a Holy Bible?," the article is the most blasphemous attack upon the Word of God and the God of the Word that we have seen for some time. Here are a few quotations which give the tone of the whole:

There are "many passages which make no sense whatever in any language."

It is generally accepted that "not one of the Psalms can be attributed to David, and that the vast majority of them date from the time of the second temple."

"Many passages in both Old and New Testaments are known to be spurious."

The Song of Solomon is "simply a group of sensuous poems such as were chanted at the wedding of some notable . . . the imagery comes close to the erotic."

"In the books which precede the Prophets there is pictured a God so revolting as to be comparable only to Hitler."

"In some of the stories Jehovah hasn't even the moral sense of his worshippers."

"The God of the earlier books of the Bible is a creature in a perpetual rage, with not even an elemental sense of justice."

We need a Bible "that omits all the false authorships, the spurious passages, the begats, the burnt offerings, the butcheries, all the meaningless parts, all the fulminations and prophecies of doom obsolete for over two thousand years, and all the hymns of hate and vengeance."

If conservatives in the Presbyterian Church USA want something to get their teeth into, let them try this!

National Council Begins Evangelistic Program

THE National Council of Churches has made plans for a nation wide evangelistic crusade. It has chosen Charles B. Templeton, a former sports cartoonist, and an associate of Billy Graham in a European evangelistic tour following World War II, as its preacher.

Mr. Templeton recently conducted a series of meetings in Youngstown, Ohio, which drew total attendance estimated at 75,000, over a 17-day period.

The sponsorship of this crusade suggests that it will do little to promote truly Biblical Christianity.

Thanksgiving Day Proclamation

FOLLOWING is the text of the President's proclamation for Thanksgiving Day:

"More than three centuries ago, the Pilgrim Fathers deemed it fitting to pause in their autumn labors and to give thanks to Almighty God for the abundant yield of the soil of their new homeland. In keeping with that custom, hallowed by generations of observance, our hearts impel us once again in this autumnal season to turn in humble gratitude to the Giver of our bounties.

"We are profoundly grateful for the blessings bestowed upon us: the preservation of our freedom, so dearly bought and so highly prized; our opportunities for human welfare and happiness, so limitless, in their scope; our material prosperity, so far surpassing that of earlier years; and our private spiritual blessings, so deeply

cherished by all. For these we offer fervent thanks to God.

"With the cooperation of our allies we are striving to attain a permanent peace, and to assure success in achieving that coveted goal we reverently place our faith in the Almighty.

"Now, therefore, I, Harry S. Truman, President of the United States of America, according to our treasured tradition and in conformity with the joint resolution of Congress, approved on December 26, 1941, designating the fourth Thursday of November in each year as Thanksgiving Day, do hereby proclaim Thursday, November 22nd, 1951, as a day of national thanksgiving.

"Let us all on that day, in our homes and in our places of worship, individually and in groups, render homage to almighty God. Let us recall the words of the psalmist, 'O give thanks unto the Lord, for He is good, for His mercy endureth forever.' Let us also, on that appointed day, seek divine aid in our quest for peace."

Persecution Continues In Canada

A REFUGEE Rabbi and a Pentecostal minister have been arrested in Montreal. The former was taken in custody for holding a religious service in his home, without a city permit. The latter was arrested for holding a meeting in the city market, although similar meetings have been held there since 1941 without interruption.

Last fall Montreal passed a law prohibiting the use of any building for religious or educational purposes without a permit.

\$4,000 Novel

THE winning book in Zondervan's Second International Christian Fiction contest has been published. It is *Thine Is The Kingdom*, by J. H. Hunter, of Toronto, Canada. The story concerns the efforts of secret service men to uncover a Communist plot, being hatched in the Canadian north woods. A number of the leading characters are presented as Christian gentlemen. Price of the book is \$3.00. It can be ordered through The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa.



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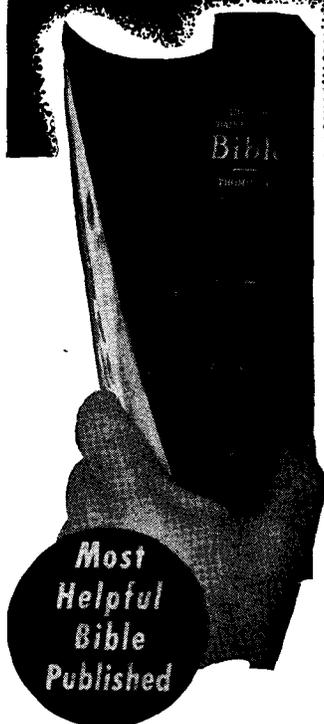
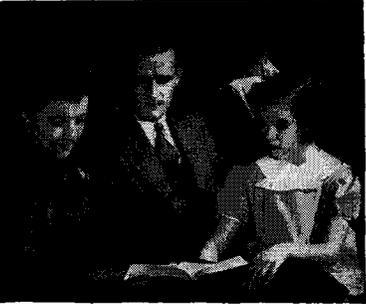
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