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*The catholic or universal Church,
which is invisible, consists of the whole
number of the elect, that have been, are,
or shall be gathered into one, under Christ
the Head thereof; and is the spouse, the
body, the fulness of Him that filleth
all in all.*

Westminster Confession XXV.1

J. Gresham Machen
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Meditation

About the Preacher

Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God.—I CORINTHIANS 4:1.

The church at Corinth could be praised for its virtues (1:4, 5). But it had its problems. Take their thoughts about preachers. When Paul first wrote to them they were puffed up for one teacher against another as though Paul, Apollos, and Peter headed each his rival school of thought as did the Greek philosophers of the day. Some apparently disgusted with the blindness of their brethren stood off as the party of the Christ.

Each party had no doubt of the wisdom of his stand. Yet each stood condemned. They were all acting like men—ordinary men, untouched by the grace of God. They acted as if they knew not God. Is it really a matter of Paul or Apollos or Cephas or Christ? Are these competitors for the hearts of men, rival bidders for their confidence? Must we choose among them for our guide to heaven? What blindness can suggest such folly! Who but Christ was made unto us wisdom from God, and righteousness, and sanctification and redemption? Is he not our cornerstone? Is not he alone our hope of glory? To say "I am of Paul" is to show confusion at this point—to talk like a man unrenewed. It is to dethrone Christ from his place of honor in the Church and in all the world. It is to pull him down to the level of Paul and Apollos and Cephas.

It does not help to say "I am of Christ," against those who say "I am of Paul." To accept Christ can never mean to reject Paul. Christ and Paul and Apollos and Cephas are all ours—each in his proper place. Christ the cornerstone of our hope, the foundation of our faith. Paul as the servant of Christ, the steward of God's mysteries. What folly to make of Paul and Apollos and Cephas little suns surrounded by their lesser lights held in their orbits by the drawing power of their personality and brightened by their wit! Paul is a servant, an attendant, charged and entrusted with duties as it pleased his master. Woe unto him if he should aspire to the

crown! To servitude is he called, not to sovereignty.

The service of these ministers is a stewardship. A trust is committed to their care, and they must give account of it to him who charged them. To them was committed the word of grace, the secrets of God's mercy, the revelation of redemption. The plan of salvation was made known to them that they might declare it unto all the nations. It is their business to hold it fast and press its claims upon the hearts of men. As the ministers of Christ they must not speculate but preach. Hell awaits all worldly reasonings. What they *receive*, that they must give. They dare not teach their own.

Preachers today are not Apostles. But they are also teachers of the word of God. They too are ministers of Jesus Christ and stewards of the mysteries of God. Some would put them in the role of original thinker and require of them the spinnings of their minds. Others would have them in the show business. He is then the best minister who can best entertain his people. Perhaps some lose themselves in politics—and act as if they had missed their calling. They should have run for a place in Congress.

Preachers do well to learn all they can about every field of knowledge. Yet the preacher is not a philosopher. He is not the manager of the local entertainment program. He is not a mouthpiece for any local pressure group nor the errand boy for self-willed church cliques. He is not the community political whip. He is the servant of Jesus Christ called to teach the word of God. In its purity and fulness he is to lay it upon the consciences of men. To turn him to anything else is to turn him from the calling of Christ. To require of him anything else is to tie his hands, cumber his feet, and hamper him in his work. He cannot bring out his treasures to a people steeped in the mentality of unbelief and the wisdom of the world-minded (3:1-4). The Church is the household of faith. It is the work of the overseers to insure the distribution of the heavenly bread that souls may be nourished unto life eternal. It is the duty of the Church so to think of them.

HENRY TAVARES

Overtures to the General Assembly

THE following overtures from Presbyteries are to be submitted to the General Assembly of The Orthodox Presbyterian Church meeting in Denver on July 10:

1. The Presbytery of Ohio respectfully overtures the Nineteenth General Assembly . . . to authorize the publication of a church paper.

2. The Presbytery of New Jersey respectfully overtures the Nineteenth General Assembly that it consider the matter of a church paper.

3. The Presbytery of California overtures the General Assembly to consider the authority of the judicatories of the church to supervise the activity of the ministers of the church.

4. The Presbytery of California overtures the General Assembly to instruct its committee on Home Missions, in view of the existence of the contingent fund, to see to it that all undesignated contributions shall be expended in the ministration of the gospel and not in investments in property.

5. The Presbytery of California overtures the General Assembly to adopt the practice of taking recess each afternoon in order that the commissioners have opportunity to do personal work.

6. The Presbytery of Philadelphia respectfully overtures the Nineteenth General Assembly that the Assembly take action to terminate the connection of The Orthodox Presbyterian Church with the International Council of Christian Churches.

7. The Presbytery of Philadelphia overtures the Nineteenth General Assembly to request the Reformed Ecumenical Synod, meeting in Edinburgh, Scotland, in 1953, to inquire of the South African members of the Synod: (a) whether they support the *apartheid* policy of the Malan government; and (b) if so, how they reconcile such policy with the Scriptural teachings of racial equality and brotherhood.

The Assembly will also have before it reports on proposed revisions to the Form of Government, and on a pension system for its ministers, as well as other regular and special committee reports.

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JUNE 16, 1952

Loyalty Oaths

THE General Assembly of the Presbyterian Church in the U. S. A. (Northern) devoted considerable attention this year to celebrating 150 years of National Missions work. Its board of National Missions was established in 1802. The present head of that Board, Hermann N. Morse, was chosen by acclamation to be Moderator of the Assembly.

We have noted with special interest the action of the Assembly on its last day, when it approved a report of its standing committee on Social Education and Action, which carried a stinging denunciation of such modern procedures in the civic realm as unfair loyalty oaths, defamation of character, and guilt by association. Through these procedures, said the report, freedom of conscience is challenged and curtailed by an unmistakable trend toward authoritarianism.

Our concern here is not with these matters in the public realm. There doubtless is much to be said, possibly on both sides. But as we read this report in the *New York Times* we couldn't help thinking back a few years in the history of the Presbyterian Church itself. Loyalty oaths — freedom of conscience — authoritarianism.

There was a time not many years ago when certain ministers and others in the Presbyterian Church USA felt they could not, in good conscience, support its foreign missionary program, because according to abundant evidence that program was not true to the Bible or the Presbyterian Constitution. They therefore took steps to engage in a foreign mission activity that would, in their opinion, be true to the Bible and historic Presbyterianism.

But what happened? The officials of the Presbyterian Church proceeded to demand "loyalty oaths" of their own making. They demanded that ministers must support the missionary program of the church. Conscience or no, Constitution or no, Bible or no, they must support that program—or else. A church member, said these leaders with the approval of the Assembly, who will not give to promote the officially authorized missionary program of the church is as guilty as if he would refuse to take part in the cele-

bration of the Lord's Supper. This 1934 declaration has never been rescinded. On the basis of it, such a man as the Rev. Dr. J. Gresham Machen was ordered suspended from the ministry of the church. The officials at that time didn't seem to think *that* loyalty requirement was unfair. They were not concerned with freedom of conscience in *that* matter, nor were they afraid of authoritarianism *there*.

At the same time many presbyteries of the church were adding to the ordination vows a similar loyalty oath. They were demanding that candidates for the ministry promise to support the church agencies before they could be ordained. More than one young man was failed in his examination, for refusing to take *that* loyalty oath.

On the other hand, while it allowed not the slightest deviation from these unconstitutional loyalty oaths, the church was treating certain other oaths with substantial contempt. These were the vows properly required for licensure and ordination. Candidates must solemnly declare that they accept the Scriptures as the Word of God, the only infallible rule of faith and practice. But it often appeared that candidates were taking that vow with their fingers crossed. Presbyteries were sneering at what it obviously said. Not so long back over a thousand ministers of that church, men who had solemnly sworn to that ordination vow, declared in writing that the doctrine of the inerrancy of Scripture harms rather than enhances its authority, and in the name of freedom demanded the right to deny such Scriptural teachings as the virgin birth, miracles, vicarious sacrifice and bodily resurrection of the Lord Jesus Christ. Nothing was done about this, except that some of these men were later given the church's highest honor, being elected Moderator of its Assembly.

Reviewing this history of the attitude of the Presbyterian Church USA toward loyalty oaths within its own bounds, one can hardly help viewing with suspicion that same church's denunciation of loyalty oaths in the civic domain.

L. W. S.

The Assembly

THE Nineteenth General Assembly of The Orthodox Presbyterian Church is scheduled to meet in Denver, Colorado, on July 10. This is the second time in the church's history that the Assembly has met elsewhere than in fairly close proximity to Philadelphia.

Information available suggests that only a small contingent of delegates from the east will make the trip to Denver. This is much to be regretted. The Orthodox Presbyterian Church is small. Sometimes it may seem that the meetings of its Assemblies are relatively unimportant. Sometimes it has appeared that the actions taken have been relatively inconsequential.

But we believe the Assembly is important, and that its decisions should be considered and determined on the basis of the most careful weighing of the merits involved. We believe every one who is authorized to attend, and who possibly can do so, should be at Denver. Though the judgments and decisions may not seem terribly weighty, in our opinion the course of this church at this time will have tremendous significance for years to come. The Assembly is not following tradition nearly as much as it is making tradition. It needs all the wisdom and help it can secure.

And it should be remembered that the Assembly's business is ecclesiastical—that is, it is properly limited to necessary business of the church. There is a great tendency today for church assemblies to devote much effort to preparing wordy resolutions on numerous subjects which are far more social, political and economic than they are ecclesiastical. We do not believe this is the business of the Assembly.

The real business is consideration and evaluation of the church's actual work at home and on the foreign field, in education, in the presbyteries. Here is where the attention of the gathering should be concentrated.

May the sovereign Head of the Church be pleased to rule over this Assembly, to the furtherance of those labors which are according to His will and for the glory of His blessed Name.

L. W. S.

Subscription Offer

ON pages 119-120 of this issue of the **GUARDIAN** we announce a special subscription offer, of which we hope

many readers will take advantage.

Our purpose in this is to bring in, if possible, a number of new subscriptions beginning in the summer months. Most of our promotion has been in fall and winter, and most of our subscriptions begin and are renewable during that period. But that means that our income from subscriptions falls embarrassingly low in the summer.

Of course, we want new subscriptions whenever they begin. Along this line we are sending a letter to our subscribers, telling more in detail about the support of the **GUARDIAN**. We hope that many of you will find it convenient to respond to that letter.

Still an Issue

THE Auburn *Affirmation*, famous document signed by over 1,200 Presbyterian USA ministers back in 1924, which called for freedom for ministers to deny essential teachings of the Word of God, might seem to be so ancient now that it could be forgotten or ignored.

However, it is still very much in the foreground. In fact, the retiring Moderator of the Presbyterian USA General Assembly, Harrison Ray Anderson, has found that the *Affirmation* is one of the chief stumbling blocks in the way of union between the Northern and Southern Presbyterian Churches. The Southern body still suspects the Northern body of theological aberration, and constantly cites the *Affirmation*.

So former Moderator Anderson has written an 18 page pamphlet to explain to the Southern brethren that the *Affirmation* is really just a plea for reasonable liberty within the church, and should not be interpreted as a statement of doctrinal heresy. The doctrinal position of the church is to be found in its official Constitution, the Westminster Confession of Faith.

Those who are awake to what was involved in the original publication of the *Affirmation* will not be fooled by this misrepresentation. The *Affirmation* is not a plea for freedom, half as much as it is a plea for freedom to deny the faith. We suggest interested parties write for another pamphlet on *The Auburn Betrayal*, written by a lawyer, Mr. Murray Forst Thompson, and available for 25 cents from the Committee on Christian Education of The Orthodox Presbyterian Church,

728 Schaff Building, 1505 Race Street, Philadelphia 2, Pa.

L. W. S.

The Church in Japan

IN the article by the Rev. John P. Galbraith appearing this issue, reference is made to the Reformed Church of Japan. A little background is perhaps necessary for the understanding of this reference.

During the war the various Christian churches in Japan were required by the government to unite. They formed into the Kyodan, or united church of Japan. Obviously there were Liberal churches and sectarian groups as well as conservative churches in this arrangement.

Since the war efforts have been directed to maintaining the united church organization. However, various groups have withdrawn from it, reestablishing their traditional connections.

The Reformed Church is really a new body, formed by a group of Japanese pastors and churches who organized themselves as a separate denomination and adopted the Westminster Confession as their constitutional statement. A number of the ministers were formerly students at Westminster Seminary in this country. This church has no relationship with the Reformed Church of America. The name bears a similarity through the necessity of translation. The denomination is relatively small, but Mr. Galbraith sees it as one of the real hopes in Japan.

L. W. S.

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The Presbyterian Guardian

Presbyterianism in Korea

The Divided state of the Church—cause and result

By YUNE SUN PARK

IT is a great privilege for me to be one of those who stand for the time-honored, persecuted system of faith. The Korean Presbyterian Church has undergone many trials in her sixty or more years of history. Consequently, many unsound elements have come into her. Nobody will deny it. I am one of the ministers who do not support the so-called general assembly of the Korean Presbyterian Church, which now exists, and accordingly am excluded by the illegal presbytery which is in Kyeng Nam territory where I live. I belong to the legal presbytery which holds to the traditional Presbyterian faith and constitution. This legal presbytery shows our standpoint.

Church Discipline

With regard to church discipline, the Kyeng-Nam Presbytery just after the World War II made a decision to show public sorrow for the presbytery's sinful tolerance to the Japanese Shrine issue during the war. The decision was for the leaders to resign from their posts for forty days. This decision was put in practice.

But unfortunately a group of ministers and elders did not obey this action of the presbytery. From this there began discord in the presbytery. To make the long story short, in the fall of 1948, twelve men, ministers and elders, made a plan to cancel the action of the presbytery in showing public repentance. They proposed their plan, but it was not adopted in presbytery. In the spring of 1949 this group forced a division. They did not come to the regular presbytery meeting, but instead formed themselves into another presbytery, an illegal presbytery.

The Constitution

With regard to the constitution of the Presbyterian Church of Korea, the so-called general assembly in 1950 sent a committee to unify the split presbytery of the Kyeng Nam territory. The committee came and declared that there was no presbytery in this area—they did not recognize the existence of

SOME time ago we wrote the Rev. Yune Sun Park, president and professor of Korea Theological Seminary, asking that he send us an account of the recent history of the Korea Presbyterian Church. We have alluded to this story from time to time in the GUARDIAN.

Mr. Park has been able to take time from his heavy schedule to prepare the accompanying account. Though brief, it tells of Bible believing Christians endeavoring successfully to maintain a clear testimony while the official church body is compromising the faith.

In a letter sent with the article Mr. Park says: "The seminary where I teach is going in fine shape. Mr. Galbraith is also helping us for this month. We have nearly two hundred students. Please pray for our work."

the traditional presbytery. They thought of this presbytery, though it held the time-honored Presbyterian principles, as nothing.

Instead, they allowed the illegal group actually to organize as a presbytery, and reported this to the assembly in 1951. The assembly accepted their report, and recognized the newly organized presbytery. The result was to

drop the traditional presbytery from the constituency of the general assembly (and so from the church). Delegates from the traditional presbytery were sent to the assembly, to make their testimony before that body, but were refused permission even to speak a word concerning the action of the assembly.

This year again the legal, traditional presbytery sent its delegates to the so-called general assembly, and again they were refused admission. This means that our presbytery is holding to the traditional Presbyterian principles. The churches under the jurisdiction of our legal presbytery are in fact stronger, since the so-called general assembly's illegal action. We feel better without belonging to that so-called general assembly.

Theological Position

Last year the so-called general assembly set up a new seminary. This new seminary is being run by the middle-of-the-roads' group, with the backing of the Presbyterian Church U. S. A. This group is handling and controlling the so-called general assembly. They by the power of the assembly have cast out the legitimate Kyeng-Nam presbytery to which I belong.

The Korea Theological Seminary in which I teach is the object of opposition and hatred on the part of the middle-of-the-road group. I am very sorry for this. But I am confident the Lord will bless us.

Westminster Honors Kuiper in Commencement Activities

Retiring Professor is Guest of Honor at Banquet, Speaker at Commencement

THE Rev. Professor R. B. Kuiper, retiring this year from his position as head of the department of practical theology at Westminster Theological Seminary in Philadelphia, was honored at the banquet of the Alumni Association on May 6, and was the guest speaker at the Commencement exercises the following day. No decision has been made yet concerning his successor. He was on the original faculty of the Seminary in 1929, and has served continuously since 1933.

Baccalaureate

The Baccalaureate service was held Sunday afternoon, May 4, in the auditorium on the campus. Professor Ned B. Stonehouse conducted this service. He took as his text Matthew 13:52—"Wherefore every scribe that is instructed unto the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasure things new and old."

Dr. Stonehouse pointed out that

Jesus here likened His disciples to Kingdom scribes, ministers of the Word instructed in the Kingdom. Jesus' preaching was largely a preaching of the Kingdom. In that preaching He confronted men with God as the Ruler, the King of Heaven. Moreover He confronts us with the fact that the Kingdom has been realized in the person of Jesus Christ, where the rule of God is perfectly fulfilled. But in this also there is presented the wonder of the grace of God.

This message the Seminary has sought to teach the graduates, said Dr. Stonehouse. That is just the Reformed faith—the true religion—a vision of God in all His majesty. But the graduates have not reached the end of their instruction. They will be largely occupied throughout their ministry with increasing that knowledge. Furthermore, instruction in the Kingdom is not purely an intellectual matter. Jesus confronted men with the voice of the living God, with His perfection, and with His demand for perfection. Yet Jesus' teaching of the kingdom, though in principle the same as the teaching of the law, was more profound than the message of the law, for it brought also the idea of the graciousness of God.

Continuing with his text, Dr. Stonehouse emphasized that the comparison presented was with well-supplied householders who brought forth and distributed their gifts. As to things new and old, the message of the law is still valid, but in the message of the kingdom in a new way God has shown His power and brought consummation of all that went before. The emphasis is on the fact that scribes instructed in the kingdom will be engaged in action on behalf of God and Christ. They will not be worried about the acquisition of this wealth. Nor will their attitude be that of misers or hoarders. But they will be concerned to share the wealth, to bring it forth repeatedly. So the humble minister of Christ will ever be bringing forth out of the treasure of God's Word things new and old for the service of God.

Alumni Banquet

The alumni Banquet of the Seminary this year was announced as being in honor of Professor Kuiper, and friends of the seminary were invited to attend. The Trustees shared in sponsoring the dinner, which was held at



Professor and Mrs. R. B. Kuiper about to leave the Westminster Alumni Banquet.

the Bellevue Stratford Hotel.

One hundred seventy-seven persons attended this banquet, and it proved one of the most delightful affairs of this kind ever held. In the absence of Mr. Galbraith, president of the alumni association, the Rev. Edward L. Kellogg, vice-president, occupied the chair. Following an excellent dinner, the program began with a devotional period led by the Rev. Robert L. Atwell. Mr. Kellogg welcomed the members of the graduating class to the Association. He indicated the purpose of the Association to be fellowship, support of the seminary, and the promotion of the faith. The response to this was given graciously by Mr. Dale Snyder, president of the graduating class. Professor Woolley reported informally as registrar. Mr. Kenneth Meilahn rendered a vocal solo.

The address of the evening was by

the Rev. John Clelland, President of the Board of Trustees.

Following this Mr. Kellogg for the Alumni and the Rev. Calvin Cummings of Pittsburgh for the Trustees, expressed to Professor Kuiper their sincere appreciation of his instruction at the Seminary, and his faithful service in the work of the church.

Immediately after this attention was centered on the doorway across the room from the speakers' table, where several students brought into view a beautiful desk and desk chair, the gift of the Alumni and Trustees to Professor Kuiper as a token of their esteem.

Professor Kuiper, in a mood of rare good humor, replied graciously to the remarks and expressed his appreciation for the gift. Professor Kuiper paid high tribute to Mrs. Kuiper, his faithful helpmeet through the years. He also declared that he had ever tried to make the job from which he was retiring not just the task of teaching men to preach, but the task of teaching them to preach *theology*. His chair had been that of practical *theology*. And he expressed the sincere hope that whoever might follow him in that chair would also be one who would teach practical *theology*.

With the singing of a hymn and a closing prayer, the gathering came to an end.

Prior to the dinner, the Alumni Association held its annual meeting. New officers were elected—The Rev. LeRoy Oliver as president, the Rev. William Hiemstra vice-president, the Rev. Ray-

(See "Westminster," p. 115)



View of speaker's table at Alumni Banquet. From left to right: Cummings, Prof. Kuiper, Mrs. Kuiper, Kellogg, Mrs. Kellogg.

Hope for Japan

General Secretary Reports on Visit to Island Nation

"SHINTOISM in Japan is dead." Ever since the end of World War II many of us have heard that said. But it is far from true. Even as recently as last March a church leader returning to Korea from a visit in Japan made such a statement. But it is still not true. Even such a short visit as two weeks in Japan was ample, for those who have eyes to see, to observe Shintoism in a very real life.

But we are getting ahead of our story. That should probably begin on April 2 when the freighter *Kyska* sailed from the Oakland Army pier, destination Yokohama. My feet again touched land on the 19th. (I shall use the first person singular rather than the editorial "we" throughout so as to avoid confusion when more than one person is concerned.) The slowness of the trip across the vast Pacific was compensated for by the pile of work I had taken along to do. The work was completed the day before we entered Tokyo Bay.

On the 19th, a Saturday, after the ship anchored in Yokohama Harbor, I was delightfully surprised when a launch came out to the ship containing visitors, among whom were Bruce Hunt, Heber McIlwaine, and George and Fumi Uomoto. What a happy occasion to see so far from home those from the homeland who are one with us in Christ.

Friends, Old and New

The Hunt home outside Tokyo (with three children in school and Mrs. Hunt teaching) became my headquarters. The next day Mr. and Mrs. Hunt and I attended Grace Reformed Church, in Tokyo, of which a former classmate of mine at Westminster Seminary, the Rev. Takaoki Tokiwa, is pastor. Another happy occasion—to renew in his land a fellowship which had begun in my land.

At the close of the service I had the opportunity of bringing greetings to the congregation. This was my first experience at speaking through an interpreter. In this instance, Dr. Shinya Ito, a physician and an elder in Grace Church, was the interpreter. In the

By JOHN P. GALBRAITH

afternoon we attended a service for Christian Reformed men in the armed services, which was held in the home of one of the Christian Reformed missionary families in Tokyo. These missionaries (there are two families and one single woman) make their home open to these service men at all times, and there are usually from four to ten service men staying there each weekend. The missionaries are the Rev. and Mrs. Henry Bruinooge, the Rev. and Mrs. Edward VanBaak and Miss Magdalena Koets. They were no strangers to The Orthodox Presbyterian Church when they went to Japan, since they were formerly missionaries to China and

THIS article is longer than some we run. However, we do not subscribe to the view that an article more than one page in length will not interest people. We think this will interest you, and that you will read it from start to finish.

As we reported in the previous issue, Mr. Galbraith arrived in Japan on April 19, remained for about two weeks, and went to Korea on May 3. This is the story of his visits in Japan, with an analysis of the situation as he saw it.

He left Korea about June 5 for Formosa. For our next issue we hope to have an article from him on Korea.

knew our missionaries Gaffin and Andrews in Shanghai. In fact, Mr. Gaffin lived in their home for some months after the women had been returned to America. There were about 25 men at the service, and I was given the privilege of preaching to them. Yet another joy, to have fellowship with fellow-Americans in a distant land, of a different denomination but of the same faith.

Reformed Seminary

The following evening, Monday, April 21, Mr. Uomoto and I took reclining seats in the night train to Kobe, which is about 300 miles west of Tokyo. As we passed through Osaka at about seven o'clock Tuesday morning I saw my first real evidences of the fact that Shintoism is not dead—shrines, tree groves and all, on the roof-

tops of office buildings. Imagine seeing a Christian chapel on the roof of an office building in America. However, within the next two hours I was to see just as clear evidence that there exists in Japan the force which God has used the world over to bring light and life to those in darkness and death—the church of the Lord Jesus Christ. For there in Kobe is the Reformed Seminary, operated by the Japanese themselves for the purpose of sending out men all over Japan who will proclaim the eternal Word of God in all its purity and urgency. The buildings which the Seminary uses are new fire-proof structures built since the war by the Southern Presbyterian Church at a cost of \$60,000.

One of the main reasons for our visiting Kobe was to see this Seminary. The other main reason was to talk with the Rev. Dr. William A. McIlwaine, a brother of our missionary, and himself a missionary of the Southern Presbyterian Church. When he met us at the station he told us that the Western Presbytery of the Reformed Church was beginning its two-day meeting that day in Gifu (this is the city which is famous for its cormorant fishing, but there was no time for sightseeing). So after visiting the Seminary, the three of us took the train for Gifu. We arrived shortly before supper—which of course was eaten sitting cross-legged on the floor at tables about a foot high. It was not my first experience at that but my knees had not yet become sufficiently loose-jointed to enable me to eat in complete comfort, and a good laugh was enjoyed by all. Chopsticks did not provide a formidable obstacle to my appetite, and the delicious meal was enjoyed thoroughly.

Reformed Presbytery

Just before dinner Mr. Uomoto and I had been given an opportunity to greet the Presbytery, which it was a delight to do. Although the Uomotos are making excellent progress with their language work, both of us spoke through Dr. McIlwaine as our interpreter. In Mr. Uomoto's talk, when seeking to refer to me, he struggled for a descriptive word and finally came up with "my superior"! It was of course not meant as it sounded, but I could not let it pass and he has been "kidded" about it by the other missionaries ever since. For if any church believes in the parity of the clergy The Orthodox Presbyterian Church does. And if any-

one in The Orthodox Presbyterian Church believes in it, I do.

As well as meeting the other members of the Presbytery, I saw for the first time since my Westminster days the Rev. Minoru Okada, who is now a full-time professor at the Kobe Seminary, and I met for the first time the Rev. Goji Tanaka, pastor of a Reformed Church in Kobe and part-time professor at the Seminary. Mr. Tanaka is one of the early graduates of Westminster Seminary, having come there from Princeton Seminary in 1930. Mr. Okada was the Moderator of the Presbytery. I also met the Rev. James A. McAlpine, another Southern Presbyterian missionary who works closely with the Reformed Church in Japan.

Urgent Needs

After dinner I was able to confer with some of the church's leaders and the missionaries concerning the part

which The Orthodox Presbyterian Church might play in working for the progress of God's kingdom in Japan. The conclusions reached were that the urgent needs are, in the order of urgency, (1) Translator(s) to put Reformed books and literature, now available in English or Dutch, into Japanese; (2) Evangelistic missionaries; (3) books for the Seminary library, and (4) books for the pastors. They are also very anxious for us to send a Seminary faculty member to them to give a series of lectures.

I am simply unable to express in words how utterly overwhelming are each of these needs. But let me make a feeble attempt. Let me put it in this way: Can you imagine attending a seminary to prepare for the ministry and finding that there are only two or three Reformed books there in your own language? That is the situation

at Kobe. Then, concerning the books that the library does have in English I was disheartened as I stood in the library and saw how pitifully, paltry few the number of them was. So few are they that it is usually not possible for students to obtain more than one writer's view on any subject—and often not even that. Further, in an economy where prices in comparison with income are higher than in the United States, a minister cannot afford to purchase books. He is as a woodsman going into the woods with a saw without teeth. He may, eventually, file teeth into it himself. But the end result will not be as good as, and the time he will have spent will be greater than, if he had had someone to help him who knew the trade thoroughly.

As the reality and cumulative weight of these things began to develop in my mind, I became appalled at the thought of what this meant for the future of the witness to the truth in Japan, for a ministry and a people without a literature. Finally, contemplate a nation of 90 million people; a nation with towns of as many as 5,000 population without a church; of towns of 10,000 and 20,000 and even 100,000 population with no churches but liberal, Shrine-worshipping Kyodan (United Church) churches. Do you think the need of evangelistic missionaries is urgent?

It will be remembered that the Reformed Church in Japan was formed by men of Reformed belief who left the Kyodan (pronounced kee-oh'-dahn) after the recent war. The Kyodan is an amalgamation of churches which were forced to unite by the Japanese government during the war. It is a conglomeration of all kinds of beliefs, is dominated by Modernism, and during the war it advocated the bowing by Christians at the Shinto shrines. The Reformed Church has taken a public and official position on the sinfulness of such worship, and is thus far the only church, to the best of my knowledge to do so. The church is composed of men and women who are standing for God's truth, whatever it may cost them. They are doing it at great personal sacrifice. One married pastor of whom I know personally, is receiving the equivalent of less than \$40 a month in salary. Nor is this an isolated instance. Pastors and congregations alike are a dedicated people.

Visit to Mellwaines

After the meeting of the Western

THE GENERAL SPEAKS

The following is copied from a tract published by the American Tract Society, New York 36, N. Y. The author is Maj.-Gen. W. K. Harrison, who recently succeeded Admiral Joy as the head of the U. N. delegation in the negotiations with the Communists in the Korean truce tent at Panmunjom. General Harrison was formerly Commanding General of Fort Dix, N. J., and more recently Deputy Commander of the Eighth Army in Korea. He has been referred to in the public press as a Bible reading, praying, officer.

IT is wonderful to be a believer in the Lord Jesus Christ, and I am exceedingly thankful that God has graciously led me to saving faith in Christ. In the Bible, the Word of God, the Lord has promised that anyone who believes in His only begotten Son, the Lord Jesus Christ, has been forgiven his sin and its consequences, has been given eternal life and has entered forever into the kingdom of God. God has done this for me entirely of His own gracious kindness, in spite of the fact that I am, of course, unworthy as is every other person.

God gives us who believe in Christ a daily personal experience of the reality of the new life in Christ. I find that God changes my life and gives me victory over the evil weakness of my human nature. I have found by experience that God does give joy, peace

of mind, and absolute assurance for the future. It is not given us to see into the future except as it is revealed in the Bible and therefore, as a Christian, I am dependent on God and with all other believers have absolute confidence that God goes with me and will not fail me nor forsake me. Anyone who has this confidence can face the future without fear, worry or doubt. Certainly I have every reason to be thankful to God.

The blessings which I have received, and certainly shall receive from God, are available to anyone who will trust in the Lord Jesus Christ. I have observed that to most people the Gospel of Christ appears to be foolish, and while they understand what the words mean in a purely intellectual sense, they do not apply these words to themselves. It is a sad thing to see people defiantly reject the mercy of God when they could experience all the joy of salvation.

I hope that some who read this will understand that my experience has been real. It is not philosophy; it is not fatalism; it is nothing but taking at His word the omnipotent God who controls in all details everything that is in the universe, and who loves to do things for men in spite of their enmity against Him.

W. K. HARRISON
Maj.-Gen., U. S. Army

Presbytery, I went about 200 miles north of Tokyo to Watari, where the Rev. and Mrs. R. Heber McIlwaine live and work. After a year the people are just now becoming accustomed to them, and when they return from their furlough in the summer of 1953 they will be able to reach out more into the surrounding towns and villages. While at Watari I was able to see the 1,000 bed tuberculosis hospital, where the McIlwaines hold Bible classes, and to visit a Sunday afternoon Bible class out in the country. The latter class is held in the home of a member of one of the churches, and he also conducts a 5 A. M. service in his home each Sunday morning for young people of non-Christian homes, so as to enable them to come to church before their parents compel them to go to work in the fields. Mr. McIlwaine's fluency in the Japanese language is a constant source of amazement not only to me but to the Japanese who do not know him. We also went to Sendai, about 20 miles northeast of Watari, to visit Sgt. Andrea, an elder in our Knox Orthodox Presbyterian Church in Silver Spring, Md., who was in the Army hospital there.

Another Presbytery

By good providence the Eastern Presbytery was also having its annual meeting while I was in Japan. It was held on Tuesday, April 29, at Sendai. I had the privilege of attending this meeting, together with Messrs. McIlwaine, Uomoto, Bruinooge and Van-Baak, and was made a corresponding member of the Presbytery. There I met, among the other members of Presbytery, another Westminster graduate, the Rev. Kohei Watanabe, pastor of the Sendai church, with his family. Mr. Tokiwa of Tokyo, who had been Moderator of the Presbytery last year, was reelected this year. I was able to discuss with these men the subjects we had discussed at the Western Presbytery, and their evaluation of the situation was the same.

A Field Survey

On the following day we five Americans and Mr. Yukio Sasaki, an elder in the Sendai church, traveled some distance north in the Christian Reformed mission car to look over a territory which might be occupied by either our or the Christian Reformed mission. We saw many villages and

Grass Roots

By Robert K. Churchill

IT may not be a great painting, nevertheless the artist has done something. At least three characteristics shine out from that canvas. I'm speaking of that large painting of Dr. Machen which hangs in the dining hall of Westminster Seminary.

The first thing you see in that picture is just the thing you should see—Machen, the scholar. The mark which Machen made on our world was the mark of superb scholarship. In University circles, I often referred to the works of Machen in argument or conversation with professors. Always the reply was something like this: "Well, the fundamentalists have one scholar." Never was his scholarship made light of by outstanding men. Dr. Machen has not been answered. That is the verdict of any honest mind who knows in any adequate way his controversy with religious liberalism. Machen broke the back of modernism as far as scholarship was concerned. Unfortunately his victory was on that level only—he was deposed from the church and modernistic unbelief marches on. They could not dispose of Machen's argument on the facts he uncovered, so they disposed of Machen.

I attended the trial of Dr. Machen for three days in Trenton, N. J. I wonder if such a trial could be held even in Soviet Russia today? The country today is aghast at reading a book called "I Was A Witness" by Whittaker Chambers, as well it might be. Someone should write a book called "Machen Was A Witness." The results, I'm sure, would be even more startling.

Now I have already touched on the second thing which the artist has brought out in that picture—Machen, the controversialist. Always a gentleman, and always the standard-bearer,

may sound paradoxical, but such paradoxes belong to such a man.

The third characteristic which lies unmistakably in that portrait, is what we might call, Machen, the Humorist. How little the outside world knew of the Olympian laughter in that great soul. Machen was a boy who grew up too soon, or did he ever grow up? The antics of Professor Machen in the classroom were always a surprise to the freshmen, or was it dismay? Well, those antics showed not only his supreme unconventionality and his implacable individualism, but also his zest for living. Who can forget the stories he told at gatherings? He used to say that he made the boys laugh so they could study their Greek better! But one suspects other motives. The 'stuffed shirt' and 'the brass hat,' so often a part of the intellectual and academic world, would melt and become quite human under such treatment. As an Irishman, who knows nothing of science, Machen would undertake to explain why the sun rose in the East and set in the West. Not knowing the reason himself, he stalls for time. The sun climbs to the meridian (that's Latin for 'dinner-time'), then after more explanations and fancy descriptions, it gets dark, and the sun sneaks back to East so it can rise again!

From that canvas, you may catch a glimpse of Machen telling about Bill, as seen through the eyes of a smaller boy. Bill was a great guy and tough. One day, Bill found a bomb big enough to blow up the whole city. Well, just as the thing was going off, Bill took that bomb right into his own bosom and saved the city. Oh, Bill was a wonder. But, you know, that ever since that day, Bill has never taken off his shirt—for fear he might bleed to death!

towns in which there is apparently no orthodox Christian witness, but containing plenty of Shinto shrines and Buddhist temples. This appears to be a likely area and to warrant a more thorough survey when the McIlwaines return from furlough. By that time the Uomotos, Bruinooges and Van-Baaks will all be nearly finished their language work and will be ready to

select an area for their ministry. Our mission and the Christian Reformed mission, which are so nearly identical in their faith, are planning to work together as closely as possible, for two main reasons — to prevent wasteful competition, and to supplement and coordinate each other's work to the advantage of both. The presence of these
(See "Hope for Japan," p. 115)

Missionary Society Page

By MRS. JOHN P. GALBRAITH

Covenant Church, Pittsburgh

This is not a home mission field, but it was at one time. It is now self-supporting. We would like to tell you this month a little about the work of the ladies in this church. Mrs. Calvin K. Cummings, wife of the pastor, writes:

"Organized in May, 1941, the women of Covenant Church have sought often, very feebly, to love: to love Christ's little ones; to love Christ's servants; and to love 'other sheep' still outside the fold. We took the name 'Women's Auxiliary' believing it revealed our desire to be of every possible help in the various spheres of extending the work of Christ's kingdom.

"Placed by God in a growing community of five thousand homes, within a three mile radius of the church, our work has been distinctly *evangelistic*. We meet each month in different homes. There is a two-fold purpose. The informal atmosphere of the home enables us to get better acquainted. It also affords an opportunity to reach contacts and neighbors living in that particular community.

"Our courses of study have varied considerably. When we were a very young organization we followed a course of study prepared by Mrs. Carl Schaufele on the Book of Acts. Many of us coming from weak churches or no churches at all were really enlightened by such a study of the why and how of missions. At another period in our history, there were quite a few attending who were very young in the faith. We spent a year studying *Pilgrim's Progress* with the flannelgraph. (*Pilgrim's Progress*, John Bunyan's immortal allegory, retold and adapted to the flannelgraph by Mrs. Alex Murray, published by Gospel Folio Press—Ed.) That was a year well spent in the study of the Bible doctrine of salvation by grace. Currently we are again studying the Book of Acts as prepared for use in Summer Bible Schools, by the Rev. Edmund P. Clowney.

"It was wonderful to be able to place the GUARDIAN's devotional material in

the hands of our newcomers and have them receive the blessing that comes from participation in meetings of this kind. The same thing is true now with the reports from our missionary wives as published in the GUARDIAN. They are something which the less experienced can attempt to give and in the doing comes confidence for greater tasks ahead.

"There is no more highly important expression of our women than their work of visitation. In the minutes of our organization meeting we read: 'Activities for local church: (1) Home visitation as recommended by the minister . . .' We have never kept up with the recommendations! But we are making progress. In the early days one lady did all the Cradle Roll visitation. Now there are seven engaged in this work. One Sunday afternoon a group of the women visited a large number of 'good contacts,' inviting them to the meeting of the Women's Auxiliary to be held in a home in that neighborhood. Now two of those visited are attending the pastor's class of instruction. Other times we are asked to visit families just to befriend them.

"There are other subjects: packing boxes of clothing for Korea and our Indian work; purchasing medicine for the families of the Reformed pastors in Japan; sending Christian boxes to home missionaries; and outfitting a needy family contacted through the Back to God Hour. One simple service which has brought great joy to the givers is that each week for the past year and a half a member of the Auxiliary provides an ample portion of a meal for a family of the church where the mother is confined with multiple

sclerosis. '. . . faith which worketh by love.' (Gal. 5:6)."

Missionary Field Needs

Gresham, Wisconsin

We have been receiving inquiries from time to time in connection with sewing projects for our mission fields. We have been investigating the various fields, foreign and home, in order to give you a complete picture of the needs in the different fields. The following covers the Morgan Siding (Gresham), Wisconsin, field where the Rev. and Mrs. John Davies are Orthodox Presbyterian missionaries to the Indians.

Mrs. Davies has informed us of the ages of the children in the Sunday School for whom we could sew. They are as follows:

Boys: 1 age 7; 5 age 8; 2 age 9; 1 age 10; 2 age 11; 3 age 12; 1 age 13; 1 age 15; 2 age 16.

Girls: 3 age 7; 1 age 9; 3 age 10; 1 age 11; 1 age 12; 3 age 13; 3 age 14; 2 age 16.

Underwear is needed (bloomers, shorts, and petticoats), also pajamas for the above ages.

In addition to sewing for the children, quilts and afghans to distribute among the people are other suggestions.

Mrs. Davies writes: "If some of the societies have members who live on farms, they might have feed sacks. If they would like to make sheets or pillow cases from them for me to distribute here to our people, those could always be useful." It has also been mentioned that used spring and summer clothing is much in demand. The church, too, is without dish towels, and our missionaries suggest that this could be undertaken as a project.

We would like to include here a personal request which Mrs. Davies wrote. "If I could be selfish, I could mention a sewing project that I would like. I love braided rugs but I just do not have time to sew the rugs together for the rugs. I could get off once in a while to braid them, but I do not have time

PROBLEM MINUTE

Answer to Problem No. 7: Hebrews 2:1; 3:12; 4:1.

PROBLEM No. 8

Mr. Black asks: "Why should I not evade income tax if I can? It is very unjust anyway." What verse in Romans 13 would enlighten Mr. Black?

to sew them together. So if some society would like to do something like that, I'd appreciate it a great deal." (We can well understand why Mrs. Davies does not have time to sew the rags together. Besides doing all the missionary work that she does, she is a mother of seven children.)

JAPAN

In reply to our inquiry to Mrs. R. Heber McIlwaine, Orthodox Presbyterian missionary to Japan, we received the following:

"One suggestion is that some group might like to make up first aid boxes for the pastors in this Presbytery. There are eight. Adhesive, band-aids, gauze, a bit of cotton, some ointments for burns, Vicks, etc. would be appreciated. If any group would be interested in making a little box of supplies for the pastors' wives, they would be pleased with safety pins, binding, braid, bits of lace, ribbon and buttons. Toilet soap, tooth-paste or powder, and towels are also welcomed articles. They are available here but the meager salaries of the pastors do not allow for many special treats. I marvel at the way they manage.

"Any packages you may decide to send for the pastors and/or their families could be sent to the Uomotos who, I am sure, would get them delivered." (Address: The Rev. George Y. Uomoto, 215 Funabashi Machi, Setagaya-ku, Tokyo, Japan—Ed.)

Telling the Good News

By Bruce F. Hunt

(Continued from last month)

True Motives

What are the true motives then, which should push people out to "tell the good news"?

THE COMMAND OF OUR SOVEREIGN LORD

The first motive is the command of our sovereign Lord, "Go." "Go ye therefore and teach all nations" (Matthew 28:19). "Ye shall be witnesses unto me . . . unto the uttermost part of the earth" (Acts 1:8).

For a Christian this is all the motive that is needed. As Jesus said, "If ye love me ye will keep my commandments" (John 14:15). The above are not only commands but they are particularly commands given by our Saviour as His final instructions while

THE material on these pages is designed especially for Women's Missionary Societies of Orthodox Presbyterian congregations. However we think it will be of interest to all our readers.

still on this earth. In view of these clear commands we find it very difficult to understand so-called Christians who say "I do not believe in missions," "I do not believe in going to these countries and trying to change people's religions."

Of course, there are some who, while believing in missions in general, do seriously question whether these words were addressed to *all* Christians and hold rather that they were addressed only to the twelve apostles. In answer to this it might be said that whatever the original intention, the early Christians seem to have considered it as being addressed to themselves. For after the death of Stephen, when, with the exception of the apostles (Acts 8:1), the church of Jerusalem was scattered, the record tells us that "they who were scattered abroad went everywhere preaching the Word" (Acts 8:4).

No, it is addressed to every child of God. The King says "Go." Who is he then that, calling himself a Christian, will say "I do not choose to go?"

THE NECESSARY EXPRESSION OF A CHRISTIAN NATURE

A second motive or force driving one to "tell the good news" is that it is essential to our nature as Christians. In Romans 10:9, 10, this essential connection between telling the good news, or confessing, as it is called there, and our salvation or state of being a Christian, is so stated that it would appear to be actually a condition of salvation: "because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

That confession, universally connected with being a Christian, is taught in the Lord's words in Matthew 10:32, 33, where He says, "Every one therefore who shall confess me before men, him will I confess before my Father who is in heaven. But whosoever shall deny me before men, him will I deny before my Father who is in heaven."

This is not to say, as some people erroneously deduce from these passages, that some act of ours itself can save us. We are "saved by grace," pure grace and "not of works lest any man should boast." Yet because the result of that salvation always causes the saved one to witness to Christ, it can be said "with the mouth confession is made unto salvation." It is like the cry of a new born infant. The child is alive when born, yet if it does not of itself cry, the attending physician will do all in his power to extract a cry from it. He may shake it or slap it in what seems a most inhuman manner, to elicit a cry from it. Its cry is an indication of life. So also witnessing, confessing Christ, telling forth the good news is essential to indicate the existence of true Christian life. Paul said, "for necessity is laid upon me; for woe is unto me if I preach not the gospel."

Was not Christ referring to a similar thing when He said of the children who cheered His triumphal entry, "if these should hold their peace the stones would immediately cry out"? By throwing lively children and impassive stones together in this way is not He saying that it is just as unnatural for God's children *not* to tell the good news as it is for stones to cry out?

(To be continued: Next Month—

THE THIRD MOTIVE)

New Jersey Presbyterial

THE annual spring meeting of the Women's Presbyterial of the Presbytery of New Jersey was held in Calvary Church, Ringoes, N. J., on May 13, beginning at 10:30 A. M.

Among the highlights of the day's program were a panel discussion, Stimulating Missionary Interest in the Church, and an address by Mr. Boyce Spooner entitled, A Layman looks at Missions. Devotions were in charge of Mrs. James Stryker of Ringoes, and Mrs. Roy Oliver of Fair Lawn. Special music was provided by Mrs. John Lenko of Ringoes, and Mrs. Norman Spicer and Miss Agnes Agor of East Orange.

Officers elected for the coming year are president, Mrs. J. L. Bryan of Trenton; vice-president, Miss Marjorie Pascoe of West Collingswood; secretary, Mrs. Bessie Walker of Wildwood; treasurer, Mrs. Richard Lewis of Ringoes; assistant secretary-treasurer, Miss Edna Wheaton of Bridgeton.

Mail-Bag

On a Church Paper

San Francisco, California

TO THE EDITOR,

I have long felt the need of a church paper that would be a means of strengthening the bonds of fellowship between our widespread churches and of nourishing and admonishing us who are the children of God. We children are also in need of good literature (See *Grass Roots*, April issue) of which there is a dearth. (No comment necessary). Why can't we have a church paper that conveys the news of our people. We get plenty of news coverage by our dailies. It seems to me it would be to the glory of our God to use the medium of printing to report things of interest to Christians on a level secular periodicals have not reached. I'd be happy to hear more about the problems of the . . . family, and how God answered prayer for them—and we did pray for them. The story of the Berkeley group's new church could make a mighty readable article. And I trust other churches in our denomination have met and vanquished the foe in innumerable ways, though I've not heard much about it. I suppose that also there is much unexploited talent in the field of writing among our people. Why not a page for lovers of prose and poetry . . . a woman's page, one for children, as well

as a really well-balanced spiritual meal, or meals. Let's not forget that in all of it, the writing should be "good copy," interesting, alive, practical, picturesque—please no more dry reports of Orthodox Presbyterian church news—"Blank Church had a meeting . . . night at which Mr. Blank spoke. Blank no. attended." I don't believe such reports really glorify our God, who has given some to be apostles, some teachers, etc., including writers. As to the impossibility of properly editing policies expressed, you could always say, "The opinions herein expressed are not to be construed as being perfectly in conformity with those of the editor." Besides, don't you think we Christians have a jot or tittle of the Holy Spirit dwelling in us, to try every spirit or that we don't search the Scriptures *and criticize every word you print?* If you don't, you are mistaken.

MRS. DOROTHY E. KREISS.

(EDITOR'S NOTE: *Since we invited comment on this subject, we publish the above. The opinions therein expressed . . . etc. Of course, the GUARDIAN tries to provide news coverage, but we don't have a roving reporter. Those news items are sent in by the pastors. And we would be happy to receive stories of general interest about local church developments. How making a paper "official" would automatically solve the problems raised is not indicated.*)

cases, the lights lead the people to no good end.

By the grace of God there shines one light along the busy boardwalk, however, which does point to a safe harbor for many who "concerning faith have made shipwreck." For the past seven years the Boardwalk Chapel in Wildwood has been the scene of rescue for many souls that might otherwise have perished in the night. Soon the doors of this chapel will again open, and the light of the glorious gospel will again shine forth to thousands who may pass that way. For ninety consecutive nights services will be conducted in the Chapel. On each side will be stores, shops, amusement centers of various kinds. But here there will be gospel music, sermons in which the truth is declared, Bible pictures, and other features designed to call perishing souls to the only Saviour of sinners.

The Boardwalk Gospel Committee of the New Jersey Presbytery, which is charged with operating the Chapel, seeks the help and prayers of Christians everywhere for this intensive evangelistic project. Pray that God may be pleased to bless this work to the saving of souls. Pray that young people may find here a spiritual haven, and a place where they may meet other young people of Christian faith. And pray that the annual budget may be met.

An urgent and kindly invitation is extended to Christian people all over the eastern part of the country to come to Wildwood for their vacations, to a place where they can have fellowship with other Christians in the atmosphere of the Chapel, and where they can be an encouragement to the workers there.

The Boardwalk Chapel is an evangelistic project of the Presbytery of New Jersey of The Orthodox Presbyterian Church. It is affiliated with Calvary Orthodox Presbyterian Church of Wildwood (123 E. Rio Grande Ave.). The Rev. Leslie A. Dunn, pastor of the church, is executive director of the Chapel.

Services are scheduled to begin at the Chapel on June 15. During July and August there will be a Children's Bible hour mornings at 10:30, in addition to the evening meetings. The Chapel is in operation evenings from about 8 to 10:30 P. M. On Sundays the regular evening service of Calvary Church is held at the Chapel.

A tentative schedule of guest

Lights Along the Shore

Boardwalk Chapel Prepares For Another Season

By LESLIE A. DUNN

TIME was when pirates held sway along the New Jersey shore, when ships were plundered and people held for ransom. False lights were set up, to beckon passing ships onto the beach. Captains mistook the lights for the Delaware River inlet, and the ships foundered.

There has been much progress along the coast since those days. Other lights have long since replaced those set up to warn of the shallow water. But the ancient lighthouses still stand, occupied now by the United States Coastguard.

Still there are many and brighter lights, and though some are true, many

are false. It is a glittering spectacle, as one takes a moonlight boat ride along the ocean front, to view the multi-colored display on the five mile beach of Wildwood. Each new season finds more and more varied lights, decorating stores and amusement places on the 38-block boardwalk that is the mecca of thousands on warm summer nights.

One does not have to use much imagination to think of these lights too as serving a purpose somewhat similar to that served by the lights of a couple hundred years ago. Still they beckon to men, and men steer their way by the lights. And unfortunately, in many

preachers for the 1952 season is as follows: June 15-20, the Rev. John H. Skilton of Westminster Seminary, Philadelphia; June 21-27, the Rev. Meredith Kline of Westminster Seminary; June 28-July 4, the Rev. Leslie W. Sloat; July 7-10, the Rev. Richard W. Gray of Willow Grove; July 11, Wheaton College Gospel Team; July 12-18, the Rev. Ralph Clough of Bridgeton, N. J.; July 19-28, the Rev. George W. Marston of Charlottesville, Va.; July 29-Aug. 3, the Rev. J. Marcellus Kik of Little Falls, N. J.; Aug. 4-9, the Rev. Calvin A. Busch of Portland, Me.; Aug. 9-15, the Rev. Charles Ellis of East Orange, N. J.; Aug. 16-22, Chaplain John W. Betzold, USA; Aug. 23-29, the Rev. Edmund P. Clowney of Westfield, N. J.; Aug. 30-Sept. 5, the Rev. E. L. Kellogg of West Collingswood, N. J.; Sept. 6-11, the Rev. Robert W. Lancaster of Sunbury, Penna.; Sept. 12-13, Sunday School Convention; Sept. 14, the Rev. Leslie A. Dunn.

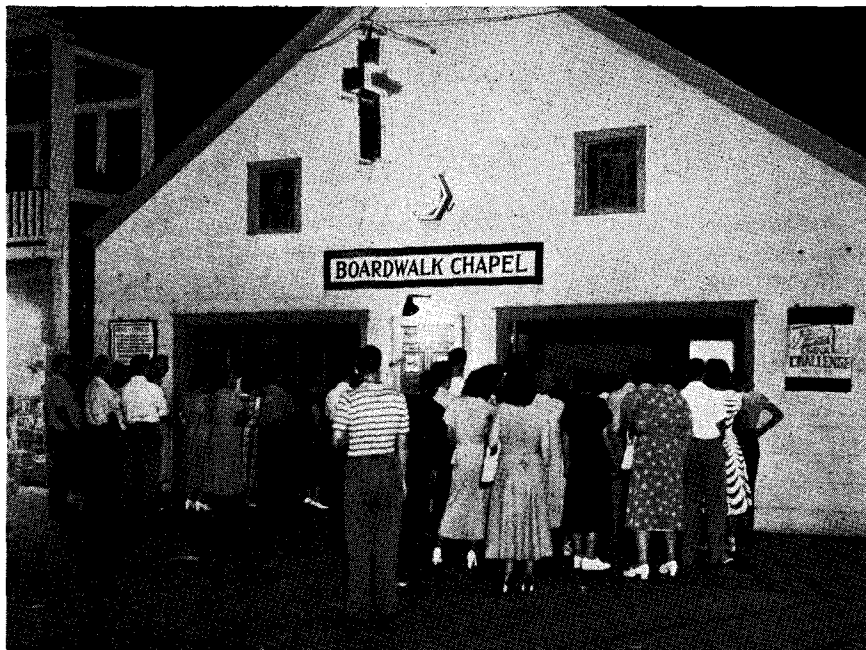
During the month of August, devotional services will be broadcast mornings, 8:05-8:30, from the chapel, over station WWBZ of Vineland, N. J.

The budget of the chapel for this year is about \$2,500. It includes the elimination of a small remaining indebtedness on the building, operating expenses (speakers receive no fees), and the cost of some new equipment. About half of the amount must come through contributions. Gifts may be sent to the director, Rev. Leslie A. Dunn, 308 E. Hand Ave., Wildwood, N. J.

Propose Pension Plan

THE Committee on General Benevolence appointed by the General Assembly last year has distributed copies of a proposed Pension Plan on which it will report to the Nineteenth Assembly meeting in July.

The report concludes that a pension plan is needed in the church, that one can and should be established, administered by a committee set up by the Assembly, and that it should be based on the average salary of pastors in the church, rather than on individual salaries. The plan proposes that the ministers pay 25 per cent of the annual premium, and the employers pay 75 per cent. Present average salary of the ministers is stated to be about \$3,600.



View of Boardwalk Chapel in Wildwood on a warm summer evening. In addition to those seated inside, groups gather at the doors to watch and listen.

Orthodox Presbyterian Church News

Franklin Square, N. Y.: A special Parents' Day Program was given by the Senior and Junior Macheen Leagues on the evening of May 25. The Women's Missionary Society has been gathering clothing to be sent to the missionary field in Maine.

Fair Lawn, N. J.: Grace Church was host to the New Jersey Presbytery on April 29. A summer Bible School program is being planned for June 23-July 3. Six persons were received into communicant membership on June 1. The Rev. William L. Hiemstra, chaplain of the Christian Sanatorium in Wyckoff, was a guest preacher here recently.

Philadelphia, Pa.: Mr. Hugh McConaghie and Mr. John McLeod were elected trustees of Mediator Church, at the recent congregational meeting. The Rev. John Skilton, and Mr. Harold Hansen of Lincoln, Nebraska, were guest preachers May 18. Mrs. Richard Gaffin spoke to the Sunday school on May 25.

Philadelphia, Pa.: The Rev. Lester Bachman, pastor of Gethsemane, recently suffered an accident in which a tendon in his left wrist was severed.

Middletown, Del.: Grace church

has been saddened recently by the death of two of its members, Mrs. P. Stout, and Elder G. Harry Davidson. Mr. Davidson has been an elder since the founding of the church. Work has been started on Sunday afternoons among some 300 Porto Ricans, living or employed in the neighborhood. Twelve young people from the church attended a youth rally in Vineland, N. J., on May 16.

Grove City, Penna.: A class of six girls of Wayside Sunday school, along with their teacher, have been given attractive Bibles in recognition of their memorizing the Shorter Catechism. The Men's class held a fellowship gathering on May 15. The teacher, Mr. C. L. Knotts showed slide pictures of his recent trip to Havana. As a surprise, the class gave the pastor, the Rev. Henry Phillips, a birthday shower.

Oostburg, Wisc.: Sixteen pupils graduated this year from the Oostburg Christian school. A number of them were members of Bethel church. The address at the commencement was given by the Rev. R. Rienstra. A Junior choir has been organized. Mrs. Oscar Holkeboer was guest speaker at the

annual Mother-daughter banquet on May 20.

Gresham, Wisc.: The American Home Bible League has placed at the disposal of the Rev. John Davies, missionary to the Indians in this area, a supply of Bibles to place in the homes of Indians on the Menominee Reservation.

Manhattan Beach, Calif.: First Church hopes to be able to go ahead with its building program during this year. Members of the Sunday school are helping by purchasing building blocks at 25c each. The Rev. Robert Nicholas of Bend, Oregon, recently addressed a group interested in the formation of a Christian day school association.

Long Beach, Calif.: Mr. Robert Morris, a student at Westminster Seminary, will be assisting the pastor of First church during the summer months. Plans are under way to start services in several neighboring communities.

Portland, Oreg.: In accordance with a recommendation of the Presbytery, First Church recently devoted four Sundays to emphasis on Christian stewardship. Members of the congregation are visiting every home in the community, inviting the people to services of the church. The Rev. Herbert Butt was guest preacher on April 27.

Pittsburgh, Pa.: The new Christian Education building of Covenant Church will be ready for Summer Bible School use. Men of the church are providing the finishing touches.

Woudstra Rejects Middletown Call

MR. Marten Woudstra, a graduate of Westminster Seminary, indicated to the Presbytery of Philadelphia on May 19 that he had decided to decline a call to become pastor of Calvary Church of Middletown, Penna. Mr. Woudstra indicated various considerations that led him to his decision, including the question of whether he could at this time secure permanent residence in this country, and the fact of pressure for him to accept a call to a Christian Reformed church in Alberta, Canada, where he would be serving a Dutch immigrant congregation. Mr. Woudstra is at present largely engaged in editing for publica-

tion a commentary which has been prepared in the International series.

Mrs. Hunt Undergoes Operation

MRS. Bruce Hunt, Orthodox Presbyterian missionary now in Japan, underwent a serious operation in Tokyo on May 21. Mr. Hunt was in Korea at the time the condition calling for the operation was diagnosed, and was not able to reach Tokyo until the operation was over. He reports that Mrs. Hunt appeared to be resting comfortably. She expected to be in the hospital for about ten days. The prayers of the church are asked that her recovery may be complete.

Galbraith in Formosa

THE Rev. John P. Galbraith left Korea about June 5, on his way to Formosa. He expected to be there conferring with Missionaries Andrews and Gaffin and visiting the mission fields, for about two weeks. He plans to be back in this country early in July.

Edwards Called to Crescent Park

MR. Albert G. Edwards III, a graduate of Westminster Seminary this past May, was licensed by the Presbytery of Philadelphia at its meeting May 19, and then received a call from Immanuel Church of Crescent Park, N. J., which he indicated he was prepared to accept. Mr. Edwards began his work at Crescent Park early in June.

New Arrivals

Among additions to families of our ministerial members we note the following:

Robert Youngman Eckardt, born to the Rev. and Mrs. Robert Eckardt of Evergreen Park, Ill., on May 22.

Sharon VanTil, born to Mr. and Mrs. Earl VanTil of Willow Grove, Penna., on May 12. Mr. VanTil is the son of Professor and Mrs. C. VanTil of Westminster Seminary, and is at

present in the U. S. Army, stationed in Germany.

Dianna Lynn Disselkoen, born May 7 to Mr. and Mrs. Robert Disselkoen of Temple City, California. Mrs. Disselkoen is the daughter of Chaplain Edwin L. Wade, U. S. N.

Murray Isao Uomoto, born May 28 to the Rev. and Mrs. George Y. Uomoto, Orthodox Presbyterian missionaries now stationed in Japan.

Philadelphia Presbytery

THE Presbytery of Philadelphia, at its meeting May 19, heard a complaint against its action at the previous meeting, in recalling the license of Mr. G. Travers Sloyer. Although the complaint was supported by a number of members of the Presbytery, it was finally determined on a majority vote that the Presbytery was not prepared to admit it had been in error in its action. The Presbytery was then informed by the complainant, Elder J. H. McClay, that the complaint would be carried to the Assembly.

Dortzbach Ordained

MR. Elmer Dortzbach, who as a licentiate has been supplying Franklin Square Orthodox Presbyterian Church, was ordained to the gospel ministry and installed as regular pastor of the church on Monday, May 26. Participating in the service, held in the presence of a large congregation, were the Rev. Raymond Meiners, the Rev. Calvin Busch, and Professors Paul Woolley and Edward J. Young of Westminster Seminary. A reception was held at the church following the service.

Magee Accepts Call To South

THE Rev. Walter J. Magee, until recently pastor of Orthodox Presbyterian congregations in Carson, Lark and Leith, North Dakota, has resigned this pastorate to accept a call to a group of three churches in the Presbyterian U. S. (Southern) Church. These churches are near Waynesboro, Miss. Mr. Magee states that he was compelled to make a change for reasons of health.

Hope for Japan

(Continued from p. 109)

two closely related missions in Japan has been a source of great blessing to all the missionaries in the fellowship it has provided for them and there is no question but that their working together will be of tremendous benefit to them in many ways.

This report is already longer than I had planned, and there is much that is being left unsaid. Most of those things will have to wait until I visit the churches this fall, yet there are several things more that I must say here, in conclusion.

Shintoism Not Dead

The pastors and people of the Reformed Church in Japan have a real sense of the immediate urgency and need for the preaching of the pure gospel of Christ in Japan. Although Shintoism is not now prejudiced by the state as it was before and during the war, it is nevertheless the underlying force in the Japanese civilization today. Not only so, but it is also the religion of the masses. People may be seen at the shrines at all times, praying and making offerings. On holidays the shrines are thronged. And almost immediately after the Peace Treaty went into effect a great celebration was held at the Yasukuni Shrine in Tokyo, which is a memorial to the war dead. Not since the war's end had that been done. Shinto is anything but dead in Japan. It is actually becoming more alive.

Revival Decisions Doubtful

Of course no Christian can be blamed for hoping that Shintoism is dead in Japan. Nor can we be blamed for wanting to believe, as most of us wanted to, the reports of various evangelists who flew in and out of Japan in almost the twinkling of an eye, and who returned to America with reports of multiplied thousands of "decisions." Yes, I say, we all wanted to believe that these stories were true. But the passage of a very short time has proved that the vast majority (no statistics are available but perhaps 90 or 95 per cent) of these "decisions" were not rooted in a work of the Holy Spirit. It is certainly true that people by the thousands professed a faith in Christ. They even signed their names on cards to that

effect. But preaching through an interpreter, as the evangelists from America have had to do, is at its best very inadequate, and makes a misunderstanding very easy. For example, Gil Dodds told an audience that he did not run races on Sunday, for the glory of God. The interpreter relayed it that he *does* run on Sunday to the glory of God. Then too, the idea of an exclusive religion is an idea entirely foreign to the Shintoist. He may also very well be a Buddhist and an animist, for example, so why not also be a Christian? When Christianity says, "There is none other name under heaven . . . whereby we must be saved," it is hardly possible for a Shintoist to understand that in the few minutes of an evangelistic talk. So he may in all good conscience sign a decision card, thinking only that "it sounds good, so I'll follow this religion too."

There is also the factor of the Japanese conception of politeness which may well be involved. If he does not understand the American he says "yes," so as not to embarrass the American. But when he does understand the true nature of Christianity a different reaction may result. Not only *may* a different reaction result, but usually it does. The unanimous opinion of the missionaries on the field whom I consulted was that when the card-signers are followed up after such a brief contact with the gospel, and when it is made clear that to accept Christ involves the casting off of other religions, the door is thenceforth closed. And yet glowing reports of "thousands of decisions" are made in the United States. It is hardly any wonder, then, that many people have come to think that Shintoism, in Japan, contrary to fact, is dead. Thank God that some have been saved. Would that there were as many as have been claimed. But there is no—a thousand times underlined—again we repeat NO substitute for the regular, continuous patient work of preaching and instruction by the missionaries who are on the field for a lifetime, and by the indigenous church.

We must also realize that Communism is a real threat in Japan. The outward signs of it have gone much farther in Japan than in America. For example, such rioting as took place while I was in Tokyo on May 1 of this year could not take place in America—yet. But it did take place in Japan.

Hope for Japan

But there is hope for Japan. There is a glorious hope for Japan. In spite of its active Shintoism, its Communism, and the Modernism of the Kyodan, there is a vigorous church with the full gospel of Jesus Christ, a church which sees the falsity of these "isms," a church which serves the King of heaven and earth. Besides, there are two missions associated with the Reformed Church in Japan who seek to proclaim that same truth. Both these missions need to expand. The church needs help in this crucial stage of its young life. There is a hope for Japan. Let us not allow it to wither and die on the vine, but let us water it and nurture it that God may cause it to grow. May God grant that Japan may yet become a Christian nation.

Westminster

(Continued from p. 106)

mond Commeret secretary, and the Rev. Kenneth Meilahn treasurer.

Trustees

The Board of Trustees of the Seminary held its meeting on Tuesday and Wednesday. Mr. Lowell Andreas and the Rev. Peter Eldersveld, who were elected to the Board last fall, were present and after signifying their agreement with the doctrinal statement were seated as members of the Board. The Board was informed of the decision of Dr. C. VanTil to continue at Westminster. There was no nomination of a successor to Professor Kuiper, and the faculty was authorized to make temporary appointments for this work during the coming academic year.

Women's Auxiliary

The Women's Auxiliary held its annual luncheon and business meeting on Wednesday. In the absence of Mrs. Frank Stevenson, president, who was unavoidably prevented from attending, Mrs. R. R. Stuart of Pittsburgh, vice-president, conducted the business meeting. Dr. Ned B. Stonehouse addressed the meeting briefly.

Commencement Exercises

The commencement exercises were held Wednesday afternoon, May 7. The Rev. John P. Clelland presided. Assisting in the service were the Rev.

LeRoy Oliver, the Rev. James Price, and the Rev. Leslie W. Sloat. The address of the day was given by Professor Kuiper.

Professor Kuiper spoke on the subject, *The Glory of the Reformed Faith*. The glory of the Reformed faith, said Mr. Kuiper, consists simply in its *Scripturalness*. It is based on the Word of God alone, and on the whole Word of God. Because the Reformed faith, or Calvinism, is based on the whole Word of God, Calvinists accept the mysteries of the Bible, such as the doctrine of the trinity, and of the incarnation and two natures of the Son of God. The Calvinist also accepts seeming paradoxes, when they are taught in the Word of God,—for example, the doctrine of reprobation and of the universal and sincere offer of life everlasting in the gospel. We cannot comprehend, but we believe both, for both are taught in God's Word, and the Reformed faith accepts the whole Word of God.

There are certain corollaries which follow from the fact that the Reformed Faith is based squarely on Scripture. First, that faith is God-centered. The central teaching of the Bible and of the Reformed faith is just that God is God, that He is God indeed, and that He is God alone. If one claim that the Bible is the book of salvation, this also is true, but the Biblical doctrine of salvation is likewise God-centered, for salvation is all of grace, it belongeth to the Lord.

Again, because the Reformed faith is Scriptural, it is characterized by a beautiful balance. Some have charged that this faith places all the emphasis on doctrine, rather than on life. Others have said that the Reformed Faith stresses living so much that it becomes a "kill-joy." Neither is true. The Reformed faith stresses both, and one as much as the other. It teaches both divine sovereignty and human responsibility. Man is responsible just because God is sovereign. Here is an example of the balance of the faith.

Again the Reformed faith is characterized by a glorious universalism. The Bible is not the book of the Jews, but the book of all nations. The faith as set forth by Calvin spread to all the nations. Recent scholarship, said Professor Kuiper, has shown that Calvin was deeply interested in missions. And an essential feature of Calvinism is just its interest in missions.

Also, while the Reformed faith holds to the sufficiency of Scripture, it holds that the Word of God is inexhaustible. There are many things, new as well as old, to be brought forth from its pages. There are many areas in which we have advanced on what Calvin knew or understood — for example in the realm of church and state, of social implications, of eschatology. And there is much advance yet to be made.

And finally, said the speaker, because the Reformed faith is Scriptural, it is preeminently Christian. It is based on the Bible, and the Bible is simply objective Christianity. We can't identify the Reformed faith with Christianity, for the Reformed faith is not perfect, it is still a human system. But the situation can be illustrated if one considers a group of people shooting arrows at a target. On that target the bull's eye represents true Christianity. The Modernist shoots, but is wide of the mark, he doesn't even hit the target at all. The Roman Catholic shoots—and there is a question whether he also misses completely, or whether he just grazes the edge of the target. The Lutheran and the Arminian shoot and they hit the target all right, but not the bull's eye. The Calvinist hits the bull's eye,—not right in the center of it, but he hits it—and hopes that next time he will do a little better.

Such, said the speaker, is the glory of the Reformed faith, its preeminent scripturalness, which means that it is God-centered, has a beautiful balance, a glorious universalism, inexhaustible riches, and is truly Christian.

Turning to the members of the graduating class, Professor Kuiper called on them to preach the Reformed faith fearlessly, and uncompromisingly.

Then turning again to the audience for his final remarks, Professor Kuiper declared that Westminster Seminary was founded to teach the Reformed faith. It was, he said, still teaching the Reformed faith. It was his belief and hope that it would continue to teach that faith. But, he said, if the time ever came that it did not teach that faith, its very reason for existence would have ceased.

Following the awarding of degrees, the exercises were ended. The guests gathered in Machen Hall to enjoy the tea traditional to the occasion.

And so another academic year of the Seminary came to a close.

Summer Conference Plans Announced

DIRECTORS of the Seneca Hills summer Bible conference have announced that their conference will be held August 4-9 at the Seneca Hills conference grounds in Western Pennsylvania. On the faculty this year are Lawrence Eyres, Kenneth Meilahn, Calvin Cummings, LeRoy B. Oliver and Henry D. Phillips. For information concerning registration write the Rev. H. D. Phillips, 311 State Street, Grove City, Penna.

The French Creek Conference will be held at the French Creek State Park near Reading, Pa., August 25 to September 1, and will close with a missions gathering on Labor Day, to which all members and friends of the denomination are invited. On the faculty this year will be Meredith Kline, John Clelland, Ralph Clough, Roy Oliver. Fee for the entire conference is \$15 if registration is in before August 1. Young people entering eighth grade this fall, and those older, are eligible. Information may be secured from John H. Hoffman, 230 Race Street, Middletown, Penna.

California Presbytery Meets at Manhattan Beach

THE Presbytery of California of The Orthodox Presbyterian Church held its spring meeting at First Church, Manhattan Beach, California, April 23-25. The Rev. Earl E. Zetterholm of Seattle, Washington, was elected Moderator, and the Rev. Edwards E. Elliott stated clerk.

Among other actions, the Moderator was instructed to appoint a committee of two to confer with local classes of the Christian Reformed church concerning a joint Reformed testimony on the campuses of the University of California in Berkeley, and the University of Washington; Presbytery recommended that a copy of the tract, *Christ of the Lodge*, be placed in the hands of every family in the church connected with the Lodge; and Presbytery heard of plans for a family conference at Hume Lake, August 4-11, with an expected attendance of about 200.

GUARDIAN NEWS

The COMMENTATOR

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

Presbyterian USA Assembly

THE General Assembly of the Northern Presbyterian Church met this year in New York City, beginning on May 22. Dr. Harrison Ray Anderson, retiring Moderator, pictured the church as moving forward with great strides. From 1945 to 1950 the church had a net gain of 273,445 in membership. He attributed this largely to the fact that the church had emerged from the "years of controversy" and had become a witnessing church. He stated that the church now has 1,450 students in its seminaries. And, as has been the case for a number of years, he took the opportunity once again to call for the reunion of the Northern and Southern—and this time also the United Presbyterian churches.

The Assembly elected as its new Moderator the Rev. Hermann N. Morse, head of its board of National Missions. This was the 150th anniversary of the founding of that Board, and much of the Assembly was devoted to the celebration. Among other things, the Assembly provided the occasion for the world premiere of a moving picture, "And Now Tomorrow," which is described as a historical documentary film portraying the part played by the Board of National Missions in American history. Present for this event was Hollywood's famous Cecil B. DeMille.

Little attention was given to the fact that the new Moderator is also one of the leading figures in the National Council of Churches. As secretary of the planning committee for the Council, he presided over many meetings when its chairman was unable to be present, and he actually presided over the installation of the officers of the Council, including the president, Bishop Sherrill.

In various actions and resolutions, the Assembly called for an end to racial

segregation, presented singer Marian Anderson with an award in honor of her art and her devotion to the cause of freedom; heard about the persecution of evangelicals in Colombia and adopted resolutions protesting this persecution; commissioned 41 new missionaries, asked for voluntary inclusion of ministers under federal Social Security, and adopted a resolution to revise the usual language of the Lord's Prayer to read, "Forgive us our sins as we forgive those who sin against us," heard that because of finances the Board of Foreign Missions has had to reduce the number of its missionaries by nearly 500 in the last 25 years, and noted that the South Korean Presbyterian Church has a new theological seminary with the largest enrollment of any Presbyterian seminary in the world (but what kind of a seminary? See article by Yune Sun Park in this issue.)

Government Religious Propaganda

THE problem which the government faces in connection with religion is indicated by a report which states that the Voice of America, international radio program, is now carrying daily religious messages in 46 different languages. The government is also distributing U.S. religious publications in foreign countries. In this a "general balance" is being maintained between Protestant and Catholic publications, and some Jewish literature is also being sent. "We do not include publications of extreme religious bias," said Dr. Wilson Compton, head of the program. "By preference as well as by law we respect the great ideas of other cultures and other religions as well as our own."

On what basis the Government decides "extreme religious bias," might be a question of some interest.

Increased Tax Deduction Proposed

THE Senate has passed unanimously a bill which raises to 20 per cent from the present 15 per cent the amount of an individual's income that may be exempt from income tax because of contributions to religious or charitable purposes. The action was in the form of an amendment to another bill. Before taking effect it must be ratified by the House. Supporters of the move said it would encourage contributions to private schools, hospitals and colleges, which face a difficult financial situation. Loss of revenue to the government would be slight, it was indicated.

National Union Announces Convention

THE annual convention of the National Union of Christian Schools will be held in Chicago August 12-14. For the first time this convention will feature exhibits of school supplies, equipment and textbooks.

The convention is chiefly for the 156 schools affiliated with the union, but all Protestant Christian school groups in the country have been invited to send representatives, and the largest attendance in the Union's history is anticipated. Among subjects to be discussed at the convention are the shortage of teachers, the standardization of the schools, the formation of a national organization of Christian school P.T. A.'s, and the establishment of junior colleges.

CARE Support Reduced

CHURCH World Service of the National Council of Churches and War Relief Services of the Catholic church have withdrawn from member-

ship in CARE (Committee for American Remittances to Europe). Leaders of the two organizations, which have been associated with CARE since it was started, indicated their belief that the need for the specialized service of CARE had passed, and that general relief could now be handled more efficiently through regular organized channels. CARE was started chiefly to handle packages sent by individuals to individuals, but an increasing proportion of relief is no longer on that basis. Officials of CARE indicated they felt the need was still great, and that the organization, which has ten other religious agencies represented on its board, would continue to function.

Says South India Union a Success

THE organic church union which was carried out in South India five years ago, when Episcopalian, Methodist, Presbyterian and Congregationalist groups merged into one church, has been described by its leading Bishop as an unqualified success. This is the first instance of Anglican and non-Anglican communions uniting.

To what extent this was a merger of equals, and to what extent the other churches joined and came under the Anglican church is not clear. The report reaching us uses such Anglican terminology as Bishops and dioceses in describing the church.

The church is said to be the largest non-Roman church in the East, with over a million members. It has sent out recently a foreign missions couple to work in New Guinea.

National Council Official Denied Passport

DR. J. Henry Carpenter, executive secretary of the Brooklyn division of the Protestant Council of New York, and secretary of the Department of the Urban Church of the National Council of Churches, has been denied a passport to go to Japan for a series of meetings with Japanese church leaders. The State Department has refused to give any explanation, though a source in the Department said the refusal was not connected with Dr. Carpenter's pacifist convictions. Dr. Carpenter is con-

nected with various organizations, including the Presbyterian Peace Fellowship and the League for Industrial Democracy.

Riverside Church Seeks Wider Fellowship

THE famous Riverside Church in New York City, where Harry Emerson Fosdick preached for many years, is considering closer relationship with various denominations. Its historic connections are with Baptist organizations. It has applied for admission to the New York Congregational Association. It also has a committee conferring with Methodist and Presbyterian officials concerning closer ties with these denominations. The church aims at demonstrating the advantages of inter-Protestant cooperation at the local level. If the churches as churches won't unite, then this congregation will unite with all of them. The present pastor of the church, Dr. Robert J. McCracken, described the divisions in Protestantism as ridiculous and absurd.

Minister Resigns Over Race Issue

A prominent Los Angeles Baptist minister, Dr. Frank B. Fagerburg, has resigned as pastor of the First Baptist Church of Los Angeles, apparently in protest against the action of a minority of the congregation in barring two Negroes from membership. One gathers that the congregation of this church votes on the admission of members, and that the negative votes of even a minority can prevent acceptance.

Conservative Baptists Receive 100 Churches

MORE than one hundred churches were admitted into the affiliation with the Conservative Baptist Association at its annual convention in Chicago recently. The membership of the Association is now 629 churches. Twenty-five new foreign missionaries were presented during the convention, raising to 300 the total number of foreign missionaries of the denomination.

United Presbyterians Approve Union Idea

THE General Assembly of the United Presbyterian Church, meeting in Albany, Oregon, has endorsed, with only one dissenting vote, negotiations looking to union with the Northern and Southern Presbyterian bodies. Representatives of these three bodies expect to have a plan of union ready to submit to the Assemblies next year.

Melish Continues in Brooklyn Church

SOME time ago we told of the action of the Bishop of the Long Island diocese in ousting the Rev. William Howard Melish from Holy Trinity Church, Brooklyn, supposedly because of alleged left-wing outside activities of his son, the assistant rector.

The case was taken to the civil courts, where it was upheld in the lower courts and the Supreme Court refused to review the case.

Following this, the younger Melish was nominated to the post by the vestry of the congregation, but the Bishop refused to confirm the nomination. Now it appears that Mr. Melish continues to occupy the pulpit of the "vacant" church. Under the church law he can continue in this service indefinitely, so long as he is not appointed officially as rector.

At the annual diocesan convention, a proposal was made that the Bishop be empowered to oust Mr. Melish from the "vacant" pulpit which he occupies unofficially. The proposal was defeated, and now the matter will probably come to the general convention of the church to be held this fall.

Baptists, Disciples Explore Fellowship

THE American (Northern) Baptist Convention and the Disciples of Christ have been discussing union for some time. This year they arranged to hold their annual conventions at the same time and practically the same place. Whether this promoted the cause of union, however, is not certain. There was some feeling that such a union would affect adversely the relation of the Baptist group to other Baptist conventions in this country.

During the course of the conventions

a joint communion service was held. This is said to be the first time in the history of American Protestantism that two major religious bodies have united in observing communion. The sermon for the occasion was preached by Dr. George A. Buttrick, Modernist minister of Madison Avenue Presbyterian Church in New York.

More "Best Sermons" Wanted

DR. G. Paul Butler, who has already published five volumes of "Best Sermons," is now seeking material for volume VI in the series. The sermons are selected from material submitted to him. They represent sermons from all theological viewpoints and a variety of backgrounds. Representatives of the evangelical viewpoint are included, as well as those of liberal outlook.

In a letter to the *GUARDIAN* Dr. Butler noted that in at least two volumes sermons by ministers of The Orthodox Presbyterian Church have been included. He also indicated that

for his most recent published volume he had not been able to find a really usable evangelistic sermon.

Anyone interested in submitting sermons can send them to Dr. G. Paul Butler, 235 E. 45th St., New York 17, N. Y.

Persecution in Colombia

THE NAE has distributed a summary of a report by the Evangelical Confederation of Colombia telling of the persecution of evangelicals in that country during the period December 1, 1951, through February 15, 1952. The report covers 23 specific cases of attack upon evangelicals and religious services of Protestants. Some of the items are as follows:

Item 7: Jesuit priest, Father F. Alvarez, leads mob to new Baptist church in Bogota, December 22, 1951. Crowd shouts against Protestants during dedicatory services, stones church for half-hour, breaks 76 panes of glass and wounds Colombian pastor on head.

Police sit in patrol car and watch attack. During second dedicatory service December 23, crowd returns and stones church again. Police lieutenant finally disperses crowd, but Father Alvarez leads the demonstrators back to the church. In the two attacks crowd breaks 131 panes of glass. Damage estimated at 543 pesos. . . .

Item 10: Police and government boatmen of Camboa, Cuninamarca, seize the Rev. Ralph O. Hines, Canadian citizen, and Sr. H. Diaz, lay evangelist, on bank of Magdalena River, December 28, 1951. They beat the two men, destroy their Bibles and

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New Testaments, insult them for being Protestants, and try to drown them by forcing them into 1,000 foot-wide river at gun-point. The two men float for half an hour hanging to banana tree trunks, till they reach opposite bank. . .

Item 17: Residence of Miss Esther Maud, evangelical missionary, dynamited and partially burned by mob of men, Hermezaque, Municipality of Tasco, Boyaca, February 2, 1952. Miss Maud on furlough in the United States, and no one was occupying the house. Attack appears to have been an attempt to put an end to an evangelical day-school being held in Maud house. Priest of Tasco urged people to put a stop to school. . . . Damage estimated at 4,500 pesos.

Item 23: Public school teachers at Dague, Valle, punish evangelical children who do not attend Catholic mass on Sundays by making them kneel in the sun during morning recess every day of the week following. Children torment them, calling them "Protestant Toads."

This information has been submitted to all proper authorities, including the U. S. State Department and the Vatican

in Rome. It seems apparent that the Colombian authorities are not interested in doing anything about it. The Vatican undoubtedly could stop the outrages, if they wanted to.

Vetoes Bingo Bill

GOVERNOR Alfred E. Driscoll of New Jersey has vetoed a bill passed by the State legislature which would have authorized a state-wide vote in November on legalizing bingo games under the auspices of religious, charitable and Veteran's organizations. The bill was opposed by many Protestant groups on the ground that it would encourage gambling.

Eerdmans Fiction Award Announced

WM. B. Eerdmans Publishing Company has announced the 1954 Biennial Fiction Award, for the best manuscript of Christian fiction submitted to it prior to September 1, 1953.

The award is \$5,000 in cash. Regular royalties will be paid on sales beyond the first 10,000 copies. For information and rules write Wm. B. Eerdmans Publishing Co., 255 Jefferson Avenue, S.E., Grand Rapids 3, Michigan.

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