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*The only Redeemer of God's elect is
the Lord Jesus Christ, who, being the
eternal Son of God, became man, and
so was, and continueth to be God, and
man, in two distinct natures, and one
person, for ever.*

—Shorter Catechism, Q21

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Meditation

The Prince of Peace

"And this man shall be our peace."
MICAH 5:5.

In a day of peace treaties, programs for defense, and mutual assistance pacts, can the world be persuaded to listen to Micah? Perhaps it will ask, "Who is Micah?" and forget him. But let us hear him, for he is a voice speaking for God, a prophet of the Lord.

In Bethlehem, small and obscure, shall Israel bear a Deliverer. No ordinary person shall He be. Though a man, indeed, born of the Jews, yet His goings forth are from of old, from everlasting. In the strength and majesty of Jehovah shall He rule His people, and His greatness shall extend unto all the earth.

What a day of rejoicing when He appears! He shall be their defense, and shall make them both a blessing and a terror in the earth. They shall be as the dew and the showers upon the grass, and as a lion among the sheep.

But His methods shall be unique. He shall have His own program. Everything a heart apostate from God turns to for security must be cut off. No longer shall they trust in horses and chariots, walled cities and strongholds. No longer shall their idols spellbind and charm them, nor witchcraft and soothsayers deceive them. He Himself shall be their peace.

Micah spoke of the Lord Jesus Christ. He was born indeed in obscurity and lived out His days in humiliation. But even as the pauper He was no less the Prince. Immanuel is His name, the embodiment of the divine presence—God with us. The divine substance and the brightness of God's glory are one with His person. He is the mighty God. To do a work among us and for us He took our frame and assumed the role of a servant. But the garments of His humiliation sometimes parted as He went about His mission. Those who caught a glimpse of His glory stood in awe and worshipped.

He came to receive the headship of the race. But the people were defiled and unclean. To raise them up to be one with Himself He must stoop to become one with them. He must de-

scend to the cross—their just reward—and from there ascend to the throne. The sceptre could not be His without His sufferings. If He would reign over a lost humanity, He must first redeem it.

He did indeed make all things. And by the word of His power they continue to exist. But there was need for a new order founded upon obedience, for the old became apostate. It fell into rebellion. And the head of the new race must excel in submission—complete and perpetual obedience—to God. Being found in fashion as a man, therefore He learned obedience. As our representative He served God with unswerving allegiance and whole-hearted devotion. And His reward was glory and honor. He was raised to the throne of the world—God highly exalted.

United to such a Prince, His people dwell secure. Under His care they are safe, every man under his fig tree and under his vine, and no man makes them afraid. He is their shield, better to them for safety than the latest engines of war. The reins of providence are in His hands and He orders all things for their good. Who shall harm them? Even the spell of the Deceiver is broken. They no longer serve sticks and stones, nor pray to them for help.

Enriched by Him His kingdom is a blessing upon the earth. It was in Israel that the fountain burst forth and poured out its life-giving waters upon a parched world. But all the people of God continue to refresh a barren earth as they declare the good news of redemption through their King. The Church is like the dew, and as the showers upon the grass.

But she is also a terror to the world. Evildoers tremble before her often. Called to relentless war against the forces of apostasy of a world in revolt she surrounds the strongholds of sin. By preaching and praying she strives to lead every thought captive unto the obedience of Christ. Judged by appearances the battle often seems confused. But the outcome is certain. The rebels shall be cast out. The meek shall inherit the earth and shall enter into rest eternal, for Messiah reigns over them—He shall be their peace.

HENRY TAVARES.

"Grass Roots"

By R. K. Churchill

It hasn't been all tears, this struggle to rebuild God's Church in our land. We've had many a good laugh.

I remember a certain meeting of the Philadelphia Presbytery when the issues of Modernism vs. Christianity were crystallizing. Dr. Machen, and those who stood with him, were to be tried in the church courts and finally put out of the ministry by the General Assembly sitting as a court of Jesus Christ. But all this had not yet come to pass.

The modernists even then showed such strength that many conservatives feared to stand up and be counted. It had become clear that to continue to fight unbelief in the Presbyterian Church U.S.A. meant—"let goods and kindred go."

At this particular meeting of Presbytery, one of the many questions involving the authority of the Word of God, was being voted on. The modernists, the indifferent, the confused and fearful, stood up en masse to be counted. There were close to a hundred.

Now it so happened that the church in which Presbytery was being held, was beautifully constructed. At the far side of the auditorium was a beautiful window through which the light of heaven streamed. Just under the window stood three bronze angels. (Here was a meaningful symbol: Messengers had just alighted from heaven with God's Word for the worshippers.) Now, when the time came for Gideon's army to stand and be counted, there were few indeed—about eight. A silence fell on the assembly. Perhaps it was the silence of shame. Or was it the silence of death?

In these brief seconds, one of the men standing with Dr. Machen and the others looked around, probably to see how many were standing behind them. There were none. It was then that he saw the three angels standing on their pedestal. Turning quickly to Dr. Machen, he said in a voice that broke the stillness: "Hey, Das, the angels are standing with us." The laughter of Dr. Machen comes back to me across the years.

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THE PRESBYTERIAN GUARDIAN

DECEMBER 15, 1951

Year-round Christianity

WE confess a certain admiration for the editors of the nationally circulated and widely read magazine, *Better Homes and Gardens*. Not often, even at Christmas time, do we find such a magazine carrying an article more concerned with Christ than Christmas. So the article, "Are We Christmas-only Christians?" in the December *BH&G*, really stands out as something different.

It is the more to be regretted, therefore, that having gone so far, the editors of the magazine did not go a little bit farther. If they wanted to present to their readers the challenge, not of Christmas, but of Christianity, why did they not go so far as to make it the challenge of true Christianity, rather than the falsified Christianity of present day Modernism.

In many ways the article is appealing. The idea is that the things that characterize people on Christmas ought to prevail also on the 364 days after Christmas—kindness, generosity, charity, love. With such an idea we can certainly all agree. Is there but one day in the year when the so-called Christmas spirit has a place? Is charity controlled by the calendar, or by the heart?

But the trouble with the article is that it never gets to real Christianity as its starting point. Christmas, we are told, marks the birthday of a way of life, which men before had thought impossible. And the way of life is the way of giving—giving out of love—giving sympathy, goods, if need be, oneself.

The basis for this "charity" which is said to be Christianity, is presented to us as being the fact that God is the Father of us all, and hence we are all brothers, and being brothers, we are all members of the same family. So love for one another is our duty, commanded by our Father.

This picture is very attractive, but unfortunately it is simply not true, and it is not Christianity. The trouble is that man is not by nature a child of God, he is not by nature able to change his fundamental character. Man by nature, as he is born, is afflicted in all of his parts by a loathsome disease, a disease that is not only loathsome, but has already become fatal.

Man is corrupt in all his parts. Sin prevails. There is no disposition to love or serve God, nor is there any disposition, other than a purely pragmatic one, to love one's neighbor. By nature man, instead of being capable of the high life, is committed to life separated from God, life that is fundamentally evil at every point.

Man cannot get away from this fundamental character. For he is not up against simply a seemingly unfriendly but actually neutral universe. He is up against a holy, personal, sovereign God. And the corruption of his nature is the fruit of his transgression of God's law, it is the punishment of the sovereign judge.

Under these conditions, to urge the man to be good, to love every one, to be charitable, while it may seem to bear some social fruitage, really fails to reach the heart of the matter. And it is right here that Christianity and its Christ enter the picture. For Christ came not to teach men to do something they actually couldn't do at all, but rather, by the sacrifice of Himself, to satisfy the justice of God for His people, and thus to remove that burden of sin's penalty, so that the grace of God, operating in the life of men, might result in a real and worthy fruitage of love, joy, peace and other desirable characteristics.

Modern man is pessimistic concerning God, and optimistic concerning his fellow. He blames God for the tragedy in the world, and places his hope in the innate goodness of mankind.

Christianity on the other hand is frankly optimistic about God, and utterly pessimistic about man. Man is to blame for the evil in the world. His transgressions have brought their inevitable and just punishment. But God, in mercy, has sent His Son to save men from their sins and corruption. Through trust in Jesus Christ we have pardon, and through the working of the Spirit of God, we may bear fruit to the glory of our sovereign Redeemer. Where, and only where this is recognized, will the "Christmas spirit" prevail for 365 days in the year.

L. W. S.

"Republican or Democrat"

BIBLE-BELIEVING Christians are conservative in theology. It is probably only natural that they are usually conservative in politics and economics. The American Council of Christian Churches not only denounces The National Council (formerly The Federal Council) for its modernism but also for its political radicalism. The American Council in its convention resolutions adopts a strictly conservative position in the politico-economic sphere opposing the Fair Deal, the British Labor Party and any and all manifestations of what it regards as "socialism." Reading of the Christian Reformed *Banner* indicates that it is almost necessary to be a Republican to be a member in good standing in The Christian Reformed Church. The name of the great Calvinist party in the Netherlands is The Anti-Revolutionary Party. Historically this means opposition to the principles of the French revolution. Yet the very name carries with it overtones of a conservative position. The Southern Presbyterian *Journal*, organ of the conservatives in the Presbyterian Church, South, may not have many Republicans among its contributors but certainly their political and social views are anti-administration. We cite these instances as evidence that usually Bible-believers are against the socializing trend in modern times.

On the other hand, religious liberals tend to be liberal or, if you will, radical in their politics and economics. Many of them are influenced by Marxist ideas on capitalism and the production of wealth. Hostility to capitalism with its profit motive and praise for socialism with its brotherhood motif are common among them. E. Stanley Jones has advocated a Christian socialism and The World Council of Churches at Amsterdam in 1948 not only condemned communism but also capitalism for its materialism. Until the last five years, apologists for Russian communism have been found among them.

Is this line-up good? Is it necessary? Must a conservative in religion be a conservative in politics?

Because this writer deplors any idea that the Republicans are on the side of the angels he would point out:

1. In religion we have a revealed Word, infallible and eternal. There are no new revelations. So we are

conservatives in theology, holding to that which is given. We believe in progress in understanding of the Word but deny that interpreting the Word away, as do the liberals, can bring new wisdom.

2. In politics and economics we have no revelation. Neither Karl Marx nor Adam Smith spoke by divine authority. All systems in this field are man-made, hence imperfect and relative. This would even be true of a system which sought to build on the principles of Scripture. Much more is it true of those which ignore Scripture. It follows that the old is not necessarily better than the new.

3. Capitalism as it has existed and still exists today is not Christian. It is materialistic. The profit motive is its god. It is not interested in human beings but in money. It has produced the squalid slums of our great cities. It has reduced the workman to a cog in the machine. It has exploited the worker in the past and perhaps would still do so were he not protected by the labor union and the government until checked by the state. It squandered the natural resources God has given us. It has produced a selfish and aggressive individualism. By these harsh and general criticisms we do not imply that capitalism is necessarily evil or that all capitalists are bad men or that mankind has yet found a better system. We are only saying that capitalism, as is, has often been evil and unchristian. We hold that modifications of capitalism are necessary and inevitable and should not be opposed blindly by orthodox Christians.

4. If capitalism is not Christian, neither is present day socialism. It too is materialistic. The "abundant life" is full employment and old age security. Its humanitarianism without the well-spring of Christian love turns out to be no humanitarianism at all. Its concentrations of power make the old time "trusts" look innocent. It has developed so that government bureaucrats can be as selfish and corrupt as the former "barons of privilege." It has increased the power of the state to alarming proportions with serious threat to our personal liberties.

5. The Christian should recognize that he lives in an imperfect and sinful world. He should be wedded neither to the old or the new but should be independent in his thinking. He should

also allow considerable liberty to other Christians in their assessment of the political and economic situation. And finally he should not do a disservice to the dynamic gospel of Christ by identifying it with political conservatism.

J. P. C.

Fundamental Principles

JUDGE S. B. CHARLTON, of Waterloo, Iowa, has no legal answer to the question, What is a Christian? Consequently he has ruled invalid a will which left a \$75,000 trust fund to persons who believe in the fundamental principles of the Christian religion and in the Bible, and who were endeavoring to propagate the same.

During the course of the trial, in which relatives sought to upset the will, ministers of various churches were asked to give their answers to the question of how the will should be understood. The judge found that among people who claim to be Christians "there is a widespread lack of accord in their characterization of the man Jesus and in their interpretations and applications of his teachings."

Probably on the basis of the testimony available to him, the judge's decision was inevitable. Unfortunately he investigated people's ideas of Christianity, rather than the subject historically considered. Among people's ideas, there is much diversity of opinion. But historically speaking, the question, What is Christianity? has a perfectly good and definite answer.

L. W. S.

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God Sent His Son

By LEROY B. OLIVER

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." ROMANS 8:3.

"God rest ye merry, gentlemen,
Let nothing you dismay,
Remember Christ, our Saviour,
Was born on Christmas Day."

So run the words of a familiar carol. The commercial world, however, will not let us forget at this time of the year. In every department store window we see the Nativity scene. Carols crooned by the idols of bobby-soxers are dinned into the ears of light-hearted shoppers as they hurry on gathering gifts. We need not seek in some obscure corner for a reminder of the Christmas story. Towns whose celebrations in past years have featured floats with Santa Claus and his reindeer now claim to emphasize the more spiritual aspects of the holiday. Reaction against commercialization of this Christian festival resounds in many parts of the land. One gets the impression that in some quarters, at least, the nation's stomach is beginning to turn on this perennial diet of mythical elves and fairies.

But lest we forget, man has not changed over the years in his basic tastes. A comfortably settled populace of Bethlehem has a modern counterpart in sophisticated America. Twentieth century atomic-age man must hear God's interpretation of that event which, by its very nature, cannot be forgotten. Only God can make us to know truly what happened in Bethlehem. So listen, frolicking carol singers! Stop your dreaming, sentimentalists who would idolize the babe in the manger! Take your eyes from the gold mine which you see in Christmas, merchants, and listen to God's story. And you who have heard the old, old story give ear again, "for those who know it best, seem hungering and thirsting to hear it like the rest."

The apostle Paul writes to Rome, the center of civilized life, the political capital of the world and presents to us the reason for Christmas, though he does not use that term. But he does tell us

that God did something in Bethlehem two thousand years ago which accomplished an end which could not be achieved in any other way. In a world which thought nothing new under the sun could happen a completely new thing was done. God sent His Son into the world.

His Coming

God sent His Son. A glorious person appeared among men. He came from heaven, His home; from dwelling with God, the Father. This was not the beginning of His life, but simply His entrance into time. The Word of God, who was in the beginning with God and by whom all things were made, opens the gate into human history and prepares to do the Father's will. At this point men stumble. Why introduce this supernatural element into such a simple, charming story? Whose child is this? Why, Mary and Joseph's, of course. To think of this babe as being the Eternal One, the Father of eternity, is to revert to mythology. Away with that legend of Jesus Christ, the God-man. Let us not fall into the error of worshipping Jesus. So speak the skeptics and modern thinkers who would have a Christmas story of their own construction. But in the Advent season let Christian men rejoice that the God-man came. God was manifest in the flesh. The Son of God came from heaven to us. God sent His Son in the likeness of sinful flesh.

His Humiliation

Humiliation beyond the comprehension of men was His experience. In World War II some of the military leaders of our nation suffered indignities at the hands of the enemy, diplomatic representatives were imprisoned. Our soldiers were starved, beaten, and forced to submit to barbaric treatment at the hands of their captors. And we were shocked. Stories came to us from the concentration camps of Europe. The sight of refugees who had suffered in slave labor camps moved us to speak of "man's inhumanity to man."

Sinless Among Sinners

But these are nothing. No man among mortals was so humbled as was

the Son of God. Paul tells us in his letter to the Philippians that He voluntarily humbled himself. He was in the form of God, of God's nature, yet took upon him the form of a servant and became a subject. Contrast the beauty, grandeur and comfort of the new White House in Washington or Buckingham Palace with a room in some flophouse in New York's tenement district, and you still do not measure the difference between the heaven from which God's Son came and the world into which He was born. Jesus did not become a sinner among men. The text does not say that. Hebrews 4:15 expressly denies it. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." He did take the form of a man. He was made in the likeness of sinful flesh. And being found in fashion as a man, with human limitations, He humbled Himself.

Sinful flesh is another description of man who is heir to human miseries and weaknesses. The Lord Jesus Christ was tired and hungry. He experienced sorrow. His holy nature found sin irritating, while we, who are too complacent about that which displeases God, often fail to react against sin. He who knew what was in man heard their murmurings, was aware of their misunderstandings of His mission, and yet patiently endured this mental anguish. The weariness of body, the distress of soul, and the contact of His generous heart with the pettiness of men were all part of the humiliation which He entered into when sent by the Father.

Humble Birth

At this season manger scenes in abundance will appear. Some will do more justice to the original than others. But to concentrate all of Jesus' humiliation into the manger of Bethlehem, to sum it all up in His delivery upon a bed of hay surrounded by animals of the field is to reduce His experience to a mere temporary annoyance or inconvenience. God would tell us that this was only the beginning. We shall never enter fully into what happened when God sent His Son.

"O love! how deep, how broad, how high;

It fills the heart with ecstasy,
That God, the Son of God, should take
Our mortal form for mortal's sake.

"He sent no angel to our race,
Of higher or of lower place,
But wore the robe of human frame
Himself, and to this lost world came."

Calvary and Bethlehem

God sent His Son for sin and to condemn sin in the flesh. Here Calvary is linked to Bethlehem. All the light of sacred story gathers round the Cross and sheds its meaningful glow upon the manger. Our generation would stop at Bethlehem, or if not there, at least before Jesus reaches the cross. The Sermon on the Mount would be a good stopping place. Men are contented to have a good, suffering man showing them what God is like. They like the story of the innkeeper; it's easy to heap abuse upon this man who finds no room for Mary and Joseph. A gentle teacher of morality satisfies modern man. This Jesus merely beckons to us in, too, an authoritative way—to follow His way of life. And we may decide to do that or not as it suits our fancy or promises us gain.

The apostle Paul will not let us forget God's real purpose in sending His Son. Over and over again he drives home this thought. To Paul, the Jew, who had been burdened with the load of sin and the impossible task of achieving salvation by his own efforts, the realization of what God had done for him in Christ made the Cross, the sacrifice of Christ, the very heart of the gospel message. Objection has often been raised against the doctrine of the Virgin Birth, that it is not found in Paul's writings. However, when we consider that Jesus' birth was not an end in itself, Paul's central message of Calvary's cross, redemption by the perfect life and sacrificial death of Jesus, is understandable.

Man's Inability

He tells us that the law was impotent to condemn sin. The law in itself, apart from the effort of man to give it expression in life, is just and holy and good. How could it be otherwise? God has given man a representation of His own holy Being in the law. To be holy is to be like God. To be moral is to measure up to God's righteousness. In seeking to attain to this morality and holiness which God requires men have failed. The stain of sin will not erase. It is not the fault of the law. Sin is stubborn, for God's justice is not according to man's feeble

and perverted sense. The soul that sinneth shall die. The law that is broken, first in Adam and then in those who bear his guilty and depraved nature, cannot be the means of salvation.

Paul explains that the law was weak through the flesh. Sad to relate, men are poor exponents of the law. The very best of surgical instruments in the hands of an eager but unskilled man will not effect a successful appendectomy. The law is good, but man is bad. As Chalmers put it, "It is no reflection on the penmanship of a beautiful writer, that he can give no adequate specimen of his art, on the coarse or absorbent paper, which will take no fair impression of the character he traces on its surface. Nor is it any reflection on the power of an accomplished artist, that he can raise no monument thereof, from the stone which crumbles at every touch, and so is incapable of being moulded into the exquisite form of his own faultless and finished idea."

Saviour, Through Obedience and Suffering

In Eden Adam's desire for independence from God brought failure. God gave man opportunity to use law for obtaining life. The law was good; man failed. Only in Christ Jesus is there a perfect example of life in obedience to law. And there He obeyed for us who could not gain life by works. He also paid the penalty for our law-breaking. God sent His Son for sin. The God-man gave His life for sinners to free them from the condemnation which unforgiven sin brings upon them. In doing this our Saviour also brings new life and makes possible obedience to the law. His death for us brings salvation from the power as well as from the penalty of sin.

An acquaintance of mine told me recently of a promising young man who had become a slave to alcohol and had drifted down to frequenting the lowest dives in a large Midwestern city. One day a woman of some refinement went into one of these saloons looking for her brother, and finding him also came upon this young man. She took him to her home along with her brother, gave him clean clothing, fed and befriended him. In addition to caring for his physical needs she took him to some gospel meetings conducted in the church of which she was a member. By the grace of God this young

man became a Christian and is serving God now in that city. The woman was the instrument of his conversion. She could have remained aloof from this sordid case; lived in comfort unconcerned for the degraded men of Skid Row. But her love for her brother brought her down to a wholly unfamiliar and distasteful atmosphere where she was able to help the social outcast. Similar stories could be told of others. Life among sinful men offers many opportunities for such service. However, when we have praised this woman and others we must turn in awe to One who came to rescue us from hell.

Amid the chiming of the bells, the bustle and excitement of a holiday season, think of a condescending Saviour. The tinsel and glitter covers a filthy world. Men would cover their rags with this blanket of sentiment and gaiety. Let the Christian proclaim to this needy world that Christmas must be related to Good Friday and Easter to have meaning. The truth of God does not deal with the surface of sin, but with the root. God sent His Son, O man, to meet your deepest need.

For us He prayed, for us He taught,
For us His daily works He wrought,
He bore the shameful cross and death;
For us at length gave up His breath.

For us He rose from death again,
For us He went on high to reign
For us He sent His spirit here
To guide, to strengthen and to cheer.

Oliver Accepts Call to Fairlawn

THE Rev. LeRoy B. Oliver, pastor of Faith Orthodox Presbyterian Church of Harrisville, Penna., has indicated his acceptance of a call to serve the Grace Orthodox Presbyterian Church in Fair Lawn, New Jersey. The former pastor of Grace Church, under whose leadership it became an organized congregation of the denomination, was the Rev. Bruce Coie, who recently moved to Volga, S. D.

Mr. Oliver plans to move to his new field about the first of January. He has been at Harrisville since 1947, and in addition to Faith Church has also been pastor of New Hope Church of nearby Branchton.

Galbraith to Visit Orient

Three Months' trip to include Teaching at Korea Seminary

THE Rev. John P. Galbraith, general secretary of the Committee on Home and Foreign Missions of The Orthodox Presbyterian Church, is planning a three months' trip to the Orient in the spring of 1952. The trip will include visits to mission fields of the church in Formosa and Japan, as well as a brief period of teaching at Korea Theological Seminary.

Authorization for Mr. Galbraith to make this trip was granted by the Committee on Foreign Missions, at its meeting on November 26. The committee had before it a request from the Korea Seminary that Mr. Galbraith come there for three months and teach courses in Church Government, and the Reformation.

The background of this development is that for some time there has been a concern as to help we might be able to render the church in Korea, at a time when problems of significance and importance are under consideration there. It is felt that one cause of the breakdown of the Rev. Bruce F. Hunt, missionary to Korea, was the fact that he was alone as a missionary on the field, having no one else in his own mission with whom to confer in the decisions that had to be made. With plans underway for Mr. Hunt to return to mission work in the Orient, including some activity in Korea, the committee gave attention to ways of helping in his work and also helping the Korean church. The invitation from Korea Seminary was a consequence of consultations along this line.

The committee is also informally considering the idea of recommending that a member of the faculty of Westminster Seminary be sent over at a later date to help out in the work at Korea Seminary.

Mr. Galbraith's trip will mark the first time that a General Secretary of the church's missions committees has had an opportunity to visit mission fields outside of this country. Visits are regularly made, each year, to mission churches in the United States, but for knowledge of the work overseas it has been necessary to rely entirely on

the reports of the missionaries themselves.

Present plans are that Mr. Galbraith will leave the latter part of March, and will return in time to attend the General Assembly of the church, which meets in Denver in July. It is expected that the trip will do much to promote interest and understanding of the missionary work and missionary cause in foreign lands. The cost of the trip will be borne by the Committee on Foreign Missions.

* * * *

The present critical situation in the church in Korea results from the actions of its General Assembly a few months back. The Assembly, under the control of liberal elements and under the influence of such denominational missionaries as those of the Presbyterian Church U. S. A., voted to set up a new Presbytery in the area of southeast Korea, and demanded that ministers and churches of that area, which includes Korea Seminary, submit to this decision and join this Presbytery. The Presbytery which had existed in the

area, and which was sympathetic to the Seminary and the historic Presbyterian position, was thus virtually excised or outlawed.

The pressure upon the men to submit to the official Presbytery set up by the Assembly, and thus to submit to an Assembly many of them consider to have compromised in the faith during World War II, is very great. There is some evidence that relief supplies entering the country are distributed, in so far as they reach the churches, to those churches and ministers officially connected with the Assembly. The idea exists in some quarters that if the present war were to break open again, and the Communists should manage to reach these areas, those who might expect evacuation to safe territories would be those who had gone along with the official Assembly. Whether or not these ideas would actually prevail, there is in them a great pressure to move men to submit to the official Assembly. Hence the decisions that will have to be made, the choices to be taken, are very grave. They may well involve, as they involved in this country after 1936, matters of leaving churches and church property, of leaving sure support, of taking a stand whatever the cost. In such circumstances the experiences of The Orthodox Presbyterian Church since its formation, may well be helpful to others approaching similar experiences.

The Sailing of the Uomoto Family

By EARL E. ZETTERHOLM

SUNDAY, October 29, was a day of mixed emotions for the people of First Church, Seattle, Washington. It was the last Sunday on which services would be held in the "Old Log House." But it was also the Sunday on which the Rev. George Uomoto preached his farewell sermon, and the day on which he and his delightful family set sail for Japan and the unknown.

It had been a cold, blustery rainy day in Seattle. All day long the leaden gray clouds, driven by a strong south wind, had been depositing their sodden cargo, which should have been left in Southern California. The *Topa Topa* lay petulantly in her crib at Pier 29.

She was a ship of the high seas and not used to such confining quarters. Her masters, sensitive to her eagerness to be off, suddenly gave the order that she was to leave two days ahead of schedule.

All week long Hodge and Warfield and a host of other reformed theologians, all securely crated, had been packed away in her hold, along with a few absolutely basic household essentials that somehow Mrs. Uomoto had persuaded her husband simply had to go. Now it was Sunday night, and the few last odds and ends, amounting to ten large suitcases, had to be put away in the stateroom by 8 p. m., as sailing

time was 10 p. m. From all the baggage that there was, one would suppose the Uomotos were to be gone for five years. They are, friends, and they will need your prayers every last day of the whole time.

It was 9.30 as we drove up in the murky waterfront gloom to the ship's side. There we found George bidding farewell to a number of his Japanese acquaintances. We went aboard for a look at the stateroom and a farewell visit with our friends. We spent no little time trying to comfort George with the thought that sea-sickness was a purely psychological phenomenon that had no basis in physical reality whatever. George would not be comforted. I trust the pills he took along did more good. In the meantime the ship's masters decided they had been catering too much to the whims of the *Topa Topa*, and decided to delay departure until two a. m.

About eleven o'clock we asked little Lois, aged four, where she was going. Her classic and never-to-be-forgotten response was "I'm going to sleep." Oh,

for the faith and simple trust of childhood. But even pastors can take hints, and after a brief time of prayer in which we committed our beloved friends to the keeping of our Sovereign God, we bade them Auf Wiedersehen.

Our only regret is that all our churches did not have the opportunity to become acquainted with George and Fumi Uomoto as we in Seattle did. There are few ministers or missionaries of our church whose knowledge of and zeal for the Reformed Faith exceeds that of Mr. Uomoto. And few wives have a more sincere devotion to their husbands and to the theological principles for which they stand than does Mrs. Uomoto.

In the course of time we have every right, humanly speaking, to expect great things from these two servants of our Lord. We are certain that if we who remain are to be worthy of those whom we have sent out, then we must be constantly faithful in prayer. God bless you, George, Fumi, Lois, Calvin and Estelle. The prayers of a great church go with you.

to the street passing in front of Grace Church have necessitated the removal of the side porch on the manse, and construction of a new sidewalk between the manse and the church. Extension work at Chesapeake City has shown increased interest, and the session is considering starting preaching services there. The Grace Church Bible Club, directed by Mrs. John Voshell, in addition to Bible stories for the children, is also doing various types of handcraft. The Couples' Club is studying the book on "The Christian Life." The work of the church is being directed by Mr. Donald Stanton.

Silver Spring, Md.: The *Washington Star*, in its issue of November 3, carried a story of the growth of Knox Church, along with a picture of the present structure used by the church. Headlined, "Knox Church Reflects Rapid Growth of Area," the article told of the beginnings in 1936 at the Washington Bible Institute building in the center of the city, and of the various movements which have resulted in its present location and healthy condition. Pastor of the church is the Rev. Glenn R. Coie.

Center Square, Pa.: On October 26 Community Church was the scene of a rally of young people from Orthodox Presbyterian Churches of the Philadelphia area. More than 40 youths attended the gathering, which featured special music and an address by Professor Kuiper, as well as recreation and a hot dog roast. Plans are under way for similar gatherings to be held from time to time. The next one is scheduled for Mediator Church.

Westchester, Ill.: The annual Harvest Home supper of Westminster Church was held November 2. The speaker for the evening was Dr. John E. Luchies, professor of Bible at Wheaton College and minister of the Christian Reformed Church. The pastor of Westminster, the Rev. Lawrence R. Eyres, together with the Rev. Robert Eckardt, of Evergreen Park, is conducting a class in doctrine for Orthodox Presbyterian students at Wheaton. Classes are held in the Christian Reformed Church.

Cedar Grove, Wisc.: Over three hundred members and friends of Calvary Church attended the Harvest Home supper on November 28. The annual Thank Offering was received at this time.

Waterloo, Iowa: Approximately 65

Orthodox Presbyterian Church News

Portland, Me.: The third annual missionary rally of Second Parish Church was held November 8-11, with the Rev. Bruce Hunt and the Rev. Charles Schaufele as guest speakers. The annual Reformation Day rally, sponsored by local evangelical churches, was held at Second Parish, and Professor David Frank, of Gordon College, delivered the address. Paul MacDonald, a student at Calvin College, has joined with other Orthodox Presbyterian students there in organizing a Machen Bible League.

Hamden, Conn.: Members of First Church gathered on November 19 for the Thanksgiving Missionary supper. The story, *The Coming of the Shifta*, published in *THE GUARDIAN*, was presented as a play. The Rev. Charles Stanton showed pictures and talked of the work in Eritrea. The work at Hamden is under the direction of Mr. Fred Colby.

Philadelphia, Pa.: The Young People of Mediator Church, following a series of studies in the lives of Luther

and Calvin, have turned to the theme, "Why I am a Presbyterian." The Sunday School is planning to inaugurate a missionary program soon, with Dr. Lois Galbraith in charge.

Wilmington, Del.: On Wednesday evening, November 14, the What-Sover Club, a group in Eastlake Church, served a turkey dinner to 200 friends and members of the church. A program of devotions, singing, and entertainment followed the dinner. The Church was host to the Presbytery of Philadelphia November 19.

Nottingham, Penna. Fathers and sons of Bethany Church enjoyed a dinner together on November 16. Presiding over the baked ham was Mr. Hope King, former Army cook. Guest speaker for the evening was the Rev. Robert L. Atwell, of Middletown, Pa., who brought a challenging message on "The Means of Grace." The Rev. Bruce Hunt was guest preacher November 18 at the morning service, at which the Thankoffering was received.

Middletown, Del.: Improvements

persons attended a recent family night gathering of First Church. Each family provided one item in the evening's program. The Rev. Bruce Hunt, on his way to Korea, was guest at the church for a meeting on November 27.

Gresham, Wisc.: A Women's Missionary Society has been organized at Old Stockbridge Church, with Mrs. Davies, wife of the pastor, in charge. Monthly meetings are planned. The Thank Offering service was held November 28.

San Francisco, Calif.: A group of young people from First Church recently attended a week-end conference at Mt. Hermon, near Santa Cruz. Speaker was the Rev. Douglas Neff, Christian School leader from San Jose. Two weeks of early morning prayer meetings preceded the conference. Attendance at the church now averages nearly 100 on Sunday mornings. The Sunday school, participating in the Christian Life contest, has increased substantially in recent weeks. The church is considering the establishment of a Christian school. Mr. Arthur Riffel was elected an elder at a congregational meeting November 14.

Long Beach, Calif.: First Church is currently engaged in a building expansion program, which will double the seating capacity of the auditorium, and provide 12 additional class rooms for the Sunday school. The pastor, the Rev. Henry Coray, has had a Christian novel, entitled "Recoil," published by Moody Press.

Santee, Calif.: Valley Church is planning an evening with the Rev. Bruce Hunt and his family on December 12. Mr. Hunt organized the work at Santee some years ago. Increased interest in the young people's activities has resulted in increased attendance at the Tuesday night Bible Class and in the Sunday school.

National City, Calif.: The Rev. Herman Peterson, pastor of First Church, and his family have moved into their newly constructed home at 1410 E. 17th Street. Plans are now under way for the erection of a church building, and the needed funds are being sought.

Franklin Square, N. Y.: Some 2,000 homes have been visited by canvassers from Franklin Square Church, and a number of Bibles have been distributed. The canvass was concluded on November 18. Funeral services (See "Church News," p. 234)

The Christian in Business TRUTH

TO live a Christian life in the twentieth century business world is an increasingly difficult task. Pressures from every side create one question mark after another, such as: Is a lie ever justifiable? Is it permissible for me to work, in my particular vocation, on the Lord's Day? May I enter into questionable social practices in order to advance myself in business?

These problems do not generally appear when one first seeks employment. The employer will usually insist on the integrity of an individual before he can receive employment. That is only common sense. He does not want to employ a thief or a liar who may steal from him. But later, and all too frequently, the newly employed person is taught by example to lie and to use all sorts of unethical means to promote the welfare of the company. This is the old Machiavellian, do-what-you-must-to-get-what-you-want, idea. The end justifies the means. Of course, if you get caught you are regarded as a stupid fool, but if you are successful in bringing about an increase in business, regardless of how underhanded you may have been, you are regarded as a clever individual.

The problem for the Christian lies not only in the fear of the penalty of the wrong deed. His God-conscious life revolts, or should revolt against any deviation from the God-revealed standards that he has learned and professes to believe.

Take, for example, the truth facet of Godliness. Here, two common errors persist. One is that some lies are less serious than others, if they seem to do no harm to anyone. These are presumed to be permissible in extenuating circumstances. The other is that the risk of falsifying lies in the danger of being discovered and the resultant punishment.

In the first instance there is no scriptural ground to support the little white-lie theory. A lie is a lie; to be deceitful is to lie; to exaggerate is to lie, and lying is an affront against the Holy God. It is an abomination in His sight.

The seriousness of lying is most clearly seen in the entrance of sin into society via an innocent-sounding question that spelled *lie*. "Hath God said

...?" "ye shall not surely die . . . ye shall be as gods, knowing good and evil."

Eve fell prey to Satan's smooth-sounding argument and Adam soon followed her example. The sin of untruthfulness has persisted, pushing its cancerous roots into the heart of human souls and reaping punishment through the wrath and curse of God.

Some employers become angry when a worker tells the truth in every little detail, for this frequently spells trouble for the employer. However, the earnest Christian is bound in every instance to speak the truth.

Hodge, in his *Systematic Theology*, says "But truth is at all times sacred, because it is one of the essential attributes of God, so that whatever militates against, or is hostile to truth is in opposition to the very nature of God. Truth is, so to speak, the very substratum of Deity."

In the second place, since every lie is an affront against the altogether righteous God, it follows that there must be a hatred for untruth and a love for the truth.

A current issue of *Newsweek* contains an advertisement by Container Corporation of America in which reference is made to Goethe, on truth and error as follows: "The chief thing is to have a soul that loves the truth and harbors it where it finds it. And another thing: the truth requires constant repetition, because error is being preached about us all the time, and not only by isolated individuals, but by the masses. In newspapers and encyclopedias, in schools and universities, everywhere error rides high and basks in the consciousness of having the majority on its side."

Here the chief thing is said to be, "to have a soul that loves truth and harbors it where it finds it."

To the Christian, whether he be businessman, laborer, student or clergyman, the only right view of life is found in the first answer to the shorter catechism question, "The *chief* end of man is to glorify God . . ." All else sinks into insignificance.

Whether we eat or whether we drink or whatever we do—do all to the glory of God.

THOMAS G. KAY.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

LI

THE SUBLIME ESSENCE OF CORPORATE WORSHIP

The Lord Jesus commanded individual worship when He said: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matth. 6:6). Joshua must have had in mind—perhaps not exclusively—family worship when he vowed: "As for me and my house, we will serve the Lord" (Josh. 24:15). Scripture abounds in references to church worship. For instance, it is said of Jesus: "As his custom was, he went into the synagogue on the Sabbath day" (Luke 4:16). The context informs us that He participated in worship there. And the author of Hebrews admonished his readers not to forsake the assembling of themselves together (Heb. 10:25). This mode of worship has been described as public or common, but perhaps the best name for it is corporate worship, for that name designates it as worship by a body, even the body of Christ.

In its worship the glory of the Christian church is manifested resplendently. That will become clear from the consideration of the sublime essence of corporate worship.

With God

The tabernacle of the old dispensation was known as the tent of meeting. Was it called by that name because the people of God were wont to meet one another within its precincts? Possibly so, but there was a far more important reason. God Himself said: "There I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory" (Exod. 29:43). God and His people met in the sanctuary.

Referring, no doubt, to a gathering of His disciples for worship, the Son of God said: "Where two or three are gathered in my name, there am I in the midst of them" (Matth. 18:20).

In a very real sense God's people of the new dispensation draw even closer to God in worship than did His people

of the old dispensation. In the tabernacle and the temple God dwelt in the holiest place of all. Only once a year, on the day of the atonement, one man, the high priest, was permitted to enter that place. Even he might not enter without sacrificial blood, which he had to sprinkle on the mercy-seat in order to make atonement for his own sins and those of the people. But when Christ died on Calvary's cross, the veil separating the holiest of all from the rest of the sanctuary was torn in two from the top to the bottom (Matth. 27:51). This signified that since the shedding of Christ's atoning blood all believers are privileged at any time to come into the immediate presence of the Holy One of Israel.

How lofty a conception of corporate worship Scripture presents! When God's people assemble for worship they enter into the house where God dwells. God meets them, and they meet God. They find themselves face to face with none other than God Himself. Their worship is an immediate transaction between them and their God.

If the church were fully conscious of that truth, what dignity and reverence would characterize its worship! Of levity and frivolity there would not be a trace. The worshippers would exclaim, as did Jacob at Bethel: "How dreadful is this place! This is none other than the house of God and this is the gate of heaven" (Gen. 28:17). Realizing that they are standing on holy ground, they would, as it were, remove their shoes from their feet, as Moses did when God spoke to him from the burning bush (Exod. 3:5). As John on the isle of Patmos saw in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to His feet and girt about the paps with a golden girdle; His head and His hair white like wool, as white as snow; His eyes as a flame of fire; His feet like unto fine brass as if they burned in a furnace; His voice as the sound of many waters; His right hand clasping seven stars; His mouth holding a sharp two-edged sword; His countenance shining as the sun in His strength—and at this resplendent sight

fell at His feet as dead (Rev. 1:13-17), so would every worshipper.

Since corporate worship is offered to God in a meeting of God and His people, it must consist of two sorts of transactions. In some, as the reading of Scripture, the preaching of the Word and the benediction, God addresses His people and they worship by reverently attending. In others, as prayer, song and the offering of gifts, they respond in holy fear to what God has spoken. In every part of their worship God's people either listen to God or reply to God.

What glory for the church that the great God condescends thus to commune with it and that it is privileged thus to commune with Him!

Of God

Worship originates with God, not with man.

The desire to worship the true God is wrought in the human heart by His Spirit. But for the renewing grace of God, men would turn their backs upon Him. They might indeed worship idols, as many do, but not Him of whom it is written: "Thou art God alone" (Ps. 86:10). No man would ever seek after the living God if the living God did not first seek Him.

Every act of worship, too, is evoked by God. God commands His children to worship Him, and they obey. They love Him because He has first loved them. They praise Him for all the benefits He has bestowed upon them. They adore Him both for what He is and for what He does. Each act of their worship is performed in response to His revelation. Each word they utter in His presence is spoken in reply to His Word. And may they never forget that what God says to them is of incomparably greater importance than anything they can say to Him.

Nor would God's people know how to render worship worthy of the great and holy God if He Himself had not instructed them. If He were a man, however illustrious, they might well discover through their own imagination what would please Him, for in that case they could put themselves in His place. But the truth is that He is

God. Only through revelation can man know Him at all. And even thus it remains impossible for man to comprehend Him, for the finite cannot contain the infinite. Therefore it is sacrilege for man to worship God according to his own devices. Never may the creature assay to worship the Creator in any manner not prescribed by the Creator.

What has been said constitutes a most important principle governing the content of worship in general and of corporate worship in particular. Sad to say, not all churches subscribe to it. The church of Rome takes the position that everything is permissible in public worship which is not forbidden by the Word of God. That accounts for a multitude of un-Scriptural and anti-Scriptural elements in its worship. Some Protestant churches, too, which have not purged out all Romish leaven, take the same position. The Reformed churches, more consistently than any other, have upheld the principle that only that is permissible in the content of public worship which has the positive sanction of Holy Scripture. And that principle is Scriptural indeed. It is plainly implicit in the second commandment of the moral law (Exod. 20:4-6). While the first commandment forbids the worship of false gods, the second forbids worship of the true God in a wrong way. In the words of the Westminster Shorter Catechism, "The second commandment forbiddeth the worshipping of God by images, or in any other way not appointed in his Word." And the Lord Jesus said of the scribes and Pharisees of His day: "In vain do they worship me, teaching for doctrines the commandments of men" (Mark 7:7).

Lest the principle under discussion be misunderstood, it may be remarked that it does not apply to such mere circumstances of public worship as, for example, the place of meeting, and that it takes into account the fact that, while some teachings concerning worship are explicit in Scripture, others are implicit, as, for instance, the setting aside in the new dispensation of the first day of the week for corporate worship. It may also be observed that most Reformed churches hold that Scriptural sanction of the elements of common worship need not always come as a command, but may also come in the form of permission. For example, Scripture

nowhere commands the church to commemorate the Saviour's birth on Christmas, yet few will deny that the church is at liberty to do so. And those who insist on this liberty contend that such divine institutions as the Passover and the Holy Supper are evidence that the commemoration of important events in the history of redemption is pleasing to God. Thus they claim positive Scriptural sanction for the celebration of the so-called Christian festivals.

The principle stands that there is room in the content of corporate worship only for that which God Himself has appointed. And that is an emphatic way of saying that in its very essence corporate worship is of God.

Unto God

It can hardly be denied that in their worship services God's children sometimes have evil aims. Not infrequently their aim centers on themselves, not on God. That makes their aim evil. Perhaps they go to church to have their craving for theatricals or entertainment satisfied. They want to see a good show and have a good laugh or, still better, a good cry. For the minister the temptation is ever present to seek his own glory. All too often he looks forward to the plaudits of men rather than the divine approval. To put it popularly, he is out to make a hit for himself. Such worship is worship of self, not of God. It can only be an abomination in God's sight.

The danger is no less real that the aim of the worshipping church will be distorted. What should be secondary is made primary. What should be a means is regarded as the end. Christians go to church to enjoy the communion of saints. That certainly is good, but only so far as it goes, and it does not go nearly far enough. They should go to church to have communion with God. Worship services are conducted in the hope that sinners may be saved through the preaching of the Word. Most assuredly that is good, but it may never be forgotten that the salvation of men is a means to the glorification of God. Saints go to church that they may be built up in faith, hope and love. That, too, is excellent, but it again is only a means to the highest of all ends—the honor of God.

Corporate worship must be unto God. When properly performed, it is unto God. As someone has aptly said:

"It is oriented to the glory of God, not to the advantage of man."

All that the Christian does must be done to the glory of God. That holds even of his eating and drinking (1 Cor. 10:31). But in nothing does he glorify God as directly as in worship, and in nothing does the church glorify God as immediately as in its corporate worship. It stands in the very presence of God. It is overawed by the holiness and majesty of God. It prays: "Hallowed be Thy name, Thy kingdom come, Thy will be done in earth as in heaven." It chants in adoration:

"Holy, Holy, Holy, Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, Holy, Holy, Merciful and Mighty!
God in Three Persons, blessed Trinity!"

Now if ever it has an eye single to the glory of God.

Nor is that all. Not only does the church glorify God in its services of worship, but through these services its members are stimulated to do all their living to God's glory—to serve God not merely on the Lord's Day, but all the days of the week; not merely in God's house, but also in their homes; not merely on the day of rest, but also in their daily work; not merely when partaking of the Holy Supper, but also when eating their daily bread; not merely when singing psalms and hymns and spiritual songs, but also when listening to the symphonies of Brahms; not merely when praying, but also when playing. Even while engaged in corporate worship, God's children appropriate the quaint but meaningful petition of George Herbert:

"Teach me, my God and King,
In all things Thee to see;
And what I do in anything
To do it as for Thee."

And pondering on the phrase "for the glory of God," they sing:

"This is the famous stone
That turneth all to gold;
For that which God doth touch and
own
Cannot for less be told."

MISSIONS

By MRS. JOHN P. GALBRAITH

Missionaries' Farewells

UOMOTOS

On October 28th the George Y. Uomoto family left the West Coast for Japan, their new field of labor. Some of the churches in California, Oregon, and Washington had the privilege of meeting and hearing the Uomotos speak before they left, but most of us, not being in that area, were deprived of that privilege. So Mrs. Uomoto has given us a short message to share with the churches. She writes: "Japan is one of the ripest harvest fields for preaching the gospel at the present time because of the spiritual vacuum created by the decline of Shintoism with the defeat of the Empire. Yet the Japanese culture, which has been ingrained by centuries of this nationalistic religion, cannot be changed with just souls being saved. It must be with the application of the Reformed Faith which reaches every sphere of life bringing all things into the submissive control of the Lord of heaven and earth.

"It is with this conviction that we go in the name of the church which believes that the Holy Scripture calls for such a witness. Pray for us as we enter the field to join the ones who pioneer for our faith in Japan—our senior missionaries (the McIlwaines), the Christian Reformed missionaries, and the Reformed native pastors with their churches. Pray for our adaptability to customs and language in particular; for the adjustment of our children and their training in the Lord—that it may continue with the minimum of interference. Pray for the native pastors and their flocks who are hindered because of their physically weakened conditions and churches because of the lack of funds for building. Pray for the Christian Day School and its administration in Urawa City.

"Will you not enter the field of Japan with us by your prayers, and may the Lord give each and every one of our fellow-laborers much joy in sharing in the harvest."

HUNTS

Next month, on January 7th, we will again say "farewell" to another of

our missionary families, the Bruce F. Hunt family, missionaries to Korea, who also are leaving for the Orient. In her farewell message to the churches, Mrs. Hunt writes:

"It is with mixed feelings that we are getting ready to start again. We are thankful that the Lord has so definitely opened the way for us to go out. It did not seem wise for Mr. Hunt to go alone, and yet the need is so urgent that it hardly seemed right to stay away. Then quite unexpectedly we received a cable asking me to teach in Japan in a school for missionaries' children. This makes it possible for us to have a place from which Mr. Hunt can make trips to and from Korea.

"As Paul wrote when he went to the Corinthians, it is with 'weakness and fear and much trembling' that we start out again. But this makes us lean even more on the Lord. II Corinthians 2:14 through 4:18 is the passage which I would like to take with us and leave with you.

"We are very thankful that we are going out as missionaries of The Orthodox Presbyterian Church. Your personal interest has meant a great deal to us, but even more encouraging is the deep concern which so many have shown for the work in Korea. We have especially appreciated the prayerful consideration of the Foreign Missions Committee.

"It is good to know that we who go overseas and you who remain at home

PROBLEM MINUTE

Answer to last month's problem—
Matthew 5:10-12.

PROBLEM No. 2

Mr. Black had been a very loyal church worker, attended all services faithfully, and even taught a Sunday School class. However, when it became necessary for him to change his place of employment, the church became a thing of the past. His new associates had ridiculed him when they had known of his church interest, and he could not endure it. Do you think that Mr. Black was a Christian? What verse in Matthew 10 would have bearing upon the correct answer? (See next month's issue for answer.)

are together in the Lord's work. May we be faithful in upholding one another in prayer."

Program Ideas

This month we will give some program ideas which were used in the missionary society of Knox Orthodox Presbyterian Church of Silver Spring, Maryland, sent to us by Mrs. Glenn Coie. These may be helpful to other societies in arranging a more varied program.

The Knox Missionary Society is fairly new in comparison with many of our societies, having been organized in 1946, but it has been very active since its inception. This society is another which arranges its program for the entire year, and outlines it in small booklets to be distributed among the members.

"During the first year," writes Mrs. Coie, "the program was primarily made up of material which would acquaint the women with the missionaries of our church. Also, biographies of missionaries such as Jonathan Goforth, Hudson Taylor, William Carey, George Mueller, David Brainerd and C. T. Studd were studied to give a brief history of Christian missions."

While this society's program is continually centered around Orthodox Presbyterian missionary doings, its program keeps the entire world before its eyes. One year the theme "The Unevangelized World" was used and topics pertaining to Central Asia, Latin America, India, China, Europe, Japan and North America were studied. "Each topic was presented in such a way as to show by facts and statistics how far short we are of giving the gospel to the whole world."

The program has also included a series of studies on false religions (Seventh Day Adventism, Spiritism, Mohammedanism, Catholicism, etc. In this connection, we have found that "Chaos of Cults," by J. K. Van Baalen, is a very useful book for a study of the various false religions.—Ed.)

Mrs. Coie also mentions that the

book "The Bible Basis of Missions," by Robert H. Glover, proved to be helpful, for the most part, in giving a vision of the church's task to preach the gospel to the whole world. (Another church has used this book and a few study sheets with discussion questions are available from the Editor upon request.)

The year's devotional topics were taken from the book of Romans, and the titles of the monthly topics were: The Righteousness of God; The Judgment of God; Human Sin; Justified by Faith; New Creation; Self Chapter; Spirit Chapter; Justification by Faith; Duties of the Christian; Service; Responsibility of Strong Believers, and Glorification.

"The Program Committee this year has endeavored to link up the topics used with the work of our missionaries. In June we prepared used clothing for Korea while letters about the need there were read; in August bandages were rolled for Eritrea, and in December there will be a Christmas party for home missionaries."

This society usually has two special speakers a year when guests are invited to the meetings. The speakers are mainly our own missionaries, someone representing the Christian School movement, or someone representing Westminster Theological Seminary.

Evening Meeting Schedule

The Knox Society meets in the evening, and their schedule is:

8:00-8:30—Devotions including talk, Scripture, memory verse and prayer period, at which time missionary letters are read and requests remembered.

8:30-9:00—Business meeting.

9:00-9:30—Missionary program.

9:30-10:00—Social time.

Prayer Requests

The following prayer requests are suggestions to use in the prayer circle at your missionary meeting. For additional petitions, use the *Messenger*.

1. For the Uomotos, specifically pray for the requests mentioned by Mrs. Uomoto. Also, they are beginning the study of a difficult language.
2. For the Hunts (see Mrs. Hunt's

MISSIONARY SCRAMBLE

As the New Year begins, here is a good way to impress the names and fields of the Orthodox Presbyterian missionaries upon your mind.

The words in the first list are the

first and last names of each of our missionaries, home and foreign. The words in the second list are the fields in which they serve. Unscramble each word; then match names with fields.

Missionaries

1. SCAIFYMAFNAFHR.....
2. LEHMLAEZTRTORE.....
3. TUBNHEUCR.....
4. AEFDALCHIRTL.....
5. ERBMAHACLSNET.....
6. LLPRSPSIEURUE.....
7. GABWETSDRNERE.....
8. SEDNOVIAJH.....
9. YVREASTARHNE.....
10. BCTEDA EKTRROR.....
11. RELESARCYEWEN.....
12. IRACFIARHFDNG.....
13. OLSLINHJH.....
14. MERESEREHPNTAN.....
15. EFUFECADLCRN.....
16. KRKYKLCEUEL.....
17. TEOMORGUGOEO.....
18. BIWHRENAMICELE.....
19. HOTRABREGAMR.....
20. YOVLORLEIRE.....

Fields

1. SOARMOF.....
2. KELYBEER.....
3. GAEPREKRNERVE.....
4. SHETERECWTS.....
5. TAICTONANYIL.....
6. FUDDLEROTALARE.....
7. TREEIAR.....
8. APLALEHPIHDI.....
9. TETSLAE.....
10. AROMOFS.....
11. REBIGWARDET.....
12. AWFIRALN.....
13. REIRATE.....
14. QAEUSTECERRN.....
15. DOPTRANL.....
16. PANJA.....
17. AKERO.....
18. YABNAL.....
19. SWONINCIS.....
20. ANPJA.....

message above). Pray that Mr. Hunt will be given the grace not to work beyond his strength. Also, pray that conditions in Korea will soon be such that the family will be able to enter there.

3. For the work of your particular missionary society—that it will reach out to ALL the women in the church; that the program will be stimulating and instructive.
4. For the home mission fields in Crescent Park, New Jersey, and Baltimore, Maryland, which are without pastors.
5. For the unsaved (neighbors, friends and relatives)—that as true missionary women we will seek to spread the gospel by means of witnessing, praying and giving.
6. Pray that our denomination's missionary program may be continually growing.

Uomotos Arrive In Japan

THE Rev. and Mrs. George Y. Uomoto, Orthodox Presbyterian Missionaries, arrived with their three children in Japan on November 16.

They were met at the dock by the Rev. and Mrs. R. Heber McIlwaine, missionaries already serving in Japan with whom they will eventually labor. Also there to meet them was the Rev. Mr. Tokiwa, a Westminster Seminary alumnus and minister of the Reformed Church in Japan.

Prior to their arrival it had not been possible to secure a residence for them. They spent several days living at the local YM and YWCA. Since then they have located a home, in Japanese style, which may be rented for a short time, or may be purchased to become their permanent home. It is near Tokyo, where they will study the language.

Church News

(Continued from p. 229)

were held November 2 for Miss Sarah Hoagland, a member of the church, who had passed away at the Bible Presbyterian home in Delanco, N. J., where she had been for some months. A representative of the American Home Bible League spoke at the evening service November 11. The Rev. John Galbraith conducted the morning service November 18, at which time Dr. and Mrs. Herbert Muether were received into church membership. Dr. Muether is a teacher of physics at Queens College.

Bachman Undergoes Operation

THE Rev. Lester R. Bachman, pastor of Gethsemane Orthodox Presbyterian Church of Philadelphia, recently underwent an operation at Hahnemann Hospital in Philadelphia, for the removal of a duodenal ulcer. Mr. Bachman was taken ill shortly before Thanksgiving, and went to the hospital for observation. The operation was performed on Tuesday, November 27. As we go to press the report is that the operation was successful, and Mr. Bachman is convalescing as well as can

be expected. He will be absent from his pulpit for several weeks.

Camden County School Classes in New Building

CLASSES of the Camden County Christian School are gradually being moved to the new building, located in Haddon Heights, which the school association purchased earlier this year. Already the fifth through ninth grades have been moved in, and it is expected grades one through four will be transferred by the time school starts after the Christmas recess.

The school now has a total of about 145 pupils, and employs six teachers. Prior to using the new building, classes were held in various locations, two of them being in Immanuel Orthodox Presbyterian Church of West Collingswood. The school was started largely under the impetus of Immanuel Church and its pastor, the Rev. Edward L. Kellogg.

The cost of remodeling the building, formerly used as a residence, proved to be more than had at first been expected. However, the cost was kept down by a substantial amount, through volunteer labor contributed by men interested in the project. Mr. Kellogg estimates that several men have contributed well over a hundred hours of labor apiece, and that the volunteer

labor has involved cash savings of several thousand dollars in the cost of remodeling.

The school has been using two school buses to transport pupils. However, with a single location for classes, and convenient public transportation, it may be possible to eliminate one of the buses. The tuition charge at the school is \$120 for one child per year, \$155 for two children from the same family, and \$180 for three or more children from the same family. The school is operating on a budget of about \$25,000 for the current year.

Atwell To Make Trip For Seminary

THE Rev. Robert L. Atwell has been asked to take a trip again early in the year in the interests of Westminster Seminary. He visits colleges and endeavors to interest prospective ministerial students in the Seminary. The trip will last about a month, beginning early in February.

Mr. Atwell would be glad to have the names of prospective ministerial students, now in college, whom he might visit. Any one knowing such students are invited to write Mr. Atwell, who may be addressed in care of Westminster Theological Seminary, Philadelphia 18, Penna.



Camden
County
Christian
School
Building

Foreign Mission Committee Adopts Furlough Schedule

THE Committee on Foreign Missions of The Orthodox Presbyterian Church, at a meeting held November 26, adopted a regular schedule with reference to missionary furloughs. The schedule, with explanatory notations, is as follows:

1. *That a missionary's term on the field shall be five years.*

(In the past some large mission agencies with missions in different parts of the world have had varying lengths of terms, depending on the field. Since the last war there has been a tendency toward standardizing all terms at five years. The pressures under which all missionaries now work has been a major factor in this move. It does add somewhat to the cost of the total work, but viewed on a long term basis, the difference amounts to only about \$125 per year.)

2. *That a missionary's furlough be twelve months from field to field.*

(Where a term of service has been seven years, the most frequent length of furlough has been fifteen months from field to field, although there have been wide variations in this respect. A missionary spending five seven-year terms on the field would have four fifteen month furloughs for a total of six years. A missionary spending seven five-year terms on the field would have six twelve-month furloughs for a total of six years.)

3. *That a missionary's speaking schedule while at home on furlough be so arranged as to permit him one semester of study at a theological seminary.*

(A period of uninterrupted study would be especially valuable, for the missionaries have fewer opportunities for extended study on their fields than do ministers at home.)

4. *That missionaries be on one half salary while traveling to and from the field by the most direct route. Additional time spent in travel by a less direct route shall be at no salary.*

(The practice of the Committee had been to pay no salary while the missionary was traveling to and from the field, since the Committee paid transportation, which included food and lodging. However, the missionaries may well have other continuing expenses, during the period.)

5. *That missionaries receive one*

month's vacation each year, the committee paying up to \$200 of the cost of travel and lodging for such a vacation.

(This refers to a vacation on the field. In most instances missionaries must travel considerable distances for a vacation, and they cannot afford to do so. Consequently they often take no vacation, to the detriment of their health, and work.)

Men's League Holds Dinner Meeting at West Collingswood

ON Friday, November 30, about sixty members of the Orthodox Presbyterian Men's League, representing seven churches from Philadelphia and New Jersey Presbyteries, gathered at Immanuel Church, West Collingswood, for a dinner and devotional meeting. The dinner was served by the Fidelis Class of Immanuel Church, and met with hearty approval from those present.

Mr. George Sinclair of Gethsemane Church, Philadelphia, presided over the gathering. In the evening Chaplain John W. Betzold brought an illustrated message on the Crisis in Korea, and the Christian challenge that it involves.

Relief Parcels to Korea

THE Rev. Leslie A. Dunn informs us that parcel post may be sent directly to South Korea. He therefore suggests that relief parcels intended for distribution by the Rev. Bruce F. Hunt be mailed to him by parcel post in care of Korea Theological Seminary, Pusan, Korea. Particulars of such mailings may be obtained from your local post office.

New Jersey Presbyterial

THE fall meeting of the Presbyterial Auxiliary of New Jersey Presbytery was held at the Covenant Orthodox Presbyterian Church of East Orange on Tuesday, October 9. Sixty-eight ladies were present, from various congregations of the presbytery.

At the morning session there were exhibits and demonstrations of missionary tools and materials for use with

adults and children in promoting missionary interest and understanding. Representatives of the West Collingswood, White Horse, Morristown and East Orange churches participated in this part of the program.

At the executive meeting, Mrs. E. L. Kellogg was appointed as president, to fill the unexpired term of Mrs. J. Harkema, who has moved from the state.

The Rev. Bruce Hunt brought the message of the afternoon.

New Book By Dr. Stonehouse

A new book by the Rev. Dr. Ned B. Stonehouse, Professor of New Testament in Westminster Seminary, has just been published by Eerdmans. It is *The Witness of Luke to Christ*, and is a sequel to his former work, *The Witness of Matthew and Mark to Christ*.

Each of the books endeavors to set forth the distinctive testimony of the evangelists to the person and work of Christ, and in doing so deals also with some of the modern critical approaches to the gospels.

The new book as well as the earlier work may be ordered through The Presbyterian Guardian Book Service, 1505 Race St., Philadelphia 2, Penna.

Hunt Sailing Date Changed

WHILE the Rev. and Mrs. Bruce Hunt and their three children were on the way across the country, word came that the sailing date of the boat on which they had planned to leave San Francisco had been moved up from December 26 to December 15.

In view of a schedule of speaking engagements they had yet to fulfil, and the near impossibility of making the boat under any conditions, it was decided to cancel the reservations and take a later boat.

Accordingly reservations have been made on the S. S. *President Pierce*, scheduled to sail from San Francisco on January 7, which is their new sailing date. Mail may be addressed to them on the boat (include sailing date with address).

The

GUARDIAN NEWS

COMMENTATOR

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

Pope Says Science Proves Existence of God

IN a speech recently delivered to the Pontifical Academy of Science, Pope Pius, the head of the Roman Catholic Church, declared that modern science had established the existence of God and the fact of creation. True science, he said, discovers God in ever increasing degree, as though God were waiting behind every door opened by science.

The particular argument which the Pope emphasized, was the argument from the mutability of all things. Science, with its progressive invasion of both the small and the large aspects of existence, has been brought face to face with the fact that change prevails in everything. Back of this change one is led to the concept of that which does not change, the Immutable One, God. The scientific argument not only establishes the existence of God, but also provides an approximate date for the act of creation, which was placed by the Pope some five to ten billion years ago.

The significant paragraph from the Pope's address, as reported by the *New York Times*, appears to be this:

"What, then, is the importance of modern science for the argument for the existence of God based on the mutability of the cosmos? By means of exact and detailed research into the macrocosm and the microcosm, it has considerably broadened and deepened the empirical foundation on which the argument rests, and from which it concludes to the existence of an 'Ens a Se,' (self-existent being), immutable by His very nature. It has, besides, followed the course and the direction of cosmic developments and just as it was able to get a glimpse of the term toward which these developments were inexorably leading, so also has it pointed to their beginning in time some five billion years ago. Thus with that

concreteness which is characteristic of physical proofs, it has confirmed the contingency of the universe and also the well-founded deduction as to the epoch when the cosmos came forth from the hands of the Creator. Hence, Creation took place in time. Therefore there is a creator. Therefore God exists. Although it is neither explicit nor complete, this is the reply we were awaiting from science. . . ."

Two aspects of this address will undoubtedly attract interest. Doubtless many persons who have long loved and believed the Bible will rebel at the length of time attributed to the universe. However, in this connection it must also be recognized that such conservative and Calvinistic scholars as Charles Hodge and B. B. Warfield refused to be led into attempts at dating the universe on the basis of the records of Genesis. They both insisted that those genealogies did not provide sufficient information for such a determination. Warfield in particular acknowledged that the genealogies only indicated the line of descent to the Messiah, and not all the individuals in the line, and that there might have been several hundred thousand generations omitted in the listing. Thus for Bible believing students, it is a matter of faith that God created the universe, but it is not a matter of faith just when creation occurred. On the other hand, the expression, five or ten billion years, is meaningless to us.

The second aspect of the address that will attract attention is the argument itself, that "with that concreteness which is characteristic of physical proofs," science has established the existence of the Creator. The judgment that, because movement is found in every aspect of the universe, there must be an "unmoved mover" beyond

the universe to cause and control this movement, is not a judgment that has the concreteness characteristic of physical proofs. At this point unbelieving science is simply agnostic, admitting that it has no answer, but going no farther. Only on the basis of the presupposition that God does exist, and that the world is His creation, is it possible to assert that the world must and does point to its Creator. But on that presupposition, every aspect of the world must point to its Creator. The Pope's argument is the typical argument of Roman Catholicism over many centuries.

Catholic Hierarchy Calls For Better Conduct

THE Roman Catholic Church appears recently to have developed a sudden interest in higher standards of conduct. In Canada a petition for enforcement of liquor and gambling laws, being circulated by Catholics, is seeking a million signatures. Already reports indicate that gambling establishments are on the run, and liquor emporiums are quieting down.

In this country the Romanist hierarchy, at a meeting in Washington, issued a declaration calling for a return to the wisdom of the founding fathers, which proclaimed God's rightful place in human affairs.

The declaration denounced a double standard of morals in which professional or business conduct and family or community conduct seem to occupy separate compartments. It called for a greater concern with morals in politics, economics and education.

The declaration met with a chorus of approval from various Protestant leaders. No doubt much of what was stated deserves approval, though it is nothing new. However, there are some who wonder why the Catholic church

seems so loathe to practice what it preaches, especially in those lands where Romanism is dominant.

The same meeting adopted another resolution deploring the persecution of Catholics behind the iron curtain, and criticizing the alleged indifference of so-called Christian governments to this persecution.

Here again Protestants can agree in opposing religious persecution, but again they wonder why Romanism is itself so unconcerned about the persecution of Protestant minorities in such lands as Italy, Spain and certain South American countries, where the powers that be are Roman Catholic in religion.

Blake Glad to Cooperate With Catholics

The highest permanent executive officer of the Presbyterian Church in the U. S. A., Stated Clerk Eugene C. Blake, in a letter to Roman Catholic Cardinal Francis Spellman immediately after the Catholic declaration on morals was issued, declared his delight in cooperating with the Roman Catholic Church "in every worthy way." Dr. Blake did not limit himself in the letter to speaking for Presbyterians, but included millions of other Protestants as well.

Dr. Blake's letter is as follows:

"In view of the rise of tension between Roman Catholic and Protestant church leadership occasioned by the President's recent appointment of an Ambassador to the Vatican, I am very glad the opportunity is now given me to thank, through you, the Bishops of the Roman Catholic Church for their timely and valuable statement issued in Washington November 17th.

"I know I speak for most Presbyterians, as well as for millions of other Protestants, when I express to you my appreciation for the forthright and able contribution you have made in this statement at this time of alarming moral slackness in our beloved nation.

"Although the Presbyterian Church must always find itself in active opposition to any effort on the part of the Roman Catholic hierarchy to secure a privileged position for the Roman Catholic Church in America or elsewhere, nevertheless I want here to assure you of my desire and delight in cooperating in every worthy way with

the Roman Catholic Church and with the Roman Catholic people in our common fight against the inroads of humanistic secularism and the attacks of atheistic communism as from within they seek to undermine the Christian foundations upon which our freedoms, civilization and culture rest.

"Believe me, faithfully yours in the name of Jesus Christ, who is our common Lord. Eugene Carson Blake. . ."

Doctor Blake may not be aware that there are many Protestants who feel that Romanism is on its own part also seeking to undermine the foundations upon which our freedoms, civilization and culture rest. Possibly even some of Dr. Blake's own Presbyterians will not be quite so happy to cooperate with Romanism as he seems to be.

Church Construction Regulations

CHURCHES, in order to launch building projects in 1952, will require not only construction permits from the National Production Authority, but an allocation of steel as well.

Groups desiring to start construction in the second quarter of 1952 were required to file their application by the middle of December.

In the last quarter of 1951 NPA granted construction permits to only 174 out of 650 church sponsored building projects, and gave only 54 of these an allocation of steel.

Present limitations require a construction permit before ground is broken, if the building project will require more than two tons of steel, 400 pounds of copper, or 200 pounds of aluminum. And where more than two tons of steel per quarter is called for in the construction schedule, there must also be a specific allocation of steel. Priority at present is being given to projects in defense areas.

Graham Campaign in Greensboro Success

BILLY GRAHAM has concluded six weeks of meetings in Greensboro, N. C., which have been described as "the days of Finney all over again." Total attendance at the six weeks of meetings was nearly 400,000. Originally scheduled to close November 11,

the meetings were continued for two additional weeks. They were held in an 11,000 seat wooden tabernacle erected on the fairgrounds.

One result of the meetings is described as a revival in neighboring Halifax Prison Camp, where 70 of 86 long-term felons have professed Christ, and are themselves endeavoring to bring about the conversion of the other 16. One of the inmates wrote his mother that it wasn't a prison camp any longer, but a Christian camp.

Coming Burden on Church Schools

AN enrollment increase of nearly a million students must be anticipated by church-supported non-public schools in the United States by the fall of 1957, a government study has disclosed.

This expansion will call for over 2 billion dollars, to meet school construction needs.

The report was issued by the Office of Education, and embraced both public and private school needs. Due to the present high birth rate, it is figured that eight million more children will be attending school in 1957 than now.

So far as Protestants are concerned, they will have to raise about 200 million dollars, to meet classroom needs for an extra 93,700 pupils, by 1957. This does not include expansion due to the development or enlargement of the Christian school movement as such, but is simply based on the average increase in number of pupils due to the birth rate.

Atomic Research Dates Bible Manuscripts

SOME Bible manuscripts were discovered near the Dead Sea in Palestine several years ago. Now these manuscripts have been dated by means of atomic study.

According to an article in the December issue of *Popular Science Monthly*, the linen wrappings in which the scrolls were stored is about 1,917 years old. This does not date the scrolls themselves, but does suggest an approximate date when they were stored away, a date which roughly corresponds to the date of the crucifixion.

On the basis of the language of the scrolls, students have variously estimated the date as a century before Christ, or as late as the middle ages.

The method used by nuclear scientists in determining the age was to burn some of the wrapping to a pure carbon residue, and then to determine the radioactivity of the carbon. The result may be off by as much as a hundred years in either direction, but at least appears to give confirmation to an early dating of the manuscripts.

Anti-religious Broadcasts in Canada Questioned

THE problem of radio censorship, and of what may properly be included in broadcasts, was raised in Canada recently. The Canadian Broadcasting Company has carried a series of lectures by prominent individuals, including Bertrand Russell, Dr. Anna Freud, Dr. Carl Binger, and others. The programs have been denounced as "Blasphemy and indecency," and as "blatantly anti-Christian and anti-moral."

Roman Catholics have taken the lead in opposing the broadcasts, but most of the Protestant denominations in Canada have also severely criticized the Broadcasting Company for the programs. As a result of the criticism, the Canadian Parliament has appointed a committee to investigate the charges.

Meanwhile Canadian Protestants have strenuously protested a ruling of the Montreal City Council, that retail stores close on certain Catholic church holidays, including Epiphany, Ascension, All Saints and Immaculate Conception.

Dixon School Case Closed

THE three-year court struggle in which Protestant parents in Dixon, N. M., have sought to prevent Roman Catholic influence in the local public schools, has ended. Last September the New Mexico Supreme Court banned the wearing of religious garb in the public schools of the state. The court also barred a number of specified individuals from teaching in the schools, on the grounds that they had been teaching religion, and supported other aspects of a lower court ruling against

various kinds of help to Catholic parochial schools.

Since the ruling did not go all the way to prohibit members of religious orders from teaching in the schools, some consideration was given to seeking a further ruling by appeal to the United States Supreme Court. The decision not to do this marks the end of the case.

American Council Calls for Pilgrimage to Washington

IN order to dramatize its opposition to the President's appointment of an ambassador to the Vatican, the American Council of Christian Churches has called for a nation-wide pilgrimage to Washington, D. C., on January 24, 1952.

Persons joining the pilgrimage will visit their State representatives during the day, to express their views, and will join in a mass meeting in Constitution Hall in the evening.

Chinese Church Now Government Controlled

THE November, 1951, issue of *The Reformed Journal* carries an article on "Christianity in Red China," written by Mr. Paul Szto, a graduate student at Westminster Seminary and himself a native of China.

The article tells of the progressive domination of the church in China by the Red leaders, until at the present time it has become a tool of the state.

One aspect of this development has been the submission of many church leaders, including some generally described as fundamentalists, to the government program. That program is currently featured by "Accusation Meetings," at which church leaders address huge crowds, and accuse organizations, and individuals, often including themselves, of their errors of sympathy toward "American imperialism."

Among the leaders who, according to Mr. Szto, have thus submitted and joined in these accusations is Chia Yu-ming, the Moderator of the Presbyterian Church in China. Chia Yu-ming attended the Congress of the International Council of Christian Churches at Geneva, and was chosen one of the

vice-presidents of the International Council, which position he apparently still retains.

Another well-known fundamentalist who has submitted is Marcus Chen, who among his accusations against Americans denounced their interpretations of Ezekiel in which Russia is said to be pictured. Chen, says Mr. Szto, is now able to identify the Beast in the Revelation as Capitalism in the service of Imperialistic America.

The leading liberal magazine published in Shanghai in the interest of the churches has denounced Machen's *Christianity and Liberalism* (distributed in a Chinese translation), and has also branded the *Reformed Faith Magazine*, published by the Reformation Translation Fellowship, as "reactionary."

Mr. Szto holds that the conflict with Communism is in the realm of ideas, as well as of military power, and that the Reformed Faith is the only "ideological" answer to Communism.

Reformed Church in Japan Denounces Shinto

A LETTER from the Rev. R. Heber McIlwaine, Orthodox Presbyterian missionary in Japan, tells of the action of the Reformed Church of Japan in adopting a declaration against Shinto. Mr. McIlwaine states that this is the first time such a definite statement has been issued voluntarily by a church in Japan, or adopted by a church body. This declaration was adopted by the Synod of the Reformed Church. It is the more impressive now than it would have been right after the war when there was a popular reaction against Shinto.

The declaration reads substantially as follows (translation by Mr. McIlwaine):

1. We make clear that Shrines are idols (idolatrous), and reject Shrine worship.
2. Not to bow to (worship) godshelves and reject Buddhist (family) worship. (This, says Mr. McIlwaine, is directed against ancestor worship particularly, and refers to the godshelves and Buddhist altars in homes.)
3. We will continually oppose the attendance (participation) of public officials at (in) shrine worship, memorial services to the dead, or other religious observances as official acts, because it

violates religious freedom.

4. For church members in case they become officers of a civil organization, to make the non-participation in the above acts a condition of this service.

Missionaries in Japan Protest "Mokuto"

WITH the signing of the Japanese Peace Treaty, and the return of Japan to a position of responsibility among the nations of the earth, there has taken place in Japan an apparent upsurge of Shinto religious practices. Shinto is the ancient religion of Japan, featured largely by various forms of ancestor worship.

Recently efforts have been made to introduce into the state schools the practice of "mokuto," or silent prayer to or for the spirits of the dead. The editor of the *Nippon Times* came out in support of the proposal, and asked that missionaries in the country refrain from interfering with national customs and manners.

Under the sponsorship of the Japan Bible Christian Council, a reply to this was prepared, and over two hundred missionaries signed it. The letter, with signatures, was published in the *Nippon Times* October 12. Among those signing were the Rev. and Mrs. R. Heber McIlwaine, of the Orthodox Presbyterian Church, as well as missionaries from the Southern Presbyterian Board, Independent Board, and some 40 other mission agencies.

The letter was a call for non-compulsion in the matter of religious rites and observances. The separation of Church and State means that the individual shall believe and practice his religion free from direction or compulsion on the part of the state.

National Council Discusses Headquarters Site

SIX cities are under consideration as possible headquarters for the National Council of Churches, the organization formed last spring which replaces the Federal Council. The cities under consideration are New York, Cleveland, Cincinnati, Pittsburgh, Chicago, and Columbus, Ohio. Some cities originally considered were eliminated because of local racial policies.

Others lacked adequate local transportation and hotel facilities.

Several months back *The Christian Century*, leading liberal magazine, strongly opposed the idea of locating the Council headquarters in New York, claiming it should be moved nearer to the center of population, and away from Eastern influence.

New York Suggests Prayer in Schools

THE Board of Regents, governing body of New York State's public schools, has formally recommended that every school day begin with a prayer.

The Board suggested that, accompanying the regular morning pledge of allegiance to the flag, the following prayer be used:

"Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our teachers, and our country."

The Board membership includes Protestants, Catholics and Jews. It was unanimous in the recommendation.

Scripture Distribution

THE 1951 domestic distribution of Bibles and portions will be the greatest in the history of the American Bible Society, according to a report recently released. The exact number was not given, but last year six million copies were distributed, and that number was exceeded in the first nine months of this year. The production program for 1952 calls for over 14 million volumes, including 825,000 Bibles, 1,203,000 New Testaments, and the rest smaller portions.

It was also reported that agents of the Bible Society behind the iron curtain have in numerous cases disappeared or been arrested. \$125,000 worth of Scriptures for Russia are on hand, awaiting a change in conditions that will permit their distribution in that land.

Index - 1951

Ahlfeldt, C.: The Means of Grace, 145
Atwell, R.: America, Repent or Perish, 5
Betzold, J.: Chaplains in the ROK Army, 7
———: Notes from Diary of an Army Chaplain, 45, 69

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 DeWaard, J.: Then and Now, 25
 Duff, C. W.: The Meaning of Christianity, 55
 Elliott, E. E.: The Wayward Caravan, 136
 Gaffin, R. B.: Report from Formosa, 105
 ———: Six Months on Formosa, 185
 Galbraith to Visit Orient, 227
 Grier, W. J.: Christianity in Great Britain, 149, 166
 ———: Christianity in the British Isles, 186
 Heerema, E.: Mid-century Youth Conference, 29
 Henry, D. H.: Gives Reasons for Leaving USA Church, 76
 Hiemstra, W. L.: Reformed Faith and Mental Health, 169
 Hunt, B. F.: Ministering to the Saints, 13
 June 11, 1936, 85
 Kellogg, E. L.: Gambling and the Law of God, 205
 ———: Help for the Needy in Korea, 65
 Korea Seminary Supporters not Recognized, 126
 Kuschke, A. W.: International Council Discussion, 9
 Letter that Speaks for Itself, 8
 People the Evangelist Meets, 174
 Mahaffys safe in Bandit Raid, 25
 Marsden, R. S.: Westminster Theological Seminary, 165, 189, 208
 Oliver, L. R.: God Sent His Son, 225
 Reformed Bible School Opened in Denver, 26
 Second French Creek Conference, 195
 Sloat, L. W.: Glenside Church erects Building, 188
 ———: Orthodox Presbyterian Assembly, 106
 Snell, T. T.: Bible Speaks for Itself, 57
 Some Principles for Local Evangelism, 146
 Spooner, A. B.: Business Men, 175
 ———: Prayer Answered in Korea, 73
 Stonehouse, N. B.: Cooperation among Calvinists, 134
 ———: Letter in re ICCD Discussion, 68
 ———: Some Principles relative to Inter-church Cooperation, 28
 Summer Conference Programs, 67
 Uomoto, G. Y.: Missions are Important, 129
 VanTil, C.: Wanted, a Reformed Testimony, 125
 Westminster Seminary Begins 23rd Year, 187
 Westminster Seminary holds 22nd Commencement, 108
 Woudstra, M.: New Commentary on Luke, 207
 Wybenga, E.: Church and the Lodge, 49, 88
 Young, E. J.: Who Wrote Isaiah?, 48
 ———: Why the Orthodox Presbyterian Church, 94
 Zetterholm, E.: Sailing of the Uomotos, 227

Special Features

MEDITATIONS, by H. Tavares
 The Christian Prospect, 2
 Speaking of War, 22
 That Unruly Member, 42
 For the Dejected, 62
 About Judging, 82
 Poor Receivers, 102
 Necessities of Life, 122

The Great Indispensable, 142
 Hope for the Hopeless, 162
 Stiff Necks, 182
 Socialism or Redemption, 202
 The Prince of Peace, 222
 EDITORIALS
 We Walk by Faith, 3
 Freedom, Truth and Religion, 23
 Miracle, Not Mystery, 43
 They Have Taken Away My Lord, 63
 Idolatry, 83
 The Marks of the Church, 103
 Reformed Faith in Action, 123
 Business of the Church, 143
 Truth and Goodness, 163
 Program of the Church, 183
 R.S.V.P., Dr. Blake, 203
 Year-round Christianity, 223
 Aric Kok (LWS), 4
 About the Guardian (LWS), 4
 The Pastoral Prayer (RSM), 4
 Service and Profit (LWS), 24
 Another Machen Book (LWS), 24
 The ICCD Discussion (LWS), 24
 The Love of Money (LWS), 44
 About the Lodge (LWS), 44
 Operation Killer (LWS), 44
 The Power of a Dogma (AWK), 64
 Progress in Christian Schools (LWS), 64
 Let the Church Sing (RSM), 84
 Taking Documents Seriously (LWS), 84
 The Assembly Report (LWS), 104
 Ministers Needed (LWS), 104
 Evolution Has Problems Too (LWS), 104
 No Absolutes, Says Vinson (JPC), 124
 Peace in Korea (LWS), 124
 God Be With You (LWS), 144
 End—or Beginning (LWS), 144
 Faith Missions (RSM), 164
 An Important Choice (AWK), 184
 Religion in American Life (AWK), 184
 Missions Page (LWS), 184
 Christian Unity (LWS), 204
 Protestant Protest, (LWS), 204
 Republican or Democrat (JPC), 224
 THE GLORY OF THE CHRISTIAN CHURCH, by R. B. Kuiper
 Blessing to the World, 10
 Separated from the World, 30
 Triumphant over the World, 50

Its Inclusiveness, 70
 Its Exclusiveness, 90
 Its Salutary Discipline, 110
 The Keys of the Kingdom, 131
 Its Sovereignty, 150
 God's Elect, 170
 God's Friends, 190
 God's Abode, 210
 Sublime Essence of Corporate Worship, 230.
 GUARDIAN NEWS COMMENTATOR, 18, 58, 138, 178, 218, 236
 MISSIONS PAGE, Mrs. R. B. Gaffin, 12, 32, 52, 72, 92, 112, 132, 152, 172
 MISSIONS PAGE, Mrs. J. P. Galbraith, 192, 212, 232
 ORTHODOX PRESBYTERIAN CHURCH NEWS, 6, 27, 47, 68, 95, 127, 148, 168, 206, 228
 PROTESTANT MISSIONS, 93, 112, 132, 152, 173

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