

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

Salvation By the Sea

Leslie A. Dunn

(Page 339)

•

Can We Believe in God?

James W. Price

(Page 341)

•

Notes From a Navy Chaplain's Log

E. Lynne Wade

(Page 345)

•

Colorado's Children

Harriet Z. Teal

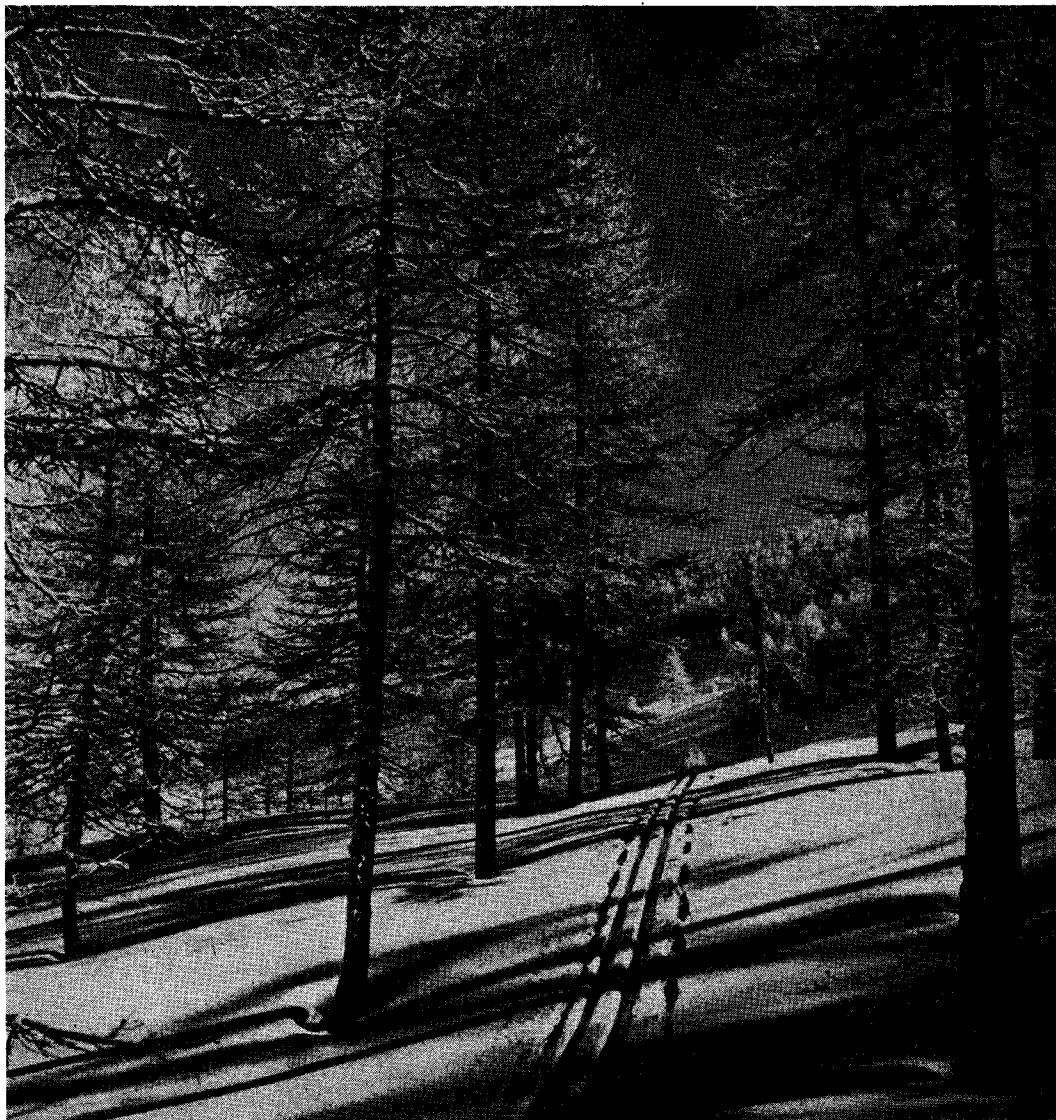
(Page 347)

•

The God of Hinduism

Robert S. Marsden

(Page 348)



RNS Photo

“Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?”

December 10, 1945

VOLUME 14, NO. 22

Have You Noticed That . . .

IN HIS recent speech to the women of Italy, the Pope condemned *capitalism*.

Buchmanism (the Oxford Group, First-Century Christianity, Moral Re-Armament) is continuing its activity and, now that the war is over, securing more publicity about its meetings.

The *Evangelical Church of Germany* has been formed by the largest German protestant churches. It is more than a federation and less than a complete union of the churches, but it is, apparently, designed to effect the latter in due time.

About 60,000 people have left the Reformed Churches of the *Netherlands* (the great conservative free church there) during the last year or two because of doctrinal and governmental decisions taken by the highest governing body of that church, the Synod.

The doctrinal questions revolve around declarations adopted by the Synod in 1942 concerning common grace, the covenant of grace, self-examination, the immortality of the soul, the union of the two natures in Christ and the pluriformity of the church. In connection with the second point, there has also been discussion of the significance of infant baptism.

The governmental question is primarily concerned with the right of the Synod to require subscription by ministers to these 1942 declarations as a condition of retaining office and the right of the Synod to suspend from office those who will not so subscribe.

It should be pointed out that many are inclined to see in these events a revival of certain differences of opinion which existed in the *Netherlands* prior to 1892 when the great mass of the "Separation" Church, dating back to 1834, was united with those who left the establishment in 1886 and following years under the leadership of Abraham Kuyper.

Prayer should be made on behalf of the brethren in the *Netherlands*.

"Released time" religious instruction plans, in effect in many cities, are being made the occasion for attacks on religious liberty by liberal protestant ministers. Methods include deploring the alleged low educational standards of fundamentalist groups and attempting to secure the adop-

tion of unified protestant syllabi which shall govern all protestant "released time" instruction in the given city.

In this connection, the following statement of a Methodist minister, writing in *The Christian Century* for October 10, 1945, is of interest: "This lack of unity opens the door to proselyting by smaller sects. It definitely lowers the standard of teaching for non-Catholic groups, as these smaller sects make no effort to maintain standards equivalent to those of the church federation group. Indeed, in declaring against his children's hearing the teachers of other Protestant denominations on the broad principles of religious truth, the pastor of one of the more belligerent fundamentalist churches declared to the superintendent of instruction, 'We don't believe in the fatherhood of God and the brotherhood of man.'"

Isn't that amazing?!

The highest state court in New Jersey by a 6 to 3 decision has upheld the use of *public school buses* for transporting children to private church schools. This excursion of the state into a field outside its authority is rightly opposed by the American Civil Liberties Union.

The Roman Catholic Church continues to attempt to secure converts by *misstatements* of fact. A handbook of wide circulation, written by a member of the Paulist Fathers, entitled, "I Believe!" says that the Greek word for "church" really means "kingdom" or "dominion." This will be news to all students of Greek.

Bible-believing Christians in the Presbyterian Church in the U. S. (Southern) are pressing for an early decision on the

plan of the Modernists to consummate a union between that church and the Presbyterian Church in the U. S. A. (Northern). *The Southern Presbyterian Journal* is proving to be an effective organ in printing facts showing the dangers to Biblical Christianity involved in such a union.

There is a helpful discussion, in non-technical terms, of the *archaeology* of Ephesus in the apostle Paul's day in *The Biblical Archaeologist* for September, 1945. (About 20¢, American Schools for Oriental Research, 409 Prospect Street, New Haven 11, Conn.)

The U. S. Supreme Court will review the action of the Post Office Department in withdrawing, apparently under the influence of the Roman Catholic Church, *second-class mailing privileges* from the magazine, *Esquire*. The nation would not be seriously handicapped without *Esquire*, but it is very seriously affected by having its reading privileges subject to review by persons applying Romanist standards of fitness.

Modernist church women leaders meeting in Washington recently insisted that there be no *racial segregation*. Several of them stayed at the homes of Negroes or at Negro clubs.

On the other hand, the American Council of Christian Churches at its meeting in St. Louis last month opposed making permanent the Fair Employment Practices Committee. It also endorsed the principle of universal peacetime military training.

Professor Joseph L. Hromadka is reported to be planning to give up his teaching post at Princeton Seminary in order to return permanently to Czechoslovakia where he has been visiting for four months. He has been elected president of the Student Christian Movement there.

The new political party in France known as the MRP (Mouvement Republicain Populaire), from which comes General De Gaulle's most active political support, is not officially or exclusively Roman Catholic. It also has protestant members.

During the last two months 752 chaplains have been mustered out of the U. S. Army. There are still 7,584 chaplains on active duty, however.

A Christmas Gift Suggestion

WHY not give your Christian friends a year's subscription to *The Presbyterian Guardian* as a Christmas gift? The cost is only \$2 each (\$1.25 each if you send five or more). Send your list to 1505 Race Street, Philadelphia 2, Pa.

Salvation By the Sea

THE OPC

By the REV. LESLIE A. DUNN

Pastor of Calvary Orthodox Presbyterian Church, Wildwood, N. J.

WALKING briskly down Wildwood's busy boardwalk one evening last summer, a soldier paused momentarily as he approached the Gospel Pavilion and listened to the strains of familiar hymns he had heard in Sunday school as a youth. He was approached by a Christian layman and invited to enter the Pavilion and join in the singing and hear the message from the minister. At first he refused this invitation, then decided to go in for a few minutes' rest. But when he heard the simple gospel forcefully preached by an Orthodox Presbyterian minister, he listened eagerly until the sermon was finished. After the benediction one of the visiting ministers in the congregation asked the soldier whether he were a Christian and was informed that he thought he was not. The soldier was then introduced to me and we talked for a few minutes about salvation. He acknowledged himself to be a sinner in God's eyes and not prepared to meet God if he should die. After he was shown various Scriptures, he was urged to make his decision for Christ without delay. He was willing to do this, but hesitated because he felt he would not be strong enough to withstand the temp-

tations of his buddies in the army life to which he would soon be returning. But again the Scriptures were explained, showing that Christ saves and keeps those who sincerely receive Him as Saviour and Lord.

It was a thrill to kneel beside this soldier and hear him confess his sins to Christ and ask for pardon and salvation and power to live a Christian life. He also prayed that God would help him lead others to a knowledge of Christ. This soldier lives in West Collingswood where there is an Orthodox Presbyterian church to which he has been invited when he is released from military service. This is but one example of the effectiveness of the use of the Gospel Pavilion for reaching souls with the gospel and making profitable contacts.

It was a busy but worthwhile summer for us at the seashore resort. At last the longing to reach the thousands of people who daily throng our boardwalk had been satisfied. The gospel witness was given to many hundreds who never before knew the gospel in its purity.

The manner in which this pavilion became a reality is a testimony to answered prayer. Toward the end of

the 1944 summer season, I sat with other men at an auction in the Wildwood City Hall. A lot on the boardwalk adjoining the ocean was to be auctioned off to the highest bidder. Lots in this vicinity were valued at three and four thousand dollars at that time, although they usually went for less than their value at auction. I had been authorized to purchase the lot for a price not exceeding \$3000. It had been noised abroad that a church desired to purchase the lot and erect a church building on it. This had a good effect on the real estate men, who otherwise might buy in the lot for speculation. But it also aroused to action a few unbelieving businessmen on the boardwalk who resented the prospect of a church next to their establishments. They came to the auction to prevent us from getting the lot. The minimum bid was \$1500. Bidding was brisk until it reached \$2500. Evidently the opposition felt that the church would cease bidding before that amount had been reached. The bidding continued, however, advancing fifty dollars each bid. Finally I bid \$2950 and realized that I had made my last bid. But I could still pray. I asked God to keep the others



A view of the Boardwalk Gospel Pavilion at Wildwood, N. J., where many hundreds of vacationers listened last summer to the message of salvation by the free grace of God.

from bidding any higher if He wanted us to raise a gospel testimony there on the boardwalk. God answered prayer. Silence reigned in the room. The auctioneer announced that the lot had been sold to me.

As I left the City Hall that day, a man followed me and tried to dissuade me from our purpose of erecting a church on the boardwalk. He offered to buy the lot from us at a profit to us. He promised that he and his associates would help us financially to erect a very fine church, if only we would abandon our idea of building on the boardwalk and choose a location a block or so away from it. One of the city officials also remarked that he thought we were stuck with the lot, and would not be able to pay the price we had bid for it, and would never be able to raise enough money to erect a building on the lot which would meet the requirements of the building code.

But these men did not know our God with whom all things are possible. About six months after the purchase of the lot, sufficient funds were on hand to pay in full for the lot. With the approach of spring our hopes were raised as we prayerfully waited for the War Production Board to act on our petition for priorities. Then they refused us a permit to build. With increased faithfulness in prayer, we successfully appealed their decision. It was reversed, and priorities were granted to us. A contractor was secured, and work began at once. The building was sufficiently advanced by the first of July to allow us to hold nightly services. By the first of August the building was completed and equipped at a cost of \$8000. At the present time the Pavilion is one of the nicest-looking buildings on the boardwalk. It has an apartment in the rear for the accommodation of visiting ministers who preach at the services. The front of it has four large folding doors which, when open, leave a wide entrance from the boardwalk directly into the Pavilion.

Our Pavilion, overlooking the wide beach and far-reaching ocean, has a seating capacity of 250 and is open for sacred music each afternoon and for music and preaching each evening. During the two and a half months following July first, eighty-seven services were held there. Thousands of passers-by read the announcements on the bulletin board and helped themselves to literature. Questions were asked of us and we entered into many profitable

discussions. The attendance at the evening meetings steadily increased until the average reached seventy-five each night. Often the place was filled to capacity.

Various Orthodox Presbyterian ministers came to Wildwood for their vacation and assisted in the preaching. And there were results from the faithful proclamation of God's Word. An educated woman who had turned to drugs because of domestic trouble heard the gospel there one night and lingered after the service to inquire further. She listened carefully to the Scriptures read to her in answer to her questions and then she made a profession of faith in Christ. We gave her a Bible to take along for immediate help to overcome evil habits. Then one afternoon a 210-pound navigator of a flying fort came in and talked with me. I opened the Scriptures to him and knelt beside him while he simply prayed to God for salvation in Christ. A schoolteacher from Pennsylvania sent us a gift stating, "I should like to think that the good work being done there will continue and that others desiring comfort and help, or perhaps searching for the truth will find their way to your services and receive the inspiration and help that I did."

We were delighted with the good will which this project fostered among people of other denominations. Only a small percentage of those attending the services were members of The Orthodox Presbyterian Church. Many were enthusiastic in their commendations at finding so effective an evangelistic project on Wildwood's boardwalk, and indicated their desire now to interest more of their friends at home in coming to Wildwood for their vacation.

Encouraging as are the visible results in this project, some of us find an even deeper source of satisfaction in it. Whether heeded or not, the challenge of the gospel is given to thousands of people during the summer. The Orthodox Presbyterian Church has proven faithful to the Great Commission in preaching the gospel to every creature in so far as that is possible in this advantageous spot. The people are confronted with the gospel message. At night three thousand people in one hour pass our open doors, where they hear and see us singing and preaching. They read the announcements on the building, or pause to hear snatches from the ser-

mon. A few steps inside will enable them to listen to the gospel which may mean their eternal salvation. Our purpose in being there is obvious to all, and a welcome invitation is likewise obviously extended to everyone. If they fail to come in, or if they fail to accept the free gospel, they do so at the peril of eternal hell. It is a source of satisfaction that we as a church have presented to them the gospel which alone offers an escape from that awful doom, and we may not rest until we have done our utmost to give that gospel to as many as possible, urging upon them the need for repentance and faith in Christ.

We are hopeful for greater blessings in coming years. The Pavilion is becoming known among many evangelical churches in the east. An increasing number of people will be looking for it when they come here on their vacations. The Publicity Department of the City of Wildwood has taken note of the fine appearance of our building and the interest manifested in the services conducted there during the past season. They intend to devote a full page, in their forthcoming 1946 advertising booklets, to a description of this Orthodox Presbyterian evangelistic project and to print a picture of the Pavilion. Seventy thousand of these sizeable and colorful booklets will be printed and distributed in eastern states. We are glad to see this means of inviting people to come here for the good of their souls while they also enjoy "the world's finest and safest bathing beach."

Plans for the 1946 season are still in their embryonic stage, but we are hoping to expand the usefulness of the Pavilion. In addition to the musical programs and the preaching services, we may be able to add Bible conferences, a children's work, and the showing of religious pictures nightly following the evangelistic service. We would like to secure the services of a song leader, a pianist, and a children's worker for next summer.

The prayers of God's people everywhere are desired for God's blessing on this project. The enemy of the souls of men is active, and we must go forward with much prayer and courage. Funds are needed to purchase more equipment, pay for the operational costs next season, and help pay off the remaining \$4500 indebtedness.

The Gospel Pavilion is owned and operated by the New Jersey Presbytery (See "Dunn," Page 346)

Can We Believe in God?

SERMON

From "The Orthodox Presbyterian Pulpit"

By the REV. JAMES W. PRICE

Pastor of Emmanuel Church, Independent Presbyterian, Morristown, N. J.

JUST before the end of the war a woman of foreign birth received word that her entire family had been horribly exterminated early in the war as the Nazis invaded a neighboring country. Her reaction to the sad news was one of bitterness as she exclaimed, "There can't be a God, for if there were one, He would not permit such awful suffering and destruction to come upon the earth." Her bitterness has been shared by multitudes of people throughout the world, for they are unable to reconcile the existence of an almighty God with the terrors of a war such as has just ended.

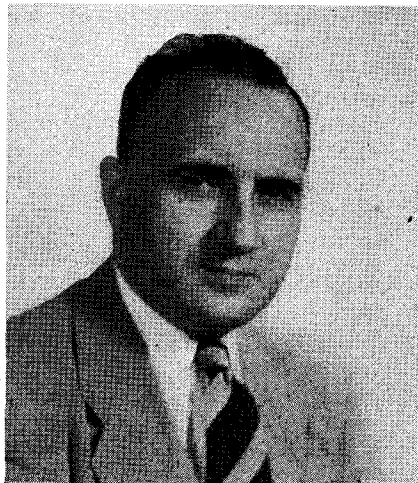
While this woman was voicing her agony and doubt, the entire world was shocked and sobered by the news that an atomic bomb had been perfected and dropped on a large Japanese city, literally obliterating most of the city and its inhabitants. The fact that it was a Japanese city and not an American city did little to remove the serious thought that seemed to have taken hold of everyone, for even news commentators began to speak about God, original sin and human responsibility, and genuine apprehension was voiced concerning the future of mankind. But even here the old question could not be quieted, for men wondered how there could be a God with almighty power who could permit such fearful destruction of life.

It would hardly be true to say that this problem has never troubled sincere Christians, for men have always struggled with the problem of the presence of sin and suffering in a world created by almighty God. So, in dealing with this question, we come to it not with reproach for those who have been troubled with it, but sympathetically, because we too have faced it. Further, we must confess that we cannot understand this problem completely, but we can assert that we have sufficient knowledge to enable us to believe in God—yea, even have full confidence in Him in the midst of the destruction and misery of war.

First, the awfulness of war confirms, rather than denies, God's existence.

Introducing Mr. Price . . .

THE Rev. James W. Price was born in Minnesota and his formal education was received in Wheaton College, Moody Bible Institute (where he was class musician), and Westminster Theological Seminary. At Westminster he was president of the student body in his senior year and was graduated in the class of 1934. During his middle and senior years, he was director of music at the Westminster



Presbyterian Church of Philadelphia.

Upon graduation from seminary, he was ordained and installed as pastor of the Susquehanna Avenue Presbyterian Church. In January, 1937, he and his congregation withdrew, in protest against Modernism, from the Presbyterian Church in the U.S.A. and in the following year united with The Orthodox Presbyterian Church. It was Mr. Price who led his congregation in the establishment of Mediator Orthodox Presbyterian Chapel in Philadelphia, of which he was pastor until the early part of this year. He is at present pastor of Emmanuel Church, Independent Presbyterian, of Morristown, N. J.

To be sure, it does not confirm the insipid views of God that have crowded the pages of theological books and popular magazines in recent years. We have been told over and over again that God is the great, good Father of all mankind, who desires only to do His children good, and who can have no part in the punishment of the wicked. He welcomes, we are told, all men to heavenly mansions when they die and, regardless of their lives upon the earth, all men shall ultimately go to the same place. He exists for the good of men, and men may call on Him for help at any time even though they have not served Him or do not intend to serve Him.

Now, of course, God is good. He is good to all men alike, for He sends the rain and the sunshine that the harvests may be reaped by His creatures and that abundance of material comforts and necessities may be ours. It is wonderfully true, moreover, that "Whosoever shall call upon the name of the Lord shall be saved," and this includes, of course, the vilest of sinners provided he truly repents. It is no less true that the Christian may call upon the Lord for deliverance and help in any time of need. But the Bible presents to us an infinitely holy and perfect God who can in no wise condone sin, but who threatens and warns the wicked that they will be destroyed unless they repent.

Let us look at some of God's warnings and consider that it is not something difficult to understand when wars and suffering come upon the earth, but that their existence proves that God is, and that His warnings and threats will surely be carried out in His own time. In the second Psalm we read:

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." Now, when the nations do this, what will happen? Will

God overlook it, or will He punish such wickedness? Let us listen to what God says about it:

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." Ought we to be disturbed when such punishment comes upon the earth as though it were inconsistent with the existence of God, or should we not rather see in such facts the hand of God who said He would do just these things?

Let us think sometimes of the destruction that has come upon our enemies and see if that does not further confirm our belief in God's existence. Listen to David speak:

"The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken. The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. . . . The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:15-17).

"The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken" (Psalm 37:12-15).

According to the divine law, nations that forget God may expect a terrible retribution, and such nations that, having forgotten God, attack other nations, may look for the very designs which they have planned for others to return upon their own heads. It would seem, therefore, that such wars and suffering as the world has witnessed are not to be unexpected but are to be looked for with absolute certainty. When Israel, God's chosen nation, was taken into captivity and brutally destroyed, they may have raised some doubts about the existence of an Almighty God. How could He exist and permit such destruction, particularly to His own people which He had chosen? The answer to this question is to be found in the warning which God had given these same people in these words: "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and

worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God" (Deut. 8:19, 20). This warning and others had been given centuries before the final destruction of the nation, but the fact that God permitted Israel many centuries to learn to serve Him faithfully did not remove the certainty of the warning in any way.

It is significant for us to note that the nations which most actively opposed God are the nations which have suffered most: Germany and Japan both demanded that their citizens serve other gods than the one true God. The story of the Nazi persecution of all who would not bow before the state is too well known to need further emphasis. The Japanese persecution of all Christians who would not first bow to the emperor is also well known. The terrible destruction that has been visited upon these two nations is beyond the imagination, we are told. Perhaps a word should be said concerning another nation, a nation to which we owe much in the final victory of this war for she was one of our allies, and a potent one at that. In the providence of God, Russia has given much to defeat the Nazis and we need not hesitate in recognizing it. But, in doing so, what terrible devastation and suffering came to that nation. Our sympathy must go out to them, but our emotions must not permit us to overlook the fact that the Russian nation for a generation not only did not encourage the service of God but also was most active in its opposition to Christianity, closing churches and persecuting the teachers of religion as well as actively propagating atheism. In the light of the above principles quoted from the Scripture, is it surprising that such rebellion against God should be visited with such retribution from God?

Perhaps it would be well for us to examine ourselves? Have we, as a nation, been faithful to God? Or, have we largely forgotten Him? The empty pews, the apostasy of the pulpit, the prevalence of immorality and crime all tell us something about this. The Lord's Day is a holiday for millions of our people and not a holy day as God commanded it should be. Yes, we too have felt God's heavy hand upon us

and we should learn to turn to Him with renewed determination to be faithful to Him.

This is not to say that in this great conflict we were not championing the right, for we surely were. And in that cause many godly people suffered with the others, not a few of them giving their lives in that righteous cause. But even though we were fighting for the right, let us not forget that Almighty God permitted our precious rights to be invaded and attacked!

When the most devastating weapon of the whole war was made known and two big cities with their inhabitants were largely destroyed, thousands of Christians thought of the description of what will happen when the Lord Jesus returns. The devastation of the atomic bomb reminded one, for example, of these words:

"But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Pet. 3:10). "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thess. 1:7-9).

In Revelation 20 there is a description of the great judgment and what will happen to such as do not know Christ as Saviour, concluding with these solemn words: "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (20:14, 15).

If God has given evidence that His threats upon the nations will be carried out, what folly it is to neglect these more awful threats and warnings concerning what will happen to him who neglects the service of God and refuses the salvation offered by God's Son, Jesus Christ!

The true Christian can face the future with complete confidence. He is concerned with what will happen in this evil world should evil men get control of the atomic bomb, but he also realizes that God who made the

(See "Price," Page 351)

The Presbyterian
GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

EDITORS

Ned B. Stonehouse

Paul Woolley

ADVISORY COUNCIL

Robert L. Atwell

John P. Clelland

Leslie A. Dunn

John Patton Galbraith

Edward L. Kellogg

EDITORIAL

Christmas 1945

ANOTHER Christmas is at hand. Its celebration no doubt will be much like that of other years. The remaining shopping days are being numbered for us. The children are eagerly making plans for their holiday. There is an increasing tempo all around in our ordinary affairs and in the program of the churches.

Christmas, 1945, will nevertheless be a day of special joy. Peace has come at last. There are new expectations for all of us as the war-time controls are lifted and days of peace beckon. Although some chairs will remain vacant, thousands of war veterans will again find their places in the family circle. The churches will welcome them back and hope and pray that they may soon adjust their lives to the changed conditions and may support and stimulate the life of the churches.

But will things be really different now that peace has come? Will America and the other nations acknowledge the Lord God as the author of peace? Will they repent of their sins of disobedience and self-sufficiency and unbelief? Will they make peace with Him who is both King of Righteousness and King of Peace? Will they cast off their worship of Mammon and come in true humility to adore Christ the Lord?

These are times that demand sober thinking. We do not mean that men everywhere should not make the most of their opportunities to rejoice in the happiness that may be found in family life and in fellowship with friends. But we maintain that there is no

proper place for thoughtless and reckless hilarity. Peace—enduring peace—it appears, is still far away. Round the globe revolution and violence are commonplace. The atomic bomb, having brought the war to a sudden end, has left the victors jittery and fearful of the destruction of civilization. Power politics still dominate the scene. America is being asked to adopt universal conscription out of sheer military necessity. There is deep social unrest. It is one world that we live in, but it is not a world in which peace dwells.

Should not such considerations sober us? Should there not be manifested a new sense of humility, a profound realization of dependence upon the Almighty for well-being and order and justice? Only He holds the world together by His sustaining power and by the restraining influences of His Spirit. Only He through His Son can give peace among men, for He is the sovereign One who worketh all things according to His good pleasure.

Shall we not, therefore, pray that the God of Hosts will indeed grant peace on earth? May He who determined the appointed seasons and the bounds of the habitations of the nations show pity and manifest His goodness unto men that there may be an era of good will among men and nations.

Shall we not pray that the God of Salvation will indeed grant the peace that passeth understanding to great multitudes in the earth, who are called according to His purpose, who through grace believe on His Son, and who through the indwelling Spirit know the reality of the Christian life as they await the fulfillment of their blessed hope?

Seminaries

IT HAS seemed to us at times, in past years, that there was a rather more belligerent note than was necessary in some references in American periodicals to individual theological seminaries. We have not noticed quite as much of that tone in the immediate past. On the other hand, we think that it is a virtue to have actual differences as to principle and teaching, in one seminary as compared with another, clear to the minds of all who have a legitimate interest in the subject.

In a recent issue of *Bibliotheca Sacra* there appeared a short review of

a new volume by Dr. Oswald T. Allis, at one time Professor of Old Testament in Westminster Theological Seminary. The review was very useful, for it threw a good deal of light upon the foundation of the course of study at Dallas Theological Seminary, which publishes *Bibliotheca Sacra* and whose president was the author of the review. It was a joy to note Dr. Chafer's remarks concerning his personal friendship with Dr. Allis. It was, however, notable that Dr. Chafer characterized the system of doctrine professed by all Presbyterian and Reformed churches throughout the world, including the one of which he himself is a member, as "Covenantism." To label the system of doctrine set forth, for example, in the Westminster Confession with this unfamiliar term seems to be rather unfortunate. President Chafer referred to the covenant of grace as a covenant which "allows not for a new revelation which is called Christianity," a statement which does not help to secure an accurate picture of Presbyterian doctrine. Continuing with this unusual way of speaking, we find Dr. Chafer saying, to our surprise, "It is the practice of Covenant theologians to give no place or space to the resurrection of Christ in their writings." These things are unfortunate, but they serve to remind us of what a gulf there is between Dispensationalism and Christianity as the churches of Christ throughout the world have understood it.

In the same issue of *Bibliotheca Sacra* there appears a review of a book, by the Rev. D. R. Davies of Great Britain, a book which bears the unusual title, *Down Peacock's Feathers*. The volume contains some statements which must cause concern to a Bible believer. It refers, for example, to "the childish exploits of two mythical ancestors in a legendary Garden of Eden," a fact which was pointed out by the Rev. Victor A. Bucci in a review of the book in *The Westminster Theological Journal*. However, for the most part the book is full of Barthian terminology which is calculated to deceive all but the most wary reader. Many expositions of Barthianism sound exactly like Biblical truth. That they can be most deceptive is demonstrated anew on this occasion, since the Dallas reviewer offers not a word of adverse criticism of the book but refers to it as "satisfying in its conclusions because so thoroughly grounded on Scripture." This is but one of many

recent examples of Bible believers commending the newest form of Modernism, Barthianism. They do so because they fail to see that it is quite as soul-destroying as the older forms and much more dangerous because of its deceptive character.

Another interesting example of the use of terminology which is common to orthodoxy and to "liberalism speaking with authority," as Dr. Henry Sloane Coffin puts it, was to be heard last month in the address of the Rev. Henry Pitney Van Dusen, S.T.D., delivered in the Riverside Church on the occasion of his inauguration as president of Union Theological Seminary in the City of New York. One cannot help but be convinced that Karl Barth has taught many Modernists to use the language of the Christian faith with new meanings even more audaciously than before. Probably Dr. Van Dusen feels that theological progress justifies this. But in view of historic usage over many centuries, we wonder whether this position can be maintained, if kindly consideration is given to the average hearer. Perhaps the hearers in the Riverside Church were not average! In any case, the man without a rather thoroughgoing theological education will do well to ponder carefully the meaning of what he hears.

A particularly significant note of Dr. Van Dusen's inauguration was the emphasis upon the harmony and co-operation which now prevails between Union and Princeton Theological Seminaries. President John A. Mackay of Princeton Seminary was a speaker at the dinner in connection with the inauguration of Dr. Van Dusen. He recalled the days when, in fancy at least, the trustees of Princeton "shivered" when Union was mentioned. But, said Dr. Mackay, those days are happily gone. Princeton, he continued, has moved toward the center from the right and Union has moved toward the center from the left, and now they are working together. In his response, Dr. Van Dusen confirmed the close agreement between the Princeton and Union points of view. There was no man in the church, said he, with whom he worked in closer fellowship and co-operation than Dr. Mackay.

Thus the theological kaleidoscope changes as one view after another passes across the world screen. It is refreshing to remind ourselves that it is our privilege to plant our feet unalterably upon the Word which is forever settled in heaven.

Westminster Journal Presents Timely Articles

READERS of the November number of *The Westminster Theological Journal* are afforded several items of unusual interest. In addition to eleven reviews of recent books, there are three articles. Dr. William Young is the contributor of a leading article on the subject, "The Inspiration of Scripture in Reformation and in Barthian Theology." The first in a series on "Common Grace" by Professor Cornelius Van Til and the third in a series on the subject of the new Roman Catholic version of the New Testament by Professor Skilton comprise the remainder.

The article from the pen of Dr. Young is particularly timely because of the widespread contention that Karl Barth and the other representatives of the so-called Neo-Orthodoxy are maintaining the view of Scripture taught by the Reformers. The author concludes that the "contrast between the Reformers' conception of the inspiration of Scripture and Barth's views is striking indeed," and sums up his results as follows:

"1. The Reformers, especially Calvin, conceived of the authority of Scripture as a law to which they must be subject. Barth, behind the disguise of a heteronomous subjection of man to God, asserts man's autonomy with respect to Scripture.

"2. For the Reformers, the authority of Scripture was derived solely from the fact that God was its author. For Barth, the authority of Scripture is derived from the witness of the Spirit in us as well as in the secondary authors of Scripture.

"3. For the Reformers, but not for Barth, therefore, inspiration and illumination were distinct concepts.

"4. For the Reformers, verbal inspiration meant that the Scriptures bear in their very nature the imprint of their divine Author. For Barth, this is rejected as *Verbalinspiriertheit* [the doctrine that the Word of God is incorporated in the words of Scripture].

"5. For the Reformers, inspiration is a permanent product of the divine act, and not the simple act itself as Barth insists.

"6. For the Reformers, inspiration guarantees the infallibility of Scripture in all its parts. For Barth, inspiration implies a Scripture everywhere fallible.

"7. For the Reformers, inspiration

was a supernatural miracle; for Barth, it was an irrational mystery.

"8. For the Reformers, God wonderfully controlled the secondary authors, so that they became the penmen of his unmixed Word, while retaining their individual characters. For Barth, individuality and freedom of expression is impossible without admixture of error.

"9. For the Reformers, God has, in wonderful grace, provided truth intelligible to man, which he uses for salvation of the elect. For Barth, God mysteriously employs error for his elect's salvation.

"10. For the Reformers, the proposition, 'The Bible is God's Word,' is true without direct reference to man's assent to its truth. For Barth, the truth of God's Word is not independent of man's faith. In this sense, the Reformers' position is objectivistic, and therefore orthodox, while Barth's is subjectivistic."

Chaplains Undertake

New Posts

NOW that the hostilities have ceased, several of the Orthodox Presbyterian ministers who have served in the chaplaincy have been discharged and are undertaking new work. The Rev. Alexander K. Davison has accepted a call from the Covenant Church of East Orange, N. J., and began his ministry there on November 24th. Mr. Davison, who was one of the first of the denomination to enlist, saw strenuous service in the North African and Italian campaigns. He formerly served the church in Vine-land, N. J.

The Rev. William T. Strong, who left his charge in West Collingswood to become a Navy Chaplain, and who served in the Aleutians and other parts of the Pacific area, has accepted a call from the First United Presbyterian Church of San Francisco.

Other chaplains to be discharged are the Rev. Lawrence H. Jongewaard, whose long term of service included participation in the action on Okinawa, and the Rev. R. Heber McIlwaine, who for a time was located in the Philippine Islands. Neither Mr. Jongewaard nor Mr. McIlwaine has come to a definite decision as to his future work.

Notes From a Navy Chaplain's Log

EVANGELISM

By E. LYNNE WADE, Lieutenant-Commander, USN
Senior Chaplain, U.S.S. *Consolation*

PART SEVEN

(NOTE: Earlier instalments of these articles appeared in the issues of May 10, July 10, August 15, September 10, October 10, and October 25, 1945.)

PRAYER is the very heartbeat of the Christian. It is surely the breath of his new life in Christ. It is about the truest single instrument I have discovered to reveal the nature and strength of a Christian's spiritual health.

It is by no means an infallible test—or the only one to be considered, any more than the doctor can rely always or only on one test in the examination of a man's state of health. But you can surely tell a lot from the way a person prays—what he says and how he says it. Most fundamentally it reveals his concept of God and his attitude toward the Lord Jesus Christ. It will usually reveal to what extent the Word of God abides in him, as well as his knowledge and understanding of the Word. There may be a hint as to how much real time and effort he spends in private prayer and meditation.

It will probably indicate what he knows about the principles of true worship—which begins with praise and thanksgiving: "Enter into his gates with thanksgiving, and into his courts with praise." It may manifest the enjoyment of some deep spiritual experience—some new realization of the faithfulness of God and the certainty of His promises.

On the other hand, it will almost certainly eventually reveal weakness or error in doctrine. Someone has said that it is impossible to pray an Arminian prayer. I'd like to believe it, but I must disagree. Too often I've heard people tell God all sorts of things that aren't so—things that are contrary to the infallible truth clearly revealed in His Word: Something like this, "Lord, we know You died for every single person on this earth," or "Lord, we know You want to save everybody, but You can't do it unless we first open our own hearts to let You in."

Public prayer will often indicate pure selfishness or hypocrisy to one degree or another in a person's life. Other weaknesses or faults in Christian character and practice are almost bound to slip out inadvertently. It shows whether a man is joyful or sad, exalted or depressed, victorious or defeated, and, yes, maybe, whether he is saved or lost.

When the faithful pastor thus listens to the prayer of another, it certainly does not mean he is doing so critically, or even with the detached, impersonal interest a doctor often seems to have in the condition of his patient. It is with the concerned love and care of a mother for a child, or a husband for a wife, or someone for a close friend he dearly loves. When someone we love is strong and well and happy, we greatly rejoice, but when that one shows any signs of illness or weakness, and especially if he or she is actually stricken, we are immediately and gravely concerned, and spare nothing to restore our loved one.

This has been a long digression, but I hope it may be profitable. Pray, Christians, pray and pray and pray without ceasing! "More things are wrought by prayer than this world dreams of." "Men ought always to pray." Let your prayers be full of praise and thanksgiving, let them be phrased in the promises, praises and commands, the assurances, exhortations and warnings of the Scriptures themselves.

Exercise your holy privilege as a priest of God in making intercession for others night and day before the throne of grace. Put your whole heart and soul into it and don't be afraid or ashamed of your voice breaking or tears welling up. Above all, let your precious Lord Jesus, and His glory alone, be the beginning, the middle, the end of all your praying. Pray always in faith believing, nothing doubting, according to His will, willing and ready to thank Him for whatever His answer may be.

Returning to Earl Ratliff, the final evidence of the genuineness of his faith in Christ was that he became an

avid reader of the Word of God. He often read a whole book of the Bible in a day—including the longer ones when he could find the time. It was a new Book to him, food to the soul of the newborn babe, the voice of the loving Father to His child.

Satan attacked Earl with just about every weapon in his arsenal, and I wish I could finish this story by reporting a glorious final victory, but he fell from time to time, sometimes hard and painfully. But he was never away from his faith in Christ and an absolutely unshakable assurance that he was saved and that by God's grace he would yet grow into a strong and settled Christian. I had a last interview with him just before he was evacuated, some ten months after he accepted Christ, and my heart was gladdened and encouraged by clear evidences of his being a true child of God. I want to invite you who read this to join with me in praying for him faithfully.

The first week I was on Guadalcanal, I drove right down to the front lines to see what was going on and to take New Testaments, stationery, and reading matter to the men up there doing the fighting. I had already met Ralph Morse, the famous photographer-reporter for *Life* magazine. We were breezing along somewhere near what we supposed was the front line area when suddenly Morse appeared, running toward us, and in his excited way told us the front line was only some five hundred yards ahead and, if we didn't want to be blown into the next world, we'd better run our jeep into the nearest convenient bushes and walk the rest of the way.

We weren't long in following his suggestion and, when we reached our most forward position, it was a bit of a thrill to be told by one of the Marines that the ground five feet in front of us was strictly "no man's land." The situation was quite unglamorous, however, even though the squad of Marines holding down the position had dug a shallow trench and laid out all their weapons—machine guns, a mortar, rows of "pineapples" (hand

grenades), and various rifles, from Springfields and carbines to automatics—in readiness for any development.

But all was quiet. My look must have expressed some doubts, so one man pointed out a grove of trees across a depression not a great distance away, perhaps a half-mile, and said, "See that grove of trees? It's full of Japs." To implement his words and give me some show for my trouble in coming to bring them some companionship, news of the world, and supplies, he took up his rifle and fired a clip into the area he had pointed out.

He was beginning to fire another clip when an officer came over and bawled him out. It was too early in the day for the fighting to begin, and he was afraid that if our side started it up, the Japs would retaliate and they would all be at it the rest of the day and night. So we missed seeing a full-scale battle.

Those boys did appreciate our interest and attention, though. And they were delighted with the things we brought them. We also took the letters they had written, to censor and mail back in our camp. Later on I returned with my portable organ and hymn books and we had a little worship service right there in the bushes, less than a rifle shot's distance from the enemy. We read a brief portion of the Scriptures, talked to them about the things of the Lord and had a word of prayer there with them, right in the little trench. I never saw anybody more grateful.

A question of ethics arose. How should we fight back at our enemy, who was using every dirty trick and every unethical weapon he could to destroy us? There is no question of Japanese atrocities—I have seen the horrible evidence of them with my own eyes—unarmed and defenseless medical corpsmen, plainly marked with their big red crosses on white armbands, carrying helpless, injured men to the rear, ambushed and cruelly slaughtered by ruthless Jap patrols.

The Marine who had tried to please me by shooting his rifle into the trees across the depression insisted that our side should begin to use "dum-dum" bullets indiscriminately and without delay. Those are the kind with a soft nose that spread out flat when they hit a man and literally tear his insides out. Geneva Convention rules prohibit their use.

"You should have seen my buddy,

Chaplain," said the Marine. "They hit him here yesterday"—pointing to his thigh—"and it ripped out all his guts. It was awful, and I'd like personally to shoot every Jap alive the same way just to get even with them for my buddy."

What would you answer? How far, and to what extent or situations does our Christian ethic apply? Must we literally hate Hitler, Hirohito, and their hordes in order to fight and exterminate them? Can we love them, in any sense of the word—we who preach that a Christian should love everybody? The Modernist, with all his talk about the common brotherhood of man and Fatherhood of God, has no answer. But there is a satisfactory answer, based on the Word of God. Lest I wander into another long digression, however, I leave the question with you to do some serious thinking on your own.

Leaving the Marines' position on the beach front, we decided to drive up to the ridge front in the hills a mile or so inland, where the Army was carrying the fight. I had with me that day my old friend and Westminster Seminary classmate, the Rev. Charles Wideman, who was an Army Chaplain, and we headed for a sector being held down by some of his own men. We had to pass through several areas where snipers were known to be located, but we never heard so much as a single shot.

It was not so, however, when we reached the front. Great excitement was reigning there. When we asked what it was all about, an officer pointed out a little valley a short distance below us and said that one of our patrols was down there ambushed and cut off, and had called back for help. One of our SBD planes was flying back and forth over the trees, occasionally strafing the unseen enemy, and finally dropping the two bombs he had been carrying under his wings. Sporadic rifle and machine gun fire could be plainly heard. A call for volunteers had been sent out to rescue the patrol.

We watched the scene awhile as men and officers began to arrive for the rescue party. Then we returned to our jeep to begin our journey homeward. We hadn't driven a hundred yards when Chuck Wideman told me to stop, and called to an Infantry captain he saw approaching. "Here's one of my finest Christian officers I want you to meet, Lynne," he said.

After a brief conversation, in which we learned that the captain was on his way to join the rescue party, we continued on our way. Chuck later told me that that officer never came back from that mission. It was another one of those experiences that make a man feel that this is a personal war and realize what an awful, hellish thing war is. I don't see how the average civilian in the comfort and safety of his homeland could possibly have the right attitude about his personal responsibility in trying to end the war as quickly as possible, and in preventing future wars to the limit of human ability—unless, perhaps, a member of his own immediate family had suffered the terrible ravages of battle.

(To be continued)

Dunn

(Concluded from Page 340)

of The Orthodox Presbyterian Church. The committee instructed to carry out the summer program consists of ministers Richard W. Gray, Everett C. DeVelde and Leslie A. Dunn and elders Frank Kline and Ralph Ellis. Communications may be addressed to the Executive Director, the Rev. Leslie A. Dunn, 207 East Davis Avenue, Wildwood, N. J. The 1946 summer season is expected to begin June 15th.

Pittsburgh Church Moves to New Location

THE Covenant Orthodox Presbyterian Church of Pittsburgh, Pa., which recently scored an encouraging victory in the courts when efforts were made to prevent it from locating in Blackridge, suburb of Pittsburgh, has now moved to its new location. The Rev. Calvin Knox-Cummings and his people are looking forward with enthusiasm to the new opportunities afforded in this promising new development.



"But Thou, the Good who needeth no good, art always at rest, for Thou art Thy own rest. . . . From Thee it must be begged; in Thee be sought; at Thy door must one knock: thus, will it be received, thus will it be found, thus will it be opened."

—Augustine

Colorado's Children

MISSIONS

Told for the Readers of the Children's Hour

By HARRIET Z. TEAL

PART I

I HAVE often wished that I could meet all of the readers of my stories for the "Children's Hour" and that we might be able to talk together. Well, since we can't really all get together in one place and see each other, the next best plan seems to be to write to one another. And then perhaps some of you will write and tell me about yourselves and your friends.

Summer is now long past, and we are all busy with winter work or lessons, yet we still remember many of the interesting places we visited and, perhaps, new friends we made during the summer.

Summer Bible Schools

Probably most of you attended summer Bible school. We had one as usual at our church last summer, but it had a new name. It was the "Summer Bible School of the First Orthodox Presbyterian Church of Denver." This church is sixty-six years old, but it used to belong to another denomination. Just one year ago last October the members voted to become Orthodox Presbyterian. Do you know why they did that? It was because they wanted to join with others who believe and love God's Word as they do, and who preach and teach that the Lord Jesus Christ is the Saviour of sinners.

Our summer school this year was a Troop School with an enrollment of about 125. The children enjoyed lining up on the "drill field" beside the church each morning for: the salute to the American flag, the Christian flag and the Bible; the opening prayer by the Commanding Officer, the Rev. W. Benson Male, our pastor; answering roll-call by companies; and then marching along the sidewalk and into the church, led by the drums and flags. One morning we marched around the block and had movies taken of our "parade" by Mr. Rollin Whitehead, one of the elders of the church.

The neighbors living near the church enjoyed our drill, too, and some were always at their windows or doors watching and listening each morning. It's one way of "showing our colors," isn't it, to have people hear us pledging allegiance to our Lord,

and to His Word and to see us reverently bow our heads while we offer prayer to Him? But we must be careful to do so very reverently, for how we should dishonor our Lord before the world if they should see us being careless or irreverent during this time of worship!

For each of the past five summers, after our own two-week Bible school was over, I, with the help of some others, have held two, and sometimes three, other summer Bible schools for boys and girls in other neighborhoods of the city. One for colored children we had for five different summers, but this year there were reasons which made it impossible to find time for a separate Bible school for the colored boys and girls. So we invited those who cared to, to attend the one at our church and some of them came. That was splendid.

Over near the Lincoln Park government housing project, for four summers (1941-1944), we had Bible school. The first of these was organized by the Rev. Clarence W. Duff, who is now far away in Eritrea, East Africa, as a missionary. The last two years we had no building suitable for our meeting and so held our Bible school in the early evenings outdoors in the park.

For three summers (1941-1943) we had a Bible School for Mexican children (they prefer to be called "Spanish") in still another neighborhood.

We have usually had to hold two schools the same weeks in order to fit all into the time we had, one in the mornings and another afternoons or evenings.

Then during the fall and winter months, I had a Bible class in each of these neighborhoods once a week after school for the children. Last winter there were three of these classes, besides one at our own church. I'd like to teach all these boys and girls again this winter, but I'm not sure it will be possible.

Chief Yahmonite

Well now, let's see—I started to tell you about what I did this summer.

I wonder how many of you went to camp this past summer? I did. It was a couple of weeks after our Bible school closed. The one I attended is

a Bible camp, in the Rocky Mountains, on the western slope of the great Continental Divide. This camp has a very odd name: it is called, "Camp Chief Yahmonite." Let me tell you a story to explain why it has that name.

A good many years ago, more than seventy, no one lived in that part of Colorado except some roving bands of Indians who came during the fine weather of spring, summer and autumn to hunt and fish in the mountains, and then, before the winter snows fell, these Indians moved down to the plains where it was not so cold and where the snow was not so deep, and the lonely mountains were left buried in their snowdrifts, till spring came again, for even most of the wild animals went down to the lower country, too, to escape the cold.

There was one band of Ute Indians, whose leader was Chief Yahmonite, which used to camp each summer in a valley on the lower slopes of the great Storm Mountain. (It is in this same beautiful valley that our Bible camp has been held each summer since 1939.) There is a high, long mesa which we pass on the road to camp, where Chief Yahmonite and his braves are said to have fought a great battle against an invading tribe of Indians. The Utes won the battle, but the Chief lost an eye from an arrow which struck him. We have a picture which hangs in our dining-room at camp, showing the Chief with only one eye.

Years ago when the first white family came bravely over the mountains in their ox-carts and down into the valley, Chief Yahmonite and his Indians were kind and friendly to the father and mother and three children and they taught the Crawfords many things that were a help to them while they were beginning to build the new home in the wilderness. (Two summers ago these "Crawford children," now white-haired, elderly people, two brothers and a sister, visited us at Camp and spoke at the evening campfire meeting. They remembered old Chief Yahmonite well, and one of the brothers said that the Chief's son, a boy then about his own age, became a chum of his and taught him how to make and shoot bows and arrows. How would you like that, boys?)*

* For an interesting and true story of the experiences of the Crawfords in crossing the Rockies and building a home in the wilderness, read *The Shining Mountains* by Lulita Pritchett (Albert Whitman, Chicago).

The country all around there is full of mineral springs. Some are hot springs; the water bubbles out of the ground hot enough to boil an egg hard in a few minutes. The water in some of the springs has a very odd taste, and some of it has a very queer smell. But there was one which the Crawford children thought the oddest spring of all because it made a "chug-chug-chugging" sound that reminded them of a steamboat coming up the river. (You can still hear it "chug," though not so loud, they say, as it used to.) So they called it the "Steamboat" spring, and from that the pretty little town, which is there now, has taken its name, Steamboat Springs—but it's a long way from any steamboats, being high up in the Rocky Mountains.

The Legend of the Healing Waters

Now let me tell you the little tale that is told about Chief Yahmonite, which is the reason why our camp is named for him. Do you know what a legend is? It is a story about some person or place, part of which may be true, but most of which has been made up in people's imagination, something like a fairy tale. Yet people have told it so many times that some of them believe it all really happened. The story I'm going to tell you now is a sort of legend that the Indians who used to live near Steamboat Springs told about Chief Yahmonite and his band of Utes. They said that one time these Indians all became very ill, some of them were even dying, and the good Chief was very concerned about his people, so he cried out for help to the Great Spirit. Then—the legend goes on to tell—the Chief was told to take his war club and strike the ground in several places, and out of the earth, they say, came springs of healing waters and when the people drank of these they were cured of their sickness. The Indians who told these tales thought that was the cause of all the many mineral springs around that part of the country.

Of course we know that this is not a true story—God had put those springs there in the mountains long before the Utes came. The Indians did not know the True God, Maker of heaven and earth, whom we worship, though perhaps they did realize that there must be One who rules over all things and sends life and death, summer and winter, and the sunshine and storms. But they could not really know

Him, because we can only know God when we believe on His Son, Jesus Christ the Saviour, and we learn of Him through the Bible alone. We hope that some of those Indians may later have learned the gospel from the white people who had the Bible. But though we know this legend tells of something that never really happened, still it seems like a parable to teach us a lesson about what our Bible camp should do. For just as the healing waters were said to cure the dying Indians of their sickness, so, at camp, boys and girls and young people drink in God's Word, which is able to cure their souls of the disease of sin and give them everlasting life through believing God's promises about His Son.

Do you remember that Jesus told the woman by the well of Samaria

that He would give her "living water"? By that He meant everlasting life through believing God's Word. And then another time He said that whoever believed on Him, from their lives should flow "rivers of living waters," and by that Jesus meant that if we believe in Him, and love Him, He will make us to help other people to know and love Him, too. The young people who drink of the living waters of God's Word at Camp Chief Yahmonite go back to their homes to live for Jesus and tell others of His love, and God may even call some of them to go to distant lands to preach the gospel. So then those "living waters" of God's grace are flowing out to bless other lives, and still others. On and on they will flow, into all the world!

(To be continued)

The God of Hinduism

MISSIONS

"Faiths Men Die By"—PART 16

By the REV. ROBERT S. MARSDEN

THE life of the 700,000 villages in India is dominated by religion. It is not, however, the religion of the great gods of Hinduism but rather of the local gods, of whom there are thousands. When an ignorant villager is in trouble, it is not to the great gods that he goes for aid, but to his local god. The origin of these village gods is not certainly known, but many of them may be survivors of the primitive religions that existed in India before the coming of the Aryans. The Hindus are constantly creating new gods, somewhat in the manner in which the Roman Catholic Church creates saints. Perhaps some local celebrity dies and is buried; a miracle is reported at his grave, and from thence it is but a step to making him a god whose influence persists perhaps only for a short while or who may have legends attached to him so that he assumes some permanence. Animals are offered in sacrifice to these gods but not with any idea of effacing guilt or of making a vicarious offering for sin.

Popular religion in the cities is centered about the temples with their images or idols. There are a number of sacred cities, of which Benares is the most notable, and these are filled with almost countless numbers of tem-

ples: In Benares it is said that there are no less than two thousand principal temples, besides innumerable small shrines. One who has visited the sacred city of Benares and has gone through a hundred shrines, has filled a jar with holy water from the Ganges, carried it on foot over the twelve hundred miles to the southern shrine at Ramesvara, and poured it over the sacred symbols of Shiva, has assured himself of salvation!

In the worship of the gods, India is most tolerant. A cultured Hindu will probably be a votary of one chief god but he will also not slight the other gods. To be sure of himself, he wants to be careful not to offend any god, and hence his life is dominated by fear. As long as religion is kept in the realm of thought and is not permitted to have much relationship to life, there is an easy-going tolerance of everything. But the Hindu is most intolerant of actions that differ in the slightest from the prescribed thing that "is done." Since religion seldom touches the higher activities of life, the easy-going tolerance is characteristic of Hindu existence.

The chief gods of the Hindus are the triad, *Brahma*, *Shiva* and *Vishnu*. Sometimes they are referred to as the creator, the preserver and the de-

stroyer, respectively. *Brahma* was originally a personal god who has become primarily a philosophic concept and there are said to be less than a half dozen temples to him.

If *Brahma* is a personal god who became a philosophic concept, *Shiva* is a philosophic concept who, in course of time, became a god. He is a "great god." He and his associates probably have more followers than any other gods in India. There are many associates of *Shiva* who are terrible and destructive; nevertheless, they, with him, are looked to for salvation. *Ganesha* is *Shiva's* son by *Parvati* the mountaineer. His symbol is the elephant-head (the elephant is both wise and powerful) and this symbol is found in *Shiva's* temples. *Nandi*, the guardian of quadrupeds, appears in Shivite temples in the form of a bull, often milky white, lying prone. So in *Shiva's* temples we find *Shiva* represented by a pillar in the center of the altar; a head, or bust of his consort; the elephant-head; and the image of the bull. In thought and in writing *Shiva* is often represented as a fair-skinned man, his body smeared with ash, with a wealth of matted hair gathered into a coil on the top of his head; a third eye in the center of his forehead; a collar of serpents and a string of skulls about his neck; and a trident in his hand. He is occasionally represented with four arms and, at such times, with five or six faces. The composite picture speaks of universal power.

Shiva is the most popular of the gods, with his special sect at Benares. In many of the temples the brass representation of his heaven in the wedged conical form is to be found. He is the great ascetic who sits in age-long meditation. He haunts the burning-ghats along the Ganges, and wanders in the company of ghosts and goblins. He is the god of works and those who depend upon works for peace of mind and for final salvation. He is the god of the *sadhus* of whom there are millions. *Sadhus* are Hindus who have devoted themselves to religion, giving themselves completely to austerities and devoting their lives to forms and ceremonies.

Such *fakirs* are familiar sights in India. Here is a man measuring his length, his body the measuring-rod, along a dusty, sunny highway to a holy place. There is a man who stands buried up to his chin during a stated period of penance. Here is another who sits amidst the "five fires," four

heaps of burning fuel about him and the burning sun pouring down its hot rays. One taking a vow of thirst sits tormented beside a river or a spring, or under a spring with its water-jar, which drips, drips, drips on his head. Here is one sitting on his bed of thorns, or iron spikes; there another walking on sandals fashioned from thorns. All are seeking merit against the time of rebirth, hoping for passage on the last journey. In *Shiva* is centered "the highest perfection of austere penance and abstract meditation, by which the most unlimited powers are attained, miracles are worked, the highest spiritual knowledge acquired, and union gained eventually with the great spirit of the universe."

In popular thought the vengeful destructive qualities of *Shiva* have come to be exercised more by his consorts *Durga* and *Kali*. Many vile rites are associated with *Kali*. At the *Kali-ghat*, a flight of stairs running down to the Ganges, near Calcutta (Calcutta is named for *Kali*), bloody sacrifices are offered to the goddess. During the three days of the feast, about seven or eight hundred goats are sacrificed. Human sacrifices were originally offered, and orgiastic sexual rites that are so characteristic of Hinduism persist unto this day. The vilest conceivable rites are given high religious sanction in the name of *Kali*, and millions of young children, reared for no other purpose than that they might become prostitutes in the cult of *Kali*, die yearly as a result of these religious practices!

The religious character of Benares can be seen along the two and a half mile water-front on the left bank of the Ganges which flows northward before the ghats. The stream itself is sacred and the bed of the river near its source is divided into three basins, dedicated to *Brahma*, *Shiva* and *Vishnu*. At one pilgrimage the traveler can avail himself of the cleansing power of all three great gods!

Benares is the focal point of the holy rites centering around the Ganges. If a pilgrim dies within about ten miles of the city, he is immediately released from the cycle of recurrent births, being immediately transported to the heaven of his devotion. His body is burned on a burning-ghat and the ashes spread on the river. The city is thus crowded with pilgrims and there are said to be at least a million annually. When we consider the poverty of the average Hindu and the

poor transportation, we can appreciate this devotion. The scene is of "reverent men in prayer to the vivifying Sun; widows bathing carefully and devoutly; pilgrims from afar bottling holy water to take home with them; ascetics begging alms, or practicing austerities; hundreds of priests, bare of breast and arms, each sitting under his straw sun-shade and marking with the god-sign the foreheads of any faithful who resort to him" (Archer, p. 183). The ghats are kept burning constantly with the bodies that have been brought from afar for burning. They are brought by their friends and family, wrapped in cloth and carried on bamboo poles. The company places the feet of the corpse in the river and then purchases wood for the fire. Wealthy Hindus purchase expensive woods for the purpose; more modest companies buy woods of cheaper grade. When all is ready the sacred fire is purchased from a near-by temple, the loved one is burned to ashes and the ashes are scattered upon the sacred Ganges.

Can we who have been made stewards of the mysteries of a gracious and loving God withhold from such people the message of eternal truth?

Catalog No. 25
Listing nearly 4,000 used religious books, free upon request. Large or small libraries purchased. Send list. Baker's Bookstore, Grand Rapids 6, Michigan.

HEADQUARTERS
for **CHOIR GOWNS**
PULPIT ROBES
Vestments • Hangings • Stoles
Embroideries, Etc.
NEW CATALOG on Request



NATIONAL CHURCH GOODS SUPPLY CO.
Division of
NATIONAL ACADEMIC CAP & GOWN CO.
821-23 ARCH ST. PHILADELPHIA 7, PA.

Money for Your Treasury
Over 2,000,000
SUNFLOWER DISH CLOTHS
were sold during 1942 by Ladies' Aids, and members of Sunday schools and Young People's Groups. Finest quality cloths. An easy, pleasant way to raise funds for your treasury or for the purchase of WAR BONDS.
Sample Free to Official
Sangamon Mills—Est. 1915
Cohoes, N. Y.



Your FAMILY ALTAR

Meditations in the Shorter Catechism

DEC. 20TH. ACTS 2:21-38 (88)*

IT IS well for us who enjoy a Presbyterian heritage to know the means of grace whereby God ordinarily presents the benefits of redemption. Many other churches either deny or add to these, ignoring verses 41 and 42 of our chapter for today. Four ordinances are embraced by us: reading of the Word, submission to baptism, partaking of the Lord's Supper and participation in prayer. We are not merely to know but to use these means, with thanksgiving.

21ST. ACTS 20:25-38 (89)

It was ever in the mind of the apostle Paul to proclaim zealously the Word of grace. Unceasingly, night and day, the apostle compassionately warned the people to harken to the Word, which is able to build up and give an inheritance among all them which are sanctified. "Faith cometh by hearing, and hearing by the word of God." Apart from the Word there is no salvation; nor can there be any spiritual growth to those who ignore the holy Scriptures in their lives. Nevertheless, it is the Holy Spirit who gives effectiveness to the Word, either read or heard.

22ND. I PET. 2:1-10 (90)

In order that the Lord Jesus and His Word may not be foolishness to you, it is necessary to come in humility and confession, study with diligence and earnestly ask God to open your eyes that you may behold wondrous things out of His law. By faith you are to receive the Word; by intimate knowledge you are to love it; by memorization and meditation you are to store it in your heart; and by obedient submission you are to bring forth the fruits thereof in your life.

23RD. I PET. 3:13-22 (91)

There are those who hold to a false idea that the performance of an outward ordinance saves the soul, even as the Israelites trusted in their circumcision. Others would, therefore, bring the means of grace into disrepute and discard them. But when they

are received with faith, given by the grace of Christ and wrought by the Holy Spirit in each heart, they are God's ordained way of conveying salvation to us.

24TH. GAL. 3:15-29 (92)

God has given unto us two New Testament sacraments, baptism and the Lord's Supper. By them we are not made believers; but, as believers, the benefits of salvation are applied to us. Let us receive the full instruction of God's Word and let us fulfill its every precept. Pray God that many hearts may be opened to the fullness of the divine truth.

25TH. ACTS 10:34-48 (93)

In our day the statement that there are two New Testament sacraments seems relatively unimportant. But in the day when it was penned there were many conflicting views. The Roman church from which the Protestants had withdrawn had seven or more sacraments. By this they confused the nature of a sacrament and they abused the performance of the true sacraments. We may well praise God that He led our fathers in the Protestant faith into such a keen understanding and application of His will.

(Luke 2 is very fine to read and think about this Christmas Day.)

26TH. ROM. 6:1-11 (94)

Submission to baptism is a sign and seal. It seals our ingrafting into Christ, whereby we are dead unto sin and alive unto righteousness. It seals to us the benefits of the covenant, wherein is the promise of perpetual blessing and the guarantee of eternal sonship. It seals us under the vow of unceasing love for and obedience to our Lord Jesus Christ. Do we always remember that we are the Lord's?

27TH. ACTS 2:37-47 (95)

Obviously, baptism may be administered to all who by the confession of sin and faith in Christ Jesus make profession of salvation, especially when their lives conform to their confession. In view of the strong covenant promises to believers and their families, it is readily seen that our children are also proper subjects of baptism. When we claim the covenant promises, let us never neglect to practice and teach the covenant responsibilities as well.

28TH. MATT. 26:26-35 (96)

The blessings derived from proper participation in the Lord's Supper are as inexhaustible as the grace of God.

Receiving the elements of bread and wine by faith is nourishment to our spiritual nature. Especially in times of stress do we feel refreshed as we sit at the table of the Lord in close communion with God and fellowship with one another. How thankful our hearts should be!

29TH. I COR. 11:23-34 (97)

In vital Christianity the occasion of the Lord's Supper is an upward step in the Christian life. Each individual who partakes ought to prepare himself so as to be in a proper spirit to receive the gracious benefits. Having partaken he should be quickened and aroused in his spiritual desires. Failing to discern such quickening he should, with more diligence and prayer, prepare himself for the next communion and, with more spiritual attention, participate in it.

30TH. JOHN 16:19-28 (98)

Turning our thoughts to another means of grace, we consider prayer. Nothing better can be said than to suggest the thoughtful consideration of the Catechism definition in each of its parts: "Prayer is the offering up of our desires unto God, for things agreeable to His will (by the help of His Spirit), in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies." Prayer is our avenue of approach unto God; the Word is the path of His revealed will unto men. Keep this dual-lane highway busy with your constant traffic!

31ST. ROM. 8:24-39 (99)

There is no better subject to consider on the last day of the year than prayer. Can we look back and behold any conquest of prayer? If not, determine by His grace to unlock the resources of heaven for the glory of Christ here on earth by faithful, believing, appropriating prayer. God's Word furnishes a rich and comprehensive basis for all prayer claims, according to His will.

JAN. 1ST. MATT. 6:1-13 (100)

With reverence and due acknowledgment of God's exalted position, we are to draw nigh to Him in prayer. With confidence in His fatherly goodness, and our own interests therein by Christ, we make our supplications. With Christian charity we acknowledge the rights of other believers in God's mercies and to that end we pray both with them and for them. God helping us, let us determine in this New Year to exercise ourselves in

* Numbers in parentheses refer to Shorter Catechism questions.

prayer to the glory of God and the furtherance of Christian love.

2ND. PSALM 67 (101)

Men everywhere ought to praise the name of the Lord! In the first petition such is the intent of the prayer—"Hallowed be Thy Name." Happy is that man who is inclined to exalt the name of God; but God alone is able to dispose men to do so. As it is first in order of petitions so it ought to be the first desire of our hearts. (Note its harmony with the first catechism answer.)

3RD. ISAIAH 64 (102)

Brief as this petition is, we yet observe its universal application. Praying for the coming of God's kingdom, we acknowledge the dominion of Satan, our sinful natures, the effect of sin in the earth; and we further declare our desire that things should not continue thus, but that Christ should come and reign. Hence, when we voice this petition, each one should realize that he is obligating himself to do all in his power to extend the scepter of the gospel.

4TH. II THESS. 3 (103)

It is a holy aspiration to desire that men would yield immediate obedience to Christ even as do the angels in heaven. Only by the tempering work of God's Spirit can this be accomplished. How is it with your own will? Can you say with David, and more especially with David's greater Son, "I delight to do thy will, O my God: yea, thy law is within my heart"?

—HENRY D. PHILLIPS

Price

(Concluded from Page 342)

atom and permitted men to discover it, will also providentially rule this world, including the atomic bomb. Should the nations continue their course of previous years and go their way in opposition to God, it is not unthinkable that God should once more unloose terrible war upon the world, and permit the atomic bomb to be used. But, whatever happens, the Christian knows that God is still on His throne.

If the atomic bomb is never used again, the Christian knows that something far worse shall come upon this world when the Lord Jesus shall be revealed from heaven, for the heavens and the earth, we are told, shall melt with fervent heat, and the Lord will take vengeance upon those who obey

not the gospel. But here again the believer in Christ has no fears, for he is safe in Christ, trusting in the precious blood of the Saviour who died for him upon the cross. "There is therefore now no condemnation to them which are in Christ Jesus," says Paul (Rom. 8:1). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Our Saviour took God's wrath upon Himself when we should have borne it. But since He has taken our sins and their consequent punishment, dying for us, the Christian can only glory in the cross of Christ and serve Him in complete confidence and utter devotion.

Can we believe in God? It seems to me that this war forces us to believe in Him. We can believe in a holy God, a just God, an almighty God. But we can believe in a God of all grace also, in One who has loved us with an everlasting love, and who holds us in the hollow of His hand and who, upon His glorious return, will complete the redemption of His own.

May God's Word lead all who have been troubled with the question of God and the war to learn truly to fear Him and to trust in His only Son, the Saviour, and forever afterward to have full confidence in Him to whom all authority in heaven and earth has been committed.

newed consideration was given to the problem of securing a permanent church home. A steady increase in attendance upon the services in recent weeks has been reported.

SUNDAY SCHOOL PAPERS

Edited by Reformed Bible Teachers

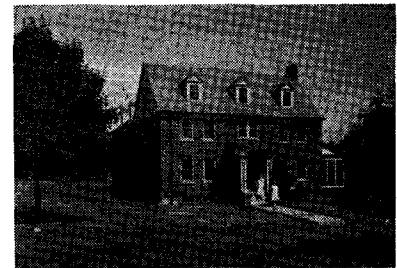
Bible Lessons in Bible Order

Beautiful Colored Pictures for the Primary Classes

Large Amount of Help for the Teachers

Ask for samples

CHRISTIAN REFORMED PUBLISHING HOUSE
Grand Rapids, Mich.



NURSES' HOME

NURSES NURSES' AIDES ATTENDANTS STUDENT NURSES

YOUNG MEN AND YOUNG WOMEN

TAKE TRAINING

**YOUR SERVICES
ARE NEEDED**

WRITE

SUPERVISOR OF NURSES
CHRISTIAN SANATORIUM
WYCKOFF, N. J.

New Developments in Philadelphia Churches

AT THE November meeting of the Presbytery of Philadelphia the Atonement Orthodox Presbyterian Church was dissolved. Most of the members have been transferred to the Gethsemane Church of which the Rev. Samuel J. Allen is the pastor. The physical assets of the church were placed in the control of the Committee on Home Missions and Church Extension for use in its extension program.

Compelled to leave the Y.W.C.A. auditorium which it has been using for many years, Calvary Church, Germantown, succeeded in securing a fairly satisfactory meeting place in near-by Orange Hall on Harvey Street, just west of Germantown Avenue. At a recent congregational meeting, re-

**NOW WANTED
YOUNG MEN—YOUNG WOMEN
FOR TRAINING IN
PSYCHIATRIC NURSING**

WRITE: DIRECTOR OF NURSES
Christian Sanatorium, Wyckoff, N. J.

**THE MESSAGE OF JUDE
TO THE
MODERN CHURCH**

(The Apostasy and the Remedy)
By the REV. IRA MILLER, B.D.
UNIQUE — FASCINATING —
CONVINCING

"Applies Jude's message to our modern situation" (a Minister). — "Straightforward information" (a Layman). — "True—timely—scholarly" (a Teacher). — "The best I have ever read"—"Exalts God's Word" (a Lady). 7 Parts, 23 Chapters, 148 Pages, 4 1/2" x 6".—PAPER, \$1.00; CLOTH, \$1.50.

By the Same Author

**"God in the Life of
Joseph"**

For Young People

"Every one who reads this book will be blessed." "I trust that many young people will read it." "It will strengthen them in their faith in God." (Testimony of Frank L. Fiol, Missionary to India.) (24 pages, 5 1/2" x 8", three parts, illustrated.) Single Copy, \$.25; Five Copies, \$1.00; 12 Copies, \$2.25. Order 5 or 12 for Christmas gifts to young people, from the author—

REV. IRA MILLER
3859 McDonald Ave., St. Louis, 16, Mo.

The congregation of the Mediator Chapel is going forward with fresh enthusiasm under the leadership of its new pastor, Herbert J. Hoeflinger, who was ordained and installed in the Chapel on October 5th. Mr. Hoeflinger, who was graduated from Westminster Theological Seminary last May, will be remembered as the author of the leading article in our last issue, entitled "Thanksgiving for What?"

The Redeemer Church recently extended a call to Mr. Donald T. Kauffman, who also is a member of the class of 1945 of Westminster. Mr. Kauffman is preaching regularly at the church, but no plans have been made for his installation since the examinations for licensure and ordination remain to be undertaken.

**Sunday School
Convention a Success**

ON NOVEMBER 16th and 17th, the first Sunday School Convention sponsored by the Committee on Christian Education of The Orthodox Presbyterian Church was held in the Calvary Orthodox Presbyterian Church of Willow Grove. The convention was unusually well attended from the first session until the end. Over one hundred and twenty attended the banquet on Friday night. And nineteen different speakers delivered addresses on a variety of themes bearing on the general subject of Sunday school work.

Though all of the speeches were in-

structive, interesting and enthusiastically received, the high point of the convention, according to many observers, was Friday night, in the two speeches delivered by the Rev. Edward L. Kellogg and the Rev. Edmund P. Clowney. Mr. Kellogg presented the subject "The Teacher as a Soul Winner" in a way that warmed one's heart and inspired one to the duty and privilege of winning souls for the Saviour. Mr. Clowney spoke on the "Purpose and Place of the Sunday School" and ably presented the Sunday school as an evangelistic agency of the church. As he pointed out, the Sunday school ought to be doing the task of evangelism now being undertaken by such laudable movements as the Child Evangelism movement and the Youth For Christ movement, for the Sunday school is the institution of the church best adapted for a teaching evangelism.

One of the things that made the convention a success was its homogeneous character. All were believers in the Reformed Faith, and there was therefore no discordant note anywhere in the addresses. Even the discussions in the various forums assumed the validity of the Reformed Faith, and all questions were asked and answered with the truth of the Reformed Faith as an underlying assumption. It was therefore possible to make real progress in the teaching of the underlying principles of the Word of God and application of those principles to the work of the Sunday school. It was not necessary to tread lightly regarding certain theological doctrines for fear of offending some of the delegates, for there was unity of belief regarding those doctrines. The leaders could therefore speak with a boldness and conviction that introduced no jarring note into the harmony of the convention.

It is to be hoped that in many sections of the country such local Sunday school conventions will be organized, particularly by churches holding to the doctrinal system of the Reformed Faith, in an endeavor to improve the quality of the teaching in the Sunday school and to inspire the churches to undertake the task of a teaching evangelism in their own communities. The Committee on Christian Education will be glad to assist any such attempts to organize Sunday school conventions in various sections of the country.

"Readable," "Masterly," "Comprehensive"
PROPHECY AND THE CHURCH

By Dr. Oswald T. Allis

CHAPTER TITLES

1. Millenarianism and Dispensationalism
2. Important Principles of Dispensational Interpretation
3. The Kingdom and the Church
4. Paul's Doctrine of the Church
5. Old Testament Prophecies Concerning the Church
6. Prophecies Applied in the New Testament to the Church
7. The Coming of the Lord
8. The Second Advent Parenthesis and Pretribulationism
9. The Jewish Remnant
10. The Future of Israel and the Millennium

"This will continue to be the authoritative book in its field and will be used both by those who agree and those who disagree with Dr. Allis. It is a worthy successor to Dr. Allis' great defense of the Mosaic authorship of the Pentateuch which appeared two years ago."
—Dr. Wm. Childs Robinson in THE SOUTHERN PRESBYTERIAN JOURNAL.

339 Pages

\$2.50

At your Book Store or from

The Presbyterian and Reformed Publishing Company
525 Locust Street, Philadelphia 6, Pa.