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The Four Freedoms

A Christian Approach to the Atlantic Charter

By the REV. RICHARD W. GRAY

Pastor of Covenant Orthodox Presbyterian Church, East Orange, New Jersey

THE Four Freedoms—freedom of speech, freedom of religion, freedom from want, and freedom from fear—have been widely discussed and enthusiastically acclaimed ever since President Roosevelt declared them to be the indispensable foundation for a better world. The Christian ought to examine these freedoms in the light of the Biblical philosophy of life. Many Christians are woefully inconsistent. In the specifically religious sphere, they conscientiously try the spirits and reject whatever is contrary to the Bible. In other spheres, they unconscionably rely upon the “experts” entirely. This is spiritual treason. In accepting the interpretation of an expert, be he statesman or political writer, the Christian may be embracing a viewpoint contrary to the Word of God, the only rule of faith and life. Everyone, layman and expert, approaches the subject confronting him from the standpoint of the philosophy of life he has consciously or unconsciously adopted. This may be the Marxian philosophy which views everything in terms of economic value. It may be the Fascist philosophy which asks, Does it serve the state? It may be the popular philosophy, known as Pragmatism, which asks the familiar American question, Is it successful? Or, it may be the Christian philosophy which, recognizing the sovereignty of God not only in the religious sphere but also in every sphere, asks the question, Is it God’s will?

In reference to the Four Freedoms, the Christian philosophy of life teaches us that the sovereign God, creator and ruler of all, in making man gave him certain inalienable rights and then instituted the state for the purpose of safeguarding those rights.

This approach to the subject is not novel. There is reason to believe it had a definite influence upon our founding fathers. Not long ago the two hundredth anniversary of that superb statesman, Thomas Jefferson, was celebrated by the dedication of the Jefferson Memorial in Washington. Engraved in the stone of that memorial are three quotations from his writings. The first, from the Declaration of Independence of which he was the author, is: “We hold these truths to be self-evident; that all men are created equal; that they are endowed by their creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men deriving their just powers from the consent of the governed”.

The second is, “God who gave us life, gave us liberty. Can these liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God?”

The third says, “Almighty God hath created the mind free”.

There can be no doubt that, although he had no

adequate conception of Christianity, Thomas Jefferson acknowledged liberty as a divine gift.

This same viewpoint has been expressed by that widely respected columnist and scholarly editor of the *United States News*, David Lawrence. Recently he wrote: "We must honestly recognize that neither we nor the British nor the Russians are the sole proprietors of this world but merely temporary trustees obedient to the will of God. He created human beings everywhere equal—not to live under master rulers or a system of vested privileges. He gave to all persons, irrespective of creed or color, the right to enjoy freedom of opportunity—the inalienable right to life, liberty, and the pursuit of happiness".

Therefore, in considering each of the Four Freedoms, we must ask two questions: Is it an inalienable right given by God? Is it the duty of government to safeguard this right?

Freedom of Speech

Is freedom of speech an inalienable right given by God to man? Few will question that it is. Man can say anything he wants about anything or anyone, even God.

However, we must bear in mind the difference between liberty and license. License is freedom unrestricted and unhampered; liberty is freedom under law. I was taught rhetoric in college by a professor of over seventy years who, in the first class, impressed on his students this text: "By thy words thou shalt be justified and by thy words thou shalt be condemned". Man is free to say what he wants, but he is responsible to God for his words, and he will be justified or condemned at the day of judgment by his use of this freedom: "Every idle word shall be judged". It is important to note that two of the ten commandments bear upon this freedom: "Thou shalt not take the name of the Lord thy God in vain", and "Thou shalt not bear false witness".

In answer to the second question, Is it the government's duty to safeguard this freedom? the words of Romans 13 are to the point: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. For the rulers are not a terror

to good works but to evil". It is self-evident that rulers should be a terror to anyone who performs the evil of denying to man this precious liberty, the freedom of speech. Moreover, the rulers must see to it that no one uses his own liberty in such a way as to deny freedom to others. Liberty, in that case, would degenerate into license.

Freedom of Religion

In Japan, every citizen is forced to go to the shrine and participate in emperor worship. Thank God that in America we recognize freedom of religion as an inalienable right of man! Man is at liberty to worship God, or not to worship Him. Of course, all men ought to worship God. But God has left man free to choose. If he chooses to worship Him, he may do obeisance whenever, however, and wherever he pleases.

Once again we must realize that, though we are not responsible to man for our religious acts, we are accountable to God. The first commandment is: "Thou shalt have no other gods before me". And the second prescribes the method of worshiping the true God.

The story is told that in a certain town the people did not respond to the urgent plea of the preacher to attend the services of worship. In labor-union fashion the minister picketed the town carrying the placard, THIS TOWN IS UNFAIR TO GOD. Can it not be said that America is unfair to God? America is the recipient of many gifts and privileges

from God. Yet she has not rendered to God the worship which creatures owe.

It is a tragedy that this freedom of worship for which America is fighting is so blatantly abused today. Men who are giving their lives for freedom to worship God are using that liberty to ignore God. An open letter written in 1941 to the people of Britain by a minister at Bournemouth, England, forcibly calls this to our attention:

"We have ignored the ringing of the church bells calling us to worship—Now the bells cannot ring except to warn of invasion.

"We have left the churches half empty when they should have been filled with worshipers—Now they are in ruins.

"We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing—Now the seashores are barred; no picnics, no bathing.

"We have preferred motor travel to church-going—Now there is a shortage of motor fuel."

A paraphrase in terms of American life should be unnecessary. Honest Americans will immediately plead guilty. Freedom of worship has become freedom from worship.

To the question, Is it the government's duty to secure this right? we reply, "Most decidedly!" To those who cherish this liberty, the Apostle Paul writes concerning the civil authority, "He is the minister of God to thee for good". This duty is part of the *raison d'être* of government in a sin-cursed world. Here also, as in the case of freedom of speech, the state must see to it that no one uses his freedom for the purpose of destroying the freedom of his neighbor.

This priceless heritage has been endangered in recent years. Although it later reversed itself, the Supreme Court has twice upheld decisions denying this right to the sect known as Jehovah's Witnesses. In the so-called Opelika case, it upheld a town in Alabama in requiring a license of this sect to sell its literature. And in the Gobitis decision, it upheld the lower court's insistence that schoolboys must demonstrate their patriotism by saluting the flag, even though

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The Christian and the Next Generation

"The Christian in the Twentieth Century World"—PART 8

By the REV. BURTON L. GODDARD, Ph.D.

THE hospital visitor pauses before the spacious nursery window and watches with mingled emotions the movements of tiny hands and the varied expressions of infant features. What possibilities are wrapped in their lives!

The ticket office of the neighborhood theater is to open at one o'clock. Shortly after noon a long line of children forms, extending down past the "ten-cent store" and around the corner. Children! Children! Children everywhere, it seems! What are their lives like? What will their lives be like ten, fifteen, twenty years from now?

It is mid-afternoon. Out from the wide doorways and down the stone steps streams a mass of adolescent boys and girls. High school is over for the day. Laughter and repartee are spontaneous. Faces are bright, alert, pleasant in appearance. The Christian's heart ought to yearn for these young people—their present, their future.

Responsibility

For some strange reason, however, there are many Christians who pass down the corridor without noticing the little baskets and the precious bundles which they contain. Others break through the theater lines to pursue their shopping inside the stores, but their eyes are unseeing as they do so. Sometimes a Christian brings his car to a stop at the intersection by the high school. Before he can proceed he must wait for a group of students to cross the street. Yet his thoughts are miles away—on other things. These are not his children. Perhaps his home has never been graced by the sound of infant cries or the babel of youthful voices. It may be that children once brightened the home, but now they, like fledglings, have gone out into the world. It is so easy for the average Christian to entertain little or no responsibility for the next generation.

Is this a proper attitude? Perish the thought! That question was answered ages ago when a man asked God, "Am I my brother's keeper?"

A mother who called herself a

Christian lavishly provided for her own son and daughter and enslaved herself to advance their interests. She had never a care for other children. Another mother never failed to pray for "the dear young people" of the community in which she lived. It was her thought to include them all. A Los Angeles mother has for years invited groups of children into her home and told them of the Saviour. A New Hampshire mother, who has a lovely colonial home, opens it weekly for the young people to come and receive Christian instruction from the pastor. When Jesus had finished telling the story of the Good Samaritan, He said, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" A similar question might well be proposed, "Which now of these four, thinkest thou, discharge properly their Christian responsibility to the next generation?"

Does it mean anything to you that our forefathers laid Christian foundations in building our country? Are you grateful for a heritage rich in Christian culture and ideals? Do you realize the priceless value of liberties, religious and otherwise, which were purchased for you by others? A Christian is indebted not only to God but also to men and women of bygone generations. Only a selfish, unthinking Christian can disclaim responsibility for the next generation. Those foundations must be preserved intact. Those ideals must be perpetuated. Those liberties must be maintained at all cost. Further benefits must be purchased. The Christian warfare against sin in society, government, and education must be waged, not blindly, not for some narrow purpose, not for ourselves alone. It must contemplate the next generation and other generations to follow. It must be waged consciously in their behalf.

Most Christians, whether they discharge it or not, will admit their responsibility for the children God has given them. Not so many, however, could give an intelligent, Biblical reason to substantiate their conviction. What is the answer? It all has to do with the nature of God's relationship

to His people. His covenant of grace is not merely with individuals. It embraces families, households, parents and their children. The covenant, as instituted with Abraham, was with him and with his seed. Old Testament parents were obligated by this covenant relationship to circumcise their sons on the eighth day, to teach them the meaning of the Passover ceremonies, and to bring them up in the faith. Christian parents today are bound by a like obligation. They are members of the covenant; their children are members of the covenant. They must declare to their children the nature of the covenant, its conditions, its requirements, its promised blessings. They are God's appointed instruments for this work. God will hold them responsible.

Preparation

Preparation for the performance of his duty toward his children should begin when the Christian is himself still young. Thoughts of a future home begin to bud in the heart of a Christian youth. With them should come a consideration of the responsibility involved if God should bring them to fruition and send into the home the precious gift of little children. The life must be kept clean. The thoughts must ever be sanctified and rendered purest of the pure. Such acquaintance with the Scriptures must be gained that their truths can be passed on simply, with clarity, effectively. Nor is it too early to begin to acquire an intimate knowledge of child thought and behavior.

The problems of relationship to the opposite sex should be met honestly and settled firmly according to Biblical principles. That means the exercise of discerning choice in the establishment of intimate friendships. It necessitates the guarantee that there will be no mixed marriages, no union of believer with unbeliever. The Christian's home should be a Christian home in all its aspects. Anything less will mortgage the future of children yet unborn.

Then, when dreams become realities and the envisioned home becomes an actuality, the preparation will become

greatly intensified. Two lives will be yielded to the Holy Spirit in fullest measure, that His sanctifying grace may produce in them all the fruits which the Holy Scriptures declare to be the result of His effectual working—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance". These Christian virtues, together with faith in the Saviour, constitute the best of cradles for a child of the next generation. To be born into such a cradle is to have a divine blessing of exceeding worth.

The Home

Happy is the child thus surrounded with the love of lovely Christians. His ears hear no harsh notes of domestic discord. They know only voices of prayer and lullabies of trust in God and His providential care for the children of His covenant. His eyes may not behold material splendor; they do see countenances radiant with Christian joy. And as in the case of Timothy, the child's mind is early filled with the thoughts of God's blessed Word.

The child acquires right habits without effort—the mealtime blessing, family devotions, bedtime prayers, clean speech, gentle manners, neighborly kindness. He is early taught concerning the covenant and its condition of faith. The story of the divine Son and His redemption is implanted in his tender, trusting heart. Day by day, step by step, he learns the great truths of the written Word, hides them in his heart and writes them indelibly into his life experiences. It is small wonder that a child thus trained seldom renounces the covenant.

The School

The formative years are hardly begun, it seems, when the child must be sent to school. What a tragedy it is that, for the most part, our schools present a training so largely lacking in continuity and emphasis when compared with faithful Christian training in the home. Home instruction, regardless of the immediate subject, revolved about God; school instruction is now found to be centered in man, his powers, abilities and achievements. Motivation of conduct changes: Satisfaction of the demands of society is substituted for obedience to the revealed will of God. Pragmatism takes the place of principle. Together with humanism, it becomes the all-pervad-

ing philosophy of the educative process.

This ought not to be! True education is necessarily Christian education. And since distinctively Christian education is barred from our public schools, it becomes the duty of Christian parents to seek Christian schools for the education of their children. That is more easily said than done, but Christians, whether with or without children of their own, need to pray, plan and work for the establishment of Christian schools. This accomplished, the Christian must sacrifice greatly, if need be, in order to have his children educated in these schools.

Our present-day outlook generally goes no farther but, if true education is necessarily Christian education, then our vision should not be limited to covenant children. It should be enlarged to include all children. On the mission field it has long been the practice of schools to educate children of pagan families. Why should we not extend Christian education to children from nonchristian American homes? They, too, are a part—and an important part—of the next generation!

Recreation

The life of a twentieth century child is said to be divided three ways. Sleep, school and play absorb almost all his time. Play is commonly left to the child's choice and initiative but, since it claims so large a share of his time, it is imperative that the Christian interest himself in the child's program of recreation.

Selected types of recreation should be endorsed, or actually provided if necessary. Play should be clean, wholesome and conducive to the establishing of Christian ideals and principles. Our children should be guided in their choice of playmates. Christian supervision of group play is also highly to be desired.

It is contended that provision for Christian recreation by the organized church is not in agreement with the nature and functions of the church as set forth in Scripture. The duty is rather that of Christian parents and special associations of Christian people. There is much truth in this declaration, and it should serve to spur individual Christians to unite together in Christian recreational enterprises for the benefit of the young. However, I feel that the abnormal situation of

many of our churches today constitutes an emergency which may justify the church itself in instituting some sort of recreational program to meet the needs of its boys and girls and those of the community.

Christian-sponsored recreation may even serve as an evangelizing agency. As this article is being written, a Christian college is about to open a settlement house in a near-by area in the midst of a large and wicked city. It is the hope of the Christians concerned that the program, varied but with considerable emphasis upon recreation, will be the means of winning to Christ many lost souls of the next generation. Thousands of boys and girls roam our city streets today and fall easy prey to sin. If a program of recreation will help to turn any of them to the Saviour, or do anything to restrain the ravages of sin, is it not our Christian duty to initiate such a program?

The Church

By virtue of the covenant, the child of the covenant is automatically a member of Christ's church. Not every portion of the visible church recognizes him as such, but that does not alter the fact. Christ is the Head of the church. The church does not belong to man, but to God, and if the children of believers are included in God's covenant, no man has a right to deny them membership in the church. Of course, they do not at once enjoy all the privileges of full communicant members. Of the two sacraments, they are as infants entitled to but one—baptism. Participation in the other, the Lord's Supper, is reserved for those who are able to partake intelligently, understanding what the institution signifies, for Paul declares that one coming to the table should first examine himself lest he come "not discerning the Lord's body", and so eat and drink damnation to himself.

The Old Testament believer faithfully kept the ceremonial law and brought his child, when but eight days old, to be circumcised. In the new dispensation, the sign of the covenant is no longer circumcision, but baptism. With like faithfulness, then, the Christian should bring his child, while still a babe, that he may be baptized in token of the fact that he is included among the people of God and heir to the promises connected with special grace. Many Christians, well-

meaning but misinformed, delay the baptism of their children until the age of adolescence, but to do so is to deny the child a blessing which is rightfully his.

The Christian will also take his child regularly to the house of God. From earliest years the child will learn to direct his feet habitually toward the church when the Lord's Day dawns. A young mother is said to have planted the tiny feet of her child in the soft cement of a newly-laid walk leading to the church doors so that ever afterwards the marks would be a symbol of the direction his steps should be accustomed to take. But symbols must be translated into action. The child himself needs to be taken, and that means that the parents will accompany him!

The Christian will take pains to explain to his child the nature of the church and the meaning of the various elements of worship. He will teach him the forms employed and the words and tunes of the great hymns. He will direct his child to attend unto the words of Christ's minister and the reading of the Scripture. In every way, he will endeavor to make church attendance both a meaningful and a pleasant experience for the child. He will want his child to have a great and abiding love for the sanctuary and its services.

The Christian knows that his covenant child must either come to conscious, personal faith in the Lord Jesus as his Saviour from sin or renounce the covenant and turn his back upon the household of faith. He will therefore seek with all that lies within him to ground his child in a knowledge of the gospel and to woo and win him to faith in Christ. He will diligently pray for the salvation and sanctification of the child. No stone will be left unturned which might in any way contribute to the effectual working of the Spirit in the child's life. His highest desire is that his child may be renewed by the Holy Spirit, being washed with the washing of regeneration, and then go on in ever-increasing holiness to live to the glory of the triune God.

In a sense, the Christian lives in the present, but if he accepts his divinely-given responsibility, he also lives to the very fullest in and through the next generation. May God grant that we may accept that responsibility and thereby enjoy our Christian heritage!

From the Editors' Mailbag . . .

Excerpts from Letters to THE PRESBYTERIAN GUARDIAN

To the Editors of

THE PRESBYTERIAN GUARDIAN:

Please do not send the GUARDIAN to my address any longer, as it does not express my Scriptural viewpoint.

A NEW JERSEY SUBSCRIBER

To the Editors of

THE PRESBYTERIAN GUARDIAN:

Please continue my subscription. Do not let me miss a copy. Find two dollars enclosed.

AN ARKANSAS TRAVELER

To the Editors of

THE PRESBYTERIAN GUARDIAN:

The tide of filthy lucre which is sweeping the land has dirtied our doorstep a trifle, enabling us to get our economic noses high enough above the inflation flood to do more than float along in the current of mere existence. In less mixed metaphor, I am about to get ritzy enough to have a personal copy of the GUARDIAN delivered to my door, rather than hasting myself over to the library in Grand Rapids to make use of the public copy. Without gaining another reader, therefore, the GUARDIAN will gain another subscriber.

A CHRISTIAN REFORMED PASTOR

To the Editors of

THE PRESBYTERIAN GUARDIAN:

I have one word of criticism. I offer it merely as my reaction to your editorial, "A Banner at Half Mast". This is not a criticism of your editorials generally, nor of the editorial policy of the GUARDIAN as a whole, but rather of this particular one. For myself, though, I am sensible of the difficulties involved in uniting the evangelicals for any purpose, in view of the general spirit of compromise that exists among the vast majority on ecclesiastical matters. No doubt the Christian Reformed Church leaders are aware of that difficulty too. Yet, I am not convinced that what the National Association of Evangelicals stands for is all wrong. On the other hand, I have all too little light on the subject. Therefore, a battle between editors of two outstanding Reformed publications may have the effect of causing a great deal of misunderstanding on the subject. It seems to me that the GUARDIAN could do better to go into the matter dispassionately before it becomes too critical. If your criticism is just, and I am not denying that it may be, yet

the average reader is in danger of jumping at the conclusion that we of The Orthodox Presbyterian Church are taking relish in controversy even with those who are with us.

A PACIFIC COAST PASTOR

To the Editors of

THE PRESBYTERIAN GUARDIAN:

Your editorial, "A Banner at Half Mast", seems to me to go right to the heart of the matter. There are, of course, forms of cooperation which are legitimate, but the type of cooperation involved in denominational membership in the National Association certainly has never characterized the Reformed churches of the past. You have helped to clarify my own thoughts on this important matter, and I trust that others have likewise benefited.

A MICHIGAN LAYMAN

To the Editors of

THE PRESBYTERIAN GUARDIAN:

I am happy to be able to send you the enclosed renewals and check in payment of the six subscriptions at the club rate. I just wish that I could have more time to give to the work, as I find the GUARDIAN the most helpful paper of its kind to which I have ever subscribed. How much the world needs this sort of teaching! It is my earnest prayer that the Lord will continue to bless your work.

A NEW JERSEY CLUB ORGANIZER

To the Editors of

THE PRESBYTERIAN GUARDIAN:

I am in receipt of a nice supply of THE PRESBYTERIAN GUARDIAN to be distributed. Please rest assured your generous Christian sharing shall be prayerfully distributed for His honor and glory. I sincerely thank you in His name for your kindness.

A PRIVATE IN THE U. S. ARMY

To the Editors of

THE PRESBYTERIAN GUARDIAN:

I like Miss Teal's stories very much. I am going to make a scrapbook of Miss Teal's stories so I can have them always to read when I want to. I am six and a half years old and go to the Christian School in Willow Grove. I am in first grade and I like my teacher and the children too, except I love them. Please do have some ready soon, so my Daddy can read them to me. I have chicken pox.

ONE OF OUR YOUNGEST ADMIRERS

Through the Sinai Desert

A Personally Conducted Tour by the REV. EDWARD J. YOUNG, Ph.D.
Assistant Professor of Old Testament in Westminster Theological Seminary

PART 3

Maan to Akaba

ONE who would enter the desert of Sinai from the northeast must pass through the little village of Akaba. Akaba stands at the head of the eastern arm of the Red Sea, which is known as the Gulf of Akaba. To reach Akaba from Maan, one must travel by camel across the desert.

This was to be the next step of our journey. On the afternoon before the departure from Maan, the Bedouin came to talk over arrangements. Finally, everything was settled, and for the price of five dollars and twenty-five cents each, guides were to conduct us to Akaba. In addition, an armed guard was to accompany us on the journey.

We arose early the next morning. Just as breakfast was finished at six o'clock, the Bedouin came. I looked through the door of the courtyard and saw the head of my camel. Riding a camel was to be a new sensation indeed. My animal was a beautiful specimen, five years old, and truly stately in appearance. Arabian camels are really dromedaries, and have only one hump, and it is on top of this hump that a person rides. There is no riding saddle, but a frame of wood is placed over the hump, and on top of this a blanket. The camel can carry great loads, sometimes weighing several hundred pounds.

I happened to be the first to mount. The camel kneels down, until the rider has straddled his hump. Then, at a cry from the Arab, which sounded like "mooch", he goes into action. I shall not attempt to describe the camel's procedure in raising himself from a kneeling to a standing posture. Suffice it to say, that one looks down at the ground over the camel's neck, and then up at the sky, before the camel finally reaches a standing position. When once the camel has finished rising, he trots off a few feet and then turns to look at the strange creature which is on his back.

Thus began the long journey into the wilderness. The day was cool and cloudy, and Maan seemed gray, de-

serted and empty as our camels bore us slowly through its narrow streets. Soon the town was left behind and we were traveling over a sloping ground covered with scattered shrubs toward a hilly region, the Biblical Mount Seir. For some time we rode, engaging in conversation with the soldier who was our guard. Once I looked behind, and the town of Maan was already out of sight. We were alone in the desert.

At about nine-thirty in the morning, we alighted for breakfast and rest. Breakfast consisted of bread, tea and dates. The dates were large and nutritious, and we never tired of them. Bread accompanied every meal. The Arabs do not know our large loaves. Instead they bake round, thin cakes, often only a half inch in thickness. We found that in Amman they could be purchased at the rate of three for five cents. In the desert the Bedouin prepared dough and baked it in the fire, placing it sometimes on a stone and covering it with ashes. The finished product, after the ashes had been scraped away, was not always the most tasty of foods, but it sufficed for nourishment.

The bread which was prepared for Elijah, it will be remembered, was baked on coals, on hot stones (1 Kings 19:6). Probably our Lord used loaves similar to those prepared today when He miraculously fed the five thousand. Bread is the center of every meal. In one of the Arabic dialects, it is called "life". Christ taught His disciples to pray, "Give us this day our daily bread".

After breakfast we set out again. The country became more hilly, and we were steadily climbing. Riding the camels was wearisome. For a time one straddled the hump, then shifted to ride with both feet on one side. After a time, one dismounted by dropping from the hump, at which the camel would usually emit a terrifying groan. It is my experience that the most comfortable way to ride a camel is to walk beside it.

About two-thirty that afternoon we came to a waterhole, where we stopped to rest and to eat luncheon. The camels roamed about, grazing.

The effects of the journey were beginning to tell, and we realized now that we were worn out.

At four o'clock, however, we started again, entering a wild and rugged region. The wind began to blow, becoming stronger and stronger, until progress was very difficult. Toward evening we came to a high point from which we could overlook a great valley. Near this point an Arab tent was pitched, and here we stayed the night. Again came a meal of bread and tea. Inside the tent we sat and talked. One of the Arabs had an accordion which he tried to play. All the while the wind howled outside. The ground was cold, and we slept but little that night. So' ended the first day's journey in the desert.

The next morning we started at four-thirty. It was beginning to dawn and the air was still cold, so we walked, instead of riding the camels. This was pleasant, particularly as the trail began to descend into the valley before us. Soon we were on the floor of the valley, and at about eight-thirty paused for breakfast. That morning a remarkable phenomenon presented itself. Crossing the road were thousands of locusts, a veritable army on the march to invade Palestine. Of a green and yellow color, the locust resembles a large grasshopper. He destroys plant life, leaving utter devastation behind him. So many were the locusts that they seemed to be a huge carpet of green and yellow, covering the ground.

The prophet Joel describes their ravages in vivid terms, and one of the miraculous plagues of Egypt was that of locusts. When these invaders from the desert appear, great is the destruction which they accomplish. As we beheld them marching across the flat floor of the valley, we realized what a terror the plague of locusts was to the Egyptians. To combat them today men are sent into the desert to destroy them with torches.

The mountains on either side of the valley were rugged and barren, and the floor of the valley narrowed somewhat. Sometime during the morning we passed a worker on the road who insisted upon our stopping and drink-



The author astride his desert jeep.



The region between Maan and Akaba.

ing tea. At about one-third we reached Quiera, a post halfway to Akaba. Here a couple of bandits were chained, and here we met the governor of Akaba who had once been in America.

After an hour we set out, riding through a wild country. Often the camels had to cross dry creek-beds, and in so doing were sometimes forced to go down fairly steep embankments. This kept the ride from becoming too monotonous. At nine in the evening we reached an encampment where we stayed the night. The soldier remained by us through the night, and for this I was grateful, as these Bedouin were rather unfriendly and I did not feel too safe with them. It was cold again, but we were so tired that we slept through the night without waking.

This encampment was at the end of the valley through which we had been traveling the previous day. Our way now led through a fairly narrow ravine, the Wady Yitm. On either side the mountains were high. At one place an ancient dike or dam had been constructed.

Soon the way opened out into the great Wady Arabah. This is in reality

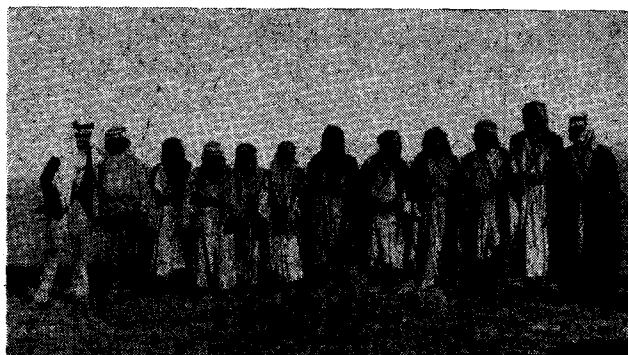
the continuation of the Jordan Valley. Ezekiel speaks of the Arabah (47:1-15) and in that reference he appears to refer particularly to the Jordan valley. There are passages in the Bible, however, where the whole valley is referred to as the Arabah (Deut. 1:7). Today, however, only the southern end of the valley bears this name.

When we came into the Arabah we could see to the south the deep blue water of the Gulf of Akaba, sparkling in the hot sun. To the right of the gulf rose the mountains of the Sinai peninsula, now enveloped in mist. We rode on eagerly for a little over an hour until we reached the village of Akaba, which consisted of a few mud houses and some beautiful palm orchards. These orchards were well watered and the palms were tall and stately. In several of the groves were wells, with strange devices for irrigating the ground.

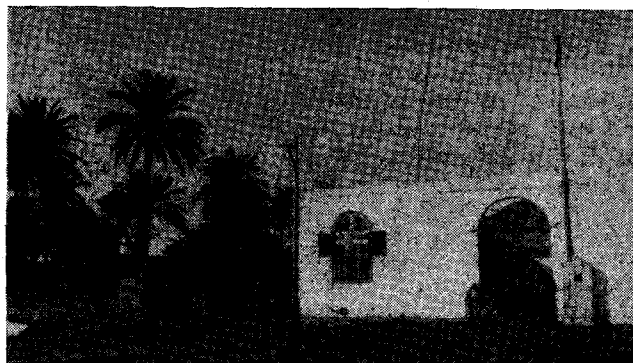
At Akaba some soldiers were stationed, and they very kindly gave us a room containing two cots. This seemed almost like civilization. Various people came in to see us and to

talk. One boy of about twelve in particular did his best to get money from us. He couldn't speak without shouting, it seemed. He stayed with us quite a while, and furnished excellent practice in speaking Arabic.

That afternoon we walked about a mile beyond the town and went swimming. The setting was ideal. On the shore were groves of beautiful palms; the air was clear, and the water warm. The mountains of Arabia stretched on to the south as far as the eye could see. We swam for most of the afternoon and, after supper, returned to enjoy the beauty of the place. There was some kind of a worm in the water which gave off a phosphorescent glow. Above us the stars were brighter than ever I had seen them before. Now there were no ships on the water, but at one time boats had come, laden with cargo for Solomon, king of Israel. Akaba is near the site of Ezion-Geber, the old seaport which Solomon used. And beyond us lay Sinai, into whose inmost recesses we were soon to penetrate. In the clear air of night she seemed to be forbidding. But, some-



The author (left) plus eleven friends.



A return to civilization at Akaba.

where among those mountains which now were bathed in darkness, was that mount where God had given to man

His eternal Law. Thus we received the first vague view of the object of our journey.

Duff Delayed in Eritrea

A CABLEGRAM from the Rev. Clarence W. Duff, sent from Aden in Arabia, informs us that he has been denied permission to enter Ethiopia because of the government policy of refusing permission to missionaries who are not connected with established missions. This is the latest restriction imposed upon missionary work by the Ethiopian government which is proving quite hostile to all missionary effort.

The history of restrictive measures in Ethiopia is one of progressive hedging about of missionary work. The government, apparently to placate the Coptic church whose support it needs, has been formulating restrictive measures since its return to power. Rumors of restrictions reached the Committee on Foreign Missions of The Orthodox Presbyterian Church during its consideration of the Ethiopian mission, in 1942. Because of the difficulty of communication and somewhat conflicting reports from missionary sources, it was impossible to determine exactly the status of the restrictions, and whether they had been approved as law or merely proposed. It was not until a conference was held at the end of July, 1943, between the minister of education of the Ethiopian government and representatives of the missions then on the field, that the extent of the restrictions was clarified. At the conference, which lasted four days, the minister "interpreted" the regulations which had first been promulgated in December, 1942, and revised in February, 1943. A more complete discussion of the restrictions and of the minister's "interpretations" as they have come to us will be contained in an early number of THE PRESBYTERIAN GUARDIAN. The restrictions did not hint at the latest development, however, except to say that the country would be divided into "Spheres of Influence" among the several missions; there was no hint, however, of an intention to "freeze" the number of missions that could operate. As a matter of fact, missionaries of either the United Presbyterian Mission or the Sudan Interior Mission (not to men-

tion possible others) would be glad to share a portion of their respective fields with our mission. Both these missions have been extremely cordial to our proposed entrance into Ethiopia, and there is no reason to believe that any mission now in the country desires this latest restriction.

In a later cablegram, in reply to one from the Committee, Mr. Duff indicates that he can remain in Asmara in Eritrea for at least two months and that his permit is renewable. The Committee is taking up with the appropriate authorities in Washington the possibility of opening a field in Eritrea, rather than Ethiopia, if the restriction against new missions in Ethiopia is really enforced. In the meantime representations have been made to the Department of State on the matter, and it is understood that they will seek information directly from the American minister in Ethiopia. Mr. Duff is also seeking to go to Addis Ababa on a visitor's permit, and he undoubtedly will interview the American minister who has lately arrived in that country. Several missionaries who are now in the country will also undoubtedly use whatever influence they can muster to gain admission for Mr. Duff.

The Committee was fearful lest the restrictions should be so stringent that, even though we were permitted to establish a mission in Ethiopia, an effective witness would be virtually impossible. It was for this reason that Mr. Duff was sent out alone to "spy out the land", and it was determined, prior to Mr. Duff's leaving, that we should not send reinforcements until he advised it. There are now three missionaries (besides Mrs. Duff) under appointment for that field: the Rev. and Mrs. Charles E. Stanton, and Mr. Francis Mahaffy whose appointment is provisional. At least three other applications for appointment to that field are now on hand, and the Committee will act upon them shortly. None of these missionaries will be sent out, however, until the Committee is assured by Mr. Duff that a field is open where an effective witness can

be established. GUARDIAN readers are requested to be much in prayer that the Committee and Mr. Duff may act with great wisdom in the present crisis. The proposed mission is in the hands of Him who can move even the hearts of His enemies, turning them to do His holy will.

Literature for Men in the Armed Forces

THERE is now available for distribution to service men a number of valuable tracts and small pamphlets. Most of these can be enclosed with a letter, and may accomplish untold blessing for those who receive them. The following literature has been called to our attention as especially worthwhile for those who correspond regularly with service men:

GOD AND THE WAR, by the Rev. John Murray, is a brief address which has received exceedingly widespread acclaim. The Chiefs of Chaplains of the Army and Navy have ordered sufficient copies to send one to each chaplain, and a vast number have already been distributed among men in the service. The booklet is attractively published by the Committee on Christian Education of The Orthodox Presbyterian Church, 728 Schaff Building, Philadelphia 2, Pa., and is available at two copies for 5¢ or one hundred copies for \$2.

GOD, THIS WAR, YOU is an attractively-printed booklet that clearly and concisely brings home the issues of eternity to the service man. It is priced at 5¢ a copy, 50¢ a dozen, or \$3.25 a hundred, and is published by Covenant House, 137 West Commerce Street, Bridgeton, N. J. Covenant House also publishes two four-page folders each month that are designed to appeal to the man in the service. They are known as *The Soldier's Evangel* and *The Sailor's Evangel*, and further information concerning them may be had from the publisher.

DYING AT DAWN is a timely Christian message aimed first at the regeneration of the service man and secondly at his moral well-being. It is published by the Evening School of the Chicago Reformed Bible Institute, 10119 Lafayette Avenue, Chicago, Ill., and, as long as the supply lasts, copies will be sent free if postage charges are enclosed with the request.

The Presbyterian Guardian

EDITORIAL

Victory Through Air Power!

THE past few weeks have witnessed two notable triumphs in the field of radio for the cause of evangelical Christianity. For both of them Christians everywhere should be deeply and prayerfully thankful that God in His gracious providence has seen fit to preserve and even to broaden the air-borne witness to His eternal truth.

On February 4th we heard these words over a large coast-to-coast radio chain: "This program has been presented by the Blue Network in coöperation with the American Council of Christian Churches." We had become almost hardened to the familiar phrase: "Presented in coöperation with the Federal Council of the Churches of Christ in America". That trade mark preceded and followed an interminable series of dehydrated sermons by the modern apostles of a synthetic gospel. So we were thrilled and, in a measure, incredulous when the magic formula was somewhat altered by the use of the words, "American Council of Christian Churches". And, best of all, sandwiched between the opening and closing sesames was a simple, dignified and heartwarming message of gospel truth for a sin-cursed humanity.

We have thus far been able to restrain our enthusiasm for the American Council, and even now we do not contemplate endorsement of it. In principle, however, it is far closer to our concept of an organization to which we could give wholehearted support than is its rival, the National Association of Evangelicals. The American Council is clear and unequivocal in its stand on the Federal Council issue and thus far it has not invaded the field of ecclesiastical functions. We congratulate it on its new radio broadcast, and pray that God may richly bless the program.

The American Council series of thirteen quarter-hour broadcasts is of

the very highest significance. This is the first time, to the best of our knowledge, that coast-to-coast facilities of a major network have been placed without cost at the disposal of an evangelical organization frankly dedicated to the high cause of dynamiting the entire complex structure of the Federal Council. Of even more significance, the time granted to the American Council has been deducted from the total time formerly given by the Blue Network to the Federal Council. Until now, the networks have acknowledged the Federal Council as the spokesman of American Protestantism. Today at least one of those chains has become convinced that the Federal Council is not at all the spokesman of one segment of Protestantism, and that that segment, small though it may be, can properly be accorded its own representation on the air. The road to victory may be long and hard, and the coming casualties great. But the Christian soldiers have landed and a beachhead has been established!

The second major radio victory concerns the fact that, for several months, rumors have been widespread that the Mutual Broadcasting System was about to change its policy and refuse henceforth to sell time for religious broadcasts. Since none of the other major networks will sell time for religious programs, it seemed certain that two of the nation's leading evangelical broadcasts were doomed. These were "The Lutheran Hour" of Dr. Walter A. Maier and "The Old Fashioned Revival Hour" of Dr. Charles E. Fuller. The rumors were confirmed, and it was announced that the Mutual System would terminate both its existing contracts.

Overnight a new radio network was born: The Associated Broadcasting Corporation, inevitably to be known as ABC. The new chain will carry both Dr. Maier and Dr. Fuller to an even larger audience than that of Mutual, and in many instances the former Mutual stations will become outlets of ABC. The new network will begin to carry the programs at about the time this editorial appears, and full details concerning local stations will appear in most newspapers. At the present time, it seems likely that both programs will be broadcast at the same hour as formerly.

Mutual, by its new ruling, has elected to cut off approximately thirty-

five per cent. of its revenue. Even from a coldly commercial viewpoint this would seem to be unwise. It also elected to exclude from the air two men who were preaching the Christianity of the Bible. God, in His gracious and all-wise providence, has preserved these powerful testimonies to the truth of His Word, despite all the machinations of unregenerate man.

So, although those of us whose faith was weak and timorous could see no way by which evangelical Christianity could be preserved on the air-waves, our sovereign and all-powerful God, through both of the instances here recounted, has not only preserved the former witness but also strengthened it and added to it a new witness. Truly, He moves in a mysterious way, His wonders to perform!

—T. R. B.

Correcting an Inaccuracy

TWO prominent representatives of the National Association of Evangelicals have taken us severely to task for a statement on Page 16 of the January 10th GUARDIAN. Discussing the grant of free radio time by the Blue Network to the American Council of Christian Churches, we said, "A similar request from the National Association of Evangelicals was refused by the network officials on the ground that the Association did not have exclusive representation of its constituency but, in fact, in some instances shared representation with the Federal Council".

Dr. T. Roland Philips of Baltimore wrote, "As a member of the Executive Committee of the National Association I am prepared to say that the Association never made any request of any radio network for time on the air and consequently its request has never been refused because there has been no request". The Rev. J. Elwin Wright, Field Secretary of the Association, also protested the same point, and both Dr. Philips and Mr. Wright have asked for a published correction.

Although we do not feel that the National Association has been misrepresented or in any way mistreated by our report, we are willing to correct an inaccuracy that was inadvertently contained in our news item. It seems certain that the National Association

made no official request for radio time. But both Dr. Philips and Mr. Wright admit that, about a year ago, the Association, through its spokesmen, asked for information as to what it should do in order to become eligible for radio time. We submit that there is little practical difference between a request for time and a request as to how to obtain time. But we grant a slight inaccuracy in our report at this point. The difference between these facts and the GUARDIAN's earlier report is, to our mind, insignificant, but we are glad to clarify the picture in response to Dr. Philips' and Mr. Wright's protests.

—T. R. B.

A Helpful Manual

A Review

MANUAL OF PRACTICAL CHURCH WORK, The American Lutheran Publicity Bureau, New York, N. Y. \$2.50

THIS manual is exactly what its title proclaims it to be. It contains 370 large pages of reprints of the most helpful articles published in *The American Lutheran* magazine during the past twenty-five years. Thousands of pastors have read, tested and approved the ideas presented.

When we recall the large measure of success which the Missouri Synod Lutherans have had in the work of church extension, we are but partially prepared for the wealth of detailed helpfulness found in this book. Almost any question stemming from the practical side of the ministry is treated. Such matters as various types of visitation, publicity, adult communicant classes, new residents, small town and rural church problems are included in the index of over three hundred topics.

A session would place invaluable material at the disposal of its pastor by procuring this book. Elders and Sunday school workers would find here much of value. Though a few of the articles are colored by the specifically Lutheran point of view, I have seen no book which I feel would be as helpful at the present state of development of The Orthodox Presbyterian Church, if judiciously used by each of its pastors and congregations.

—ROBERT L. ATWELL

The Four Freedoms

(Concluded from Page 54)

they regard the salute as an act of worship forbidden by their beliefs. Although the high court has reversed both of these decisions in the past few months (see THE PRESBYTERIAN GUARDIAN, Volume 12, Number 6), the lack of respect for the sanctity of this right which in the first place led to these decisions is still manifest in our government. The President has not recalled his personal representative at the Vatican. Thus he continues to discriminate against Protestant churches and to remind us that freedom of worship is still in peril.

Freedom from Want

A negative answer must be given to the question, Is freedom from want an inalienable right of man. The Bible-believing Christian recalls that, upon creating man, God placed him in a veritable paradise and graciously provided him with all of the necessities of life. But when man sinned, he forfeited this privilege. When God thundered, "Cursed is the ground for thy sake. . . . Thorns and thistles shall it bring forth to thee. . . . In the sweat of thy face shalt thou eat bread till these return into the ground", He indicated that man may be in want, and that only after sweat and toil shall his needs be met. Freedom from want, never a right, is no longer a privilege universally enjoyed.

Since freedom from want is not an inalienable right, it cannot be the duty of the government to safeguard it. But perhaps it is the government's duty to provide it. This is the connotation of the promise of freedom from want as announced by President Roosevelt. For any government to make such a promise is preposterous. That is demonstrated by the tragic events of a few years ago. The government killed millions of hogs and ordered farmers to plough under their crops, and the next year a famine, resulting from drought and dust storms, caused many to be in want. No administration can control the weather, and control the weather one must, if he is to vouchsafe freedom from want in times of famine and pestilence.

However, there was one government in history that did give its people freedom from want. And that was during seven years of famine. It was

the government of Prime Minister Joseph during the days of the Pharaohs in Egypt. But it was God and God alone who enabled Joseph to accomplish that phenomenon. He revealed to him the coming of the years of famine and the wise patriarch, rather than ploughing under, laid by in store as God prospered the Egyptians. When famine came, Egypt enjoyed freedom from want while the rest of the world was threatened with starvation.

Eddie Rickenbacker's thrilling tale of how God caused a seagull to alight on his shoulders at a time when he and his mates faced starvation ought to remind Americans that there is only One who can fulfill the promise of freedom from want under all circumstances.

Well may we ask, in these days of short rations, whether God gives any promise of freedom from want? Has He given anyone the privilege of saying, "I shall not want"? The Scripture is full of such promises. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God". "My God shall supply all your need according to his riches in glory by Christ Jesus". Pledges like these caused the Psalmist to exclaim: "I have never seen the righteous forsaken, nor his seed begging bread"; and Jesus taught His followers to pray, "Give us this day our daily bread". But it is only those who by faith say, "The Lord is my shepherd", who by the grace of God can boast, "I shall not want".

Freedom from Fear

As with the third freedom, so with the fourth: freedom from fear is not man's inalienable right. Originally, it was his privilege. But this he also forfeited when he rebelled against the giver of "every good and perfect gift". With this rebellion came death, and with death the harrowing fear that haunts a man who peers into darkness on the other side of the threshold separating the known from the unknown.

Because man does not possess freedom from fear, it follows that the government cannot essay to safeguard this liberty. And the state is impotent to provide it. Freedom from fear, as proclaimed by the President, envisages primarily freedom from fear of aggression. But man is beset by a fear more terrifying than this. It is a fear

of the dark valley of the shadow of death and of the judgment to which man's conscience irrepressibly testifies. No man nor government can guarantee freedom from that.

God, and God alone, can provide freedom from fear. In order to procure it for man, He sent His Son, who became a man "that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death

were all their lifetime subject to bondage". Christ, the good Shepherd, entered the dark portals of Joseph's tomb and emerged three days later as victor over that enemy which is the cause of man's worst fear. All who trust Him and His atoning death may put their hand in His. He will lead them safely through, and enable them to say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me".

is paid to what the sacred books teach. Witness, for instance, the Christianity of the "dark ages", or observe present-day Modernism. Compare them with the Scriptures, and you will see amazingly little resemblance. So, many of the religions of mankind are not based upon any written scriptures but are merely the following of traditional rites.

Discovering just what people mean by any particular religious observance is another problem, and discovering when a rite has any real religious significance is a problem akin to it. Is it safe to say, for instance, that when a Chinese presents to his god in the field a handful of rice, he actually believes that the god needs the rice? The reasonableness of such a question is seen when we ask this question: When a Christian takes flowers and places them on the grave of an ancestor, what does he mean by that act? Does he mean that he wants the ancestor to smell the flowers? Well, hardly, for with many of us such an act has absolutely no religious significance. Yet an unsympathetic writer on Christianity might conceivably attribute to us so grotesque a notion. Just what does that rite which is so common to us mean? It would be

Faiths Men Die By

A Series of Studies by the REV. ROBERT S. MARSDEN

PART 2

Difficulties to Be Faced

IF the pope of Rome, the patriarch of Moscow, the president of the Church of Jesus Christ (Latter Day Saints), the Rev. Dr. Harry Emerson Fosdick and the Rev. Professor John Murray were each to write a thousand-word article on "What Is Christianity", it would prove difficult for anyone not well versed in Christian thought to understand how all five could call themselves Christians, and yet have such radically differing conceptions of what Christianity is. The five religions which these men represent would have many things in common—many of the words they would use would appear to be the same—yet the fact that five different religions were being set forth, all under the name of "Christianity", would be evident to anyone who read the accounts. So there would seem to be countless different interpretations of Christianity, and any outsider who undertook a series of articles such as this would indeed have a difficult time determining just what Christianity really is. His conclusions would depend very largely upon what book he used as his reference material, and any nonchristian who undertook to write a short article on Christianity might produce the most amazing result.

Just what does a particular religious group believe? What is an "authoritative" statement of religious beliefs? This is but one of the vast problems which faces us at the beginning of this series of studies, and this month we shall attempt to present some of these difficulties which we shall constantly

encounter. Books on comparative religion are likely to differ most radically in their interpretation of various religions, depending largely on the presuppositions with which the author has started. Those who profess to write entirely objectively, without any presuppositions, usually make the worst job of it, for they have presuppositions of which they are not conscious and they frequently jump from one to another. The amount of research necessary to determine what each religion stands for is out of the question in a series of articles such as this. The author disclaims any notion that he is an authority, and freely confesses that he will be dependent upon secondary sources for his information. Yet a real attempt will be made to be accurate, and an attempt will also be made to have the several articles checked by competent authorities who have labored as missionaries among the peoples. It must be recognized, however, that there will be vast differences of opinion, even among those who claim to know the various religions.

The problem will also face us of just which elements in a religion are still living and which are dead. In the ancient books from which the religions of mankind have been derived, there are countless statements of doctrine that are no longer believed by anyone. Frequently the sacred books of a religion are a vast collection of writings, the bounds of which are but ill defined. But even when the sacred books are comparatively accessible, it is not sufficient merely to discover what they say, for in many of the religions of the world scant attention

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GOD and the WAR

By PROFESSOR JOHN MURRAY

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COMMITTEE ON CHRISTIAN EDUCATION

The Orthodox Presbyterian Church
728 Schaff Bldg. Phila. 2, Pa.

impossible to say, for it has vastly different meanings among different people. With most of us, it simply indicates that we are informing the world that the memory of the departed one still remains with us. Yet, even among Christians, it frequently has some faintly religious aspect, and any pastor can testify that, in general, people attach significance to such outward funeral forms in inverse proportion to the amount of true religion they possess. So among the heathen religions there are all kinds of customs which seem to be religious, and which are very odd to us. What do they mean? Do they actually have any real meaning, or are they merely customs which have lost their meaning and which survive simply because no one has the courage to face the criticism which would be attendant on abandoning them. Such questions are not easily answered, and we must be careful in such a series of studies not to attribute religious meaning to acts which no longer are possessed of any religious significance. Many writers are very swift to assign religious meaning to all kinds of acts—one prominent "authority" on comparative religion suggests that our having a flag is an evidence that fetishism still survives among us!

The problem must also be faced as to how much any particular religion has been influenced by Christianity. Surprising elements of truth will be discovered in many otherwise horrible religions. Whence has come this truth? From the Scriptures we know that there was a time when all men knew the truth, but that sin led mankind astray. Yet there have persisted in the grossest heathenism elements of truth which are closely akin to Christian truths. How shall we view these truths? Evolutionary writers are quick to discover, in heathen doctrines which are akin to Christian doctrines, a common ancestry from which each has developed. Yet we know that there has been not an evolution in natural religion, but a devolution and that those elements of truth which remain in heathenism are vestiges of that truth which remain from the time when mankind knew God but turned from the worship of Him to the worship of the creature (Rom. 1).

Here again we must be careful. The ideas of Christianity have been spread by a number of mission movements throughout the centuries. Even in the

darkest periods of the church, there was some missionary zeal among certain individuals and religious orders, and much of what seems to be truth in heathen religions may simply be the results of Christian ideas which were spread by early missionaries whose work has been counted as long-since lost. Christian traders and colonists in small groups settled among the heathen in the most remote parts of the world, particularly in the Far East, and they undoubtedly had some influence on the religion of many localities. Mohammedanism, for instance, certainly had Christian and Jewish origins and, while this is an outstanding example, there are elements of truth, carried by early Christians, in many heathen religions.

Lastly, the question will have to be faced as to just what is a faith that men die by. When we consider these heathen religions, just where do we stop? Do we also consider modern religions which are regarded simply as Christian heresies? Would Romanism, Christian Science, Mormonism and Modernism be classed among the faiths men die by? We know that there are a vast number of sincere Christians who are adherents of these sects, which are themselves essentially and logically nonchristian. There are large Christian elements in their teachings, and it is these which have brought millions to salvation through the precious blood of Christ. It is those heresies, nevertheless, which are a very real power in our day and which we must face in this country, and even on the mission field, and the means of combating them should be known to all Christians. So, at the end of this series, we shall consider a number of these religions which might be denoted as Christian heresies.

A Supplement to the

Service Men's Directory

(The following names were received too late for inclusion in the directory published in the February 10th GUARDIAN.)

FIRST CHURCH AND GRACE CHAPEL,
LONG BEACH, CAL.

PFC Wallace Fusby, USA, is now stationed "somewhere in England". He is a charter member of the First Church.

PFC Paul Riley is located at the Oakland Area Station Hospital at Oakland, Cal.

A/S Arthur Evans, USN, is at the Naval Training Station at San Diego.

PIONEER CHAPEL, LINCOLN, NEBR.

Lt. Clyde W. Rine, USA, is with the Army somewhere in England. His family, which includes his daughter whom he has never seen, lives in Omaha.

S 1/c R. G. Brady is serving in the Pacific war theatre.

CORNVILLE CHURCH, CORNVILLE,
MAINE

Cpl. Osman L. Thurston, USA, an elder of the church, was formerly a farmer and the sole support of his mother and crippled brother. He was inducted in November, 1942, and, when last heard of, was in North Africa.

REDEEMER CHURCH, PHILADELPHIA

Sgt. J. Donald Murray, USA, who enlisted early in the war, is now stationed at Albany, Ga. He was formerly the superintendent of the Sunday school, and active in the young people's work of the presbytery.

Nelson Kellogg, also of Redeemer Church, has received an honorable discharge.

NEW HOPE CHURCH, BRANCHTON, PA.

PFC Luigi R. Buccini, USMC.

Sgt. Robert C. Hockenberry, AAF.

S 2/c Ray Ritenour, USN.

Sgt. Harold F. Eaton, USA.

Sgt. Howard E. McCandless, USA.

FAITH CHURCH, HARRISVILLE, PA.

S/Sgt. W. H. Kiester, USA, was formerly the Sunday school superintendent. He is now in Africa, and has been an ardent Christian worker wherever he goes. He has organized prayer and Bible study groups both in this country and abroad, and has made effective use of Orthodox Presbyterian tracts and other literature.

Others from Faith Church are:

Pvt. W. Wendell McBride, USA.

Pvt. James Lester McFadden, USA.

Pvt. Ralph Spence, Jr., USA.

Cpl. Robert Brandon, AAF.

Lt. James Kiester, USA.

BETHANY CHURCH, PASSAIC, N. J.

S 2/c John H. Adams, USNR, enlisted in the Navy more than a year ago. He had his boot training at Camp Peary, Williamsburg, Va., and later

was sent to Iceland for work with the Seabees. He is nineteen years old.

CHURCH OF THE COVENANT,
ALBANY, N. Y.

HA 1/c Lewis Sheely, USN, entered the Navy last July, following graduation from high school. He had planned to enter college and later the gospel ministry, and he had been a teacher in the Sunday school. He received his boot training at Camp Sampson, N. Y., and, after specialized training in the medical division, was assigned to the Naval Hospital at Great Lakes, Ill.

Pvt. Earl Eckerson, USA, was a high school senior at the time of his induction last fall. He also hopes to enter the ministry, and was a teacher in the Sunday school. He is now receiving his basic training with the infantry at Camp Croft, S. C.

Questions From Guardian Readers

Readers are invited to submit questions freely to this column. Answers must of necessity be brief, and an exhaustive treatment of difficult subjects is not contemplated. Questions will be answered in the order of their receipt and with due consideration of their general interest for a wide variety of readers.

WE DO not approve of substitution when justice is administered to criminals in our civil courts—the criminal must suffer for his own crime even should someone offer to substitute for him. Yet Christ died in our stead, as taught by the doctrine of the substitutionary atonement. How can we explain this difference? E. W.

The cases are in reality not analogous. When a man breaks human laws, it would be manifestly unfair if he were to go without punishment and someone else to take his place. Such a practice would be an incentive to becoming a criminal.

The Bible does not teach that we could be saved by the substitution of anyone. It does not say that God would be satisfied with any substitute. Let us look at the situation more closely. The transgressor was man. His transgression has involved him in a state of guilt before God, for it is God's holy law which he has broken. He is therefore liable to blame and to punishment. Furthermore, his transgression has involved him in a state of inward pollution—his heart is corrupt and evil in the sight of God.

It should be further noted that man cannot extricate himself from this state. He is lost and can take not even one step toward salvation. He is a slave bound by chains far stronger than any of iron or steel. Not only is his depravity total and complete, but his inability to deliver himself is also total and complete.

There is only one who can save, and that is the God-Man. Because of the intrinsic worth and dignity of His blessed person, there could be placed upon Him alone the sins of His people, and He alone could render satisfaction to God's justice. It is not for man, the sinful creature, to question the divine wisdom. Finite man can hardly begin to know the heinousness of sin and the awfulness of that transaction which took place at Calvary. There is no real analogy in human life to redeeming love such as this. We can only say, and say truthfully,

"There was no other good enough
To pay the price of sin.
He only could unlock the gate
Of heaven, and let us in."

COULD not errors have crept into the text of the Old Testament prior to the time of Christ similar to those which have crept into the New Testament since? D. G.

It is true that whenever a person copies a writing of considerable length, he is likely to make some errors. For example, he might misspell some words, or omit certain letters. These are called copyist's errors. They are to be found in nearly all manuscripts of ancient books. It is quite possible that some of them may have appeared in copies of the Old Testament which were made before the time of Christ. The Greek translation which is called the Septuagint differs in some respects from the original Hebrew, and often this divergence may quite probably be accounted for as ultimately due to a copyist's error.

However, it must be noted that because some copyists' errors are to be found in the manuscripts of the Scriptures, we are not thereby to conclude that the Scriptures themselves are in error. They are pure and holy and just and true. The Scriptures are remarkably free from errors of the text, and such errors can usually be recognized. Nor do they affect important points of doctrine.

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The Churches Back the Attack

Presbytery of California

WESTMINSTER Church, Bend, Ore.: Fourteen of the members in the service have attended one or more of the summer conferences at Suttle Lake. The pastor, the Rev. Glenn R. Coie, writes personally to them and periodically sends mimeographed letters. The session recently has subscribed to THE PRESBYTERIAN GUARDIAN for each member in the armed forces. Several members of the church helped maintain a Christian Service Men's Center in Bend during the army maneuvers last summer and fall when about seventy-five thousand troops were in Central Oregon.

Beverly Church, Los Angeles: The boys have been sent many letters and cards from the members of the church and the Women's Guild. The boys overseas were sent Christmas boxes. On two recent occasions when boys were home on furlough, a group of young married people arranged a gathering in their honor and presented them with gifts.

Presbytery of the Dakotas

PIONEER Chapel, Lincoln, Nebr.: The pastor, Dr. James B. Brown, keeps in close touch with the two members in the service and with others from the church family.

Westminster Church, Hamill, S. D.: The Ladies' Aid and the Co Aid Class of the Sunday school have sent Christmas boxes and have written to the members and others identified with the organizations of the church. The Co Aid Class has placed a permanent honor roll in the church.

Trinity Church, Bridgewater, S. D.: Each time any of the church organizations gather for meetings, there is a period of prayer for the salvation and safety of service men. The pastor, the Rev. Walter J. Magee, sends a newsy and inspirational letter, including selected tracts, to the many members and friends of Trinity Church and the church at Alexandria who are either in the armed services or scattered to distant points by war jobs. This letter is sent every two months, or oftener on special occasions, to about forty individuals or families.

First Church, Leith, N. D.: A roll of honor has been hung in the church, listing the names of all service men. At Christmas time, furlough bags and

testaments were sent to the boys in the service and white testaments (nurses' edition) were given to two members enrolled in the Nurses' Cadet Corps. Subscriptions to THE PRESBYTERIAN GUARDIAN have been ordered for the boys by the Ladies' Aid and Missionary Society. Round-robin letters are written by members of the congregation and sent to the boys who, in turn, answer; their letters are posted for the congregation to read. Much interest among the service men and in the congregation has been the result of this method of keeping in touch with the boys.

Calvary Church, Volga, S. D.: The missionary society has sent boxes to the men each Christmas, and also to a number who have never professed faith in Christ. THE PRESBYTERIAN GUARDIAN is sent to the one member overseas, and Christian literature and letters are mailed to all the service men.

Presbytery of New Jersey

GRACE Church, Westfield: During the rather lengthy period that the pulpit was vacant, members of the congregation wrote frequently to the boys in the service, and have continued to do so. "So far as morale-building is concerned", writes the pastor, the Rev. Robert L. Atwell, "these men in the service are themselves without peer. Their continued interest in and full support of the church both in their prayers and by their giving has been most encouraging".

Calvary Church, Bridgeton: The Young Women's Class is probably the most active organization in the denomination, so far as aiding the service men is concerned. The class sends out about six hundred *Soldier's and Sailor's Evangels* each month to service men from Bridgeton. The method used is this: The ladies asked the entire church to cooperate in securing names and addresses of men in the service. The town was divided into sections, and groups canvassed each section, visiting every house having a service flag in the window. In most cases, a friendly reception was given the canvassers as soon as the purpose of the plan was explained. Home addresses of each man were noted, in order to secure changes of address in case mail was returned.

Then the Young Women's Class secured a postal permit, in order to reduce postage costs, and printed envelopes for third-class mailing under the permit. *Evangels* are mailed without imprint but with a special message mimeographed on them each month, and the boys are always urged to reply. When they do, each letter is answered personally by one of the class members, and all letters are filed for future reference. The pastor, the Rev. Clifford S. Smith, reads excerpts from some of the letters received from the service men, and this has proven an inspiration and further incentive to the entire church. Mr. Smith also writes a news letter called "Hometown Chatter", which always concludes with a gospel message, and this is enclosed with the *Evangels*.

Covenant Church, Vineland: The service flag bears thirty-seven stars, representing members and sons and daughters from the families of members. These men and women are made the objects of special prayer, and at two-month intervals they are sent church letters and copies of the *Soldier's and Sailor's Evangel*. The Fellowship Bible Class corresponds regularly with the service men.

Calvary Church, Wildwood: The Machen League mails *Evangels* and other tracts and sends mimeographed letters or greetings to more than a hundred service men each month. These have been well received by the boys, who write to thank the members for them. The pastor, the Rev. Leslie A. Dunn, keeps in touch with all the communicant members and many others who have written in response to letters from the Machen League.

Presbytery of New York and New England

CORNVILLE Church, Cornville, Me.: Although there is only one communicant member in the service, the church endeavors to keep in close touch with him. The pastor, the Rev. Charles E. Stanton, corresponds with him regularly, and all his letters are read at the Sunday worship services.

Covenant Church, Rochester: Each of the members in the armed forces, on the Sunday before his departure for service, is presented by the church with a service New Testament. Members of the congregation are faithful in writing to the boys, and the monthly prayer calendar of the church provides a space for each to be re-

membered in prayer by name. A special service was held on July 4th, at which a service flag, a flag of the United States, and a Christian flag were dedicated.

Calvary Church, Schenectady: From time to time, the names and addresses of the boys have been published in a little booklet, and the pastor, the Rev. Raymond M. Meiners, has kept in touch with them by personal and pastoral letters. They receive all the regular notices sent to members at home. The young people send the service men boxes at the Christmas and Thanksgiving seasons, and their birthdays are remembered whenever possible. The church is now planning to install a large map of the world. Snapshots of all the boys will line the border, and from the pictures red, white and blue ribbons will be strung to the point on the map where each man is stationed. Mid-week prayer services are frequently devoted wholly or in part to prayer for the men in the service, and the church is already anticipating the victory service which will welcome all the boys home.

Second Parish Church, Portland, Me.: One of the church organizations gives a New Testament to each member or friend of the church who enters the armed forces. Two of the organizations sent Christmas greetings to about fifty young men and women in the service, and *Soldier's and Sailor's Evangels* are mailed at intervals. The pastor, the Rev. Arthur O. Olson, also corresponds with the boys and girls and at times the church paper, *Our Witness*, has been mailed to those in the service. A service flag in the church auditorium has stars for all the members and friends in the armed forces.

Memorial Church, Rochester: The Rev. John J. DeWaard, pastor of the church, carries on an enthusiastic correspondence with the service men and has received splendid letters from them. Those letters testify to their loyalty and steadfast faith under the most adverse circumstances, their joy in the Lord, and their Christian witness to their fellows. The Young Men's Society, through the American Federation of Reformed Young Men's Societies, supplies the boys with *The Young Calvinist*, publication of that federation. The few men left in the church's Young Men's Society correspond with and send gifts to the service men, nearly all of whom are

members of the society. The Young Ladies' Society also sends gifts and maintains a lively correspondence, both officially and unofficially. Every service man on furlough is entertained by this society with a supper and a party. The Ladies' Aid Society is also actively engaged in work for the service men, and frequently sends them gifts in the form of useful articles, good things to eat, and good religious books. All these activities are now centralized in a committee for service men.

Presbytery of Philadelphia

FAITH Church, Harrisville, and New Hope Church, Branchton: In each church the pastor, the Rev. Charles G. Schaufele, writes to the boys and sends them the monthly church bulletin. The Dorcas Guild of Faith Church sends Christmas boxes to the members and others connected with the church family.

Calvary Church, Middletown: At Christmas time the Fellowship, a young people's organization, received contributions for the purpose of sending Christmas boxes to more than thirty in the armed forces. Each week the church bulletin, containing excerpts from letters from the boys, is mailed to all members and close friends in the service, and a tract is enclosed with each bulletin. The pastor, the Rev. Edward L. Kellogg, endeavors to write personal letters with some regularity but does not send out a circular letter to everyone at regular intervals, since the bulletin takes the place of such a letter. When members of the church or Sunday school are inducted, the Fellowship presents to each one a leather-bound service testament.

Knox Church, Philadelphia: The church aids not only communicant members in the service but also all who attended Sunday school faithfully or who are in the immediate family of a member. At induction, the Ladies' Aid Society presents each boy with a utility bag containing toilet articles, sewing equipment, shoe shine equipment, and tracts. At Christmas time the society sent cakes, candies, and fruit to the boys in this country and gifts of money to those overseas. It has been the custom of the pastor to send letters to the boys, and special bulletins and other literature are mailed by the members. An up-to-date list of addresses is posted on the bul-

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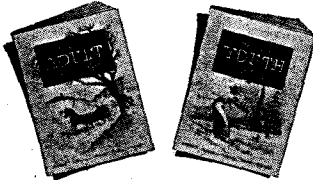
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letin board for the use of all the congregation.

Kirkwood Church, Kirkwood: Since the beginning of the war the Guild and Fellowship, a young people's organization, has sent Christmas packages to the boys in the service. Last year a package of books, with Christian literature included, was mailed to them and, the year before, when most of them were still in this country, a box of food was sent. The Guild has also begun to send the *Home Evangel* not only to the boys from the church but also to all service men from the community. The Berean Missionary Society has recently voted to send THE PRESBYTERIAN GUARDIAN to all the boys who are now stationed in this country.

Calvary Church, Willow Grove: In each Sunday's bulletin the names of two service men are given, with the request that the congregation write to them during the week. Once in three months a letter from the pastor, Dr. Robert Strong, is sent to each service man and woman, and he makes a point of replying to all letters received from those in the service. The church has elected a Servicemen's Committee which collects funds for occasional gifts to the boys. Last Christmas each man received a subscription to *The Reader's Digest*. A service flag hangs in the entrance hall of the church. It bears forty-four stars in all, since members of the Bible school are eligible to be represented on the flag.

Covenant Church, Pittsburgh: On

the Sunday evening preceding induction, each service man is presented with a special gift. All the boys are regularly sent the news bulletins, prayer calendars, and other literature of the church, and the pastor, the Rev. Calvin K. Cummings, writes to them at least once a month. The homes of the members are always open to the half dozen service men stationed at the University of Pittsburgh and Carnegie Tech.

Bethany Church, Nottingham: The pastor, the Rev. Henry D. Phillips, expects to write once a month to each service man. Last month the young people each contributed a few lines to a composite letter which was sent, with Mr. Phillips' letter and the church bulletins, to each man in the armed forces. *The Christian Digest* is also sent to each one in the service. A service flag and a service board are installed in the church.

Grace Church, Middletown, Del.: The church has sent each of the young men in the service a box of food, toilet articles, and a New Testament. The Rev. Le Roy B. Oliver, the pastor, personally corresponds with eleven men who are from the families of members or who have been regular attendants at the worship services. Each week the church bulletin contains the name of one service man to whom the congregation is asked to write.

Presbytery of Wisconsin

CALVARY Church, Cedar Grove: Special prayer services are held for the men in the armed forces, and regular letters are sent by the Sunday school teachers and officers. Once each month the pastor, the Rev. George Willis, writes to each of the men, and gifts of food and books are mailed. Literature of the Committee on Christian Education, together with copies of the *Soldier's and Sailor's Evangel*, are regularly forwarded to the service men.

Old Stockbridge Church, Gresham: Fifteen men and one woman are listed on the church's honor roll. These are persons who used to attend Sunday school, church and young people's society or whose parents now attend the services of the church. The pastor, the Rev. John Davies, sends letters to these and to nearly as many others in addition. Most of them have received gifts of testaments from Mr. Davies.

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