

TEN CENTS A COPY

PUBLISHED TWENTY-THREE TIMES A YEAR

TWO DOLLARS A YEAR

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

The Cross at the Korean Crossroads

Bruce F. Hunt

Is a New New Testament Needed?

N. B. Stonehouse

"When Through Fiery Trials . . ."

Lewis J. Grotenhuis

The Reformed Presbyterians

Samuel E. Boyle



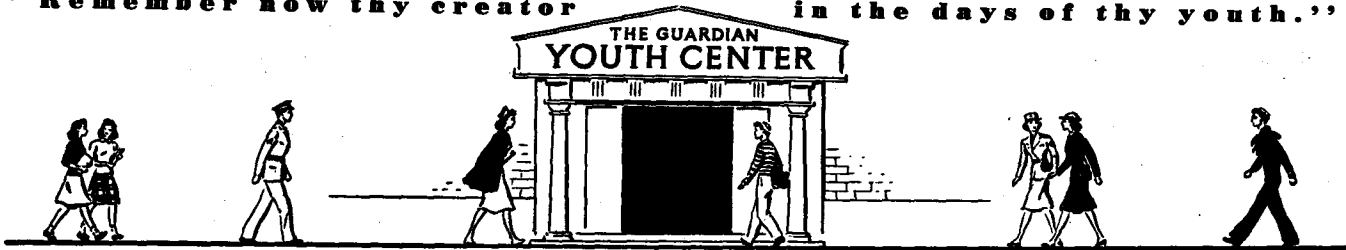
BRUCE F. HUNT

Korea's peril is still from without . . .

April 25, 1946

VOLUME 15, NO. 8

“Remember now thy creator in the days of thy youth.”



EASTERTIME is here. Did you know that the word Easter itself and the original celebration of this day are rooted in paganism? For this reason there are some Christians who do not recognize Easter as a proper day for Christians to celebrate. There is much about modern celebrations of the Easter season that should disturb a Christian exceedingly. It has been commercialized and secularized so that Easter parades, Easter bunnies, Easter bonnets are more a part of it in the minds of most people than the cross and the empty tomb. And even in the church the meaning of the passion, the death, the resurrection of Christ has become distorted in many cases. The cross has been painted as the sign of the martyrdom of a good man for the cause he believed right. The resurrection has been made the symbol of life overcoming death; spring will always follow winter.

In the face of all this it is not difficult to make a case for the barring of Easter from the Christian's calendar. But on the other hand it can be a very wholesome thing for the Christian to set aside some particular time during which his thoughts dwell particularly upon the suffering, the death, and the glorious resurrection of his Saviour. He told us to remember His death. And does it not make His life and death upon earth seem more, historical and actual when we set aside a definite time such as the Easter season to commemorate them?

On our page this month appears the poem which has been judged worthy to receive the first prize in our Poetry Contest. You remember, the poems were to be original, written on the theme of the resurrection of Christ. The first prize, *Schilder's Christ Crucified* goes to Dorothy Partington of Westfield, New Jersey. Dorothy also won a prize for memorizing all of *Philippians* in our *Philippians Contest!* Congratulations to you, Dorothy.

Second place in the contest was won by Alice M. Youngman of Collingswood, New Jersey. Her poem was entitled, "Victory." *His Decease at Jerusalem*, by Abraham Kuyper, is the book prize she will receive.

The judges awarded the third prize to a junior contestant, Betty Grotenhuis of Cedar Grove, Wisconsin. Betty is only nine years old, but her poem, "Easter," shows real talent. *The Captive's Return*, by Sara Elizabeth Gosselink, is the prize that has been especially selected for Betty. If you already have that book, please let me know. The same for you other prize-winners!

Congratulations to all three winners. Continue your writing. Contest or no contest, the *GUARDIAN "Youth Center"* is interested in printing contributions from Machen Leaguers everywhere. Send in poems, essays, short stories on religious themes—and don't forget news and pictures of your own young people's group.

Remember, God has given His children talents that they might use them for His glory.

Norma R. Ellis
Director, *GUARDIAN Youth Center*

HIM HATH GOD RAISED

By Dorothy Partington

*I stand and watch them nail Him to a tree,
That man who claimed to be of God the Son.
They raise Him high that all may mock and see
Him suffer. "Lo! the King! the Mighty One!"*

*The miracles of healing He has done,
Do they not prove the claims He makes are true?
Then why the shameful cross, endured alone?
He hangs there, called by men a sinful Jew.*

*With darkening clouds the sun in wrath conceals
Its face; the very heavens roar angrily.
My soul, so torn by doubt, in protest kneels
And cries, "O God, called just, this cannot be!"*

*With heavy heart we tread along the way
That leads us to the tomb. There is no thing
On earth that moves; the morning sky is gray:
Creation grieving for her stricken King.*

*Then in a brilliant blaze the sun bursts through
The mist, revealing by its glorious light
The stone rolled back, the empty tomb in view,
And shining angels, robed in garments white.*

*"He is not here, for He is risen," cry
The angels. "By His death He made you free.
He paid the price and pleads for you on high.
Now you may live with Him eternally."*

*Once more my soul in rapture kneels to pray
And render thanks to God for all His good.
"Teach me, O Lord, to trust Thee more each day.
Thy ways are just; I have not understood."*

Deerwander Announces . . .

Rev. Richard W. Gray, of Bridgeton, N. J., and Rev. Glen Coie of Silver Spring, Md., will be the two main speakers at Deerwander Bible conference this summer, according to an announcement in the current issue of *Deertalk*. Rev. James Price, of Morristown, N. J., will lead the singing. Delegates from all over the East have enjoyed the lakeside setting of Deerwander among the pines of Maine; even in war years the conference was crowded out. And this year, as easterners remember the rowboats, the five canoes, the diving float, the clan competition, the food, and see the roster of speakers—well, there may still be time to send your two dollars advance registration to Registrar E. P. Clowney at the *GUARDIAN* office! The Conference runs from August 23 to September 2, and the total cost is fifteen dollars. The age range is 14 to 30.

The Cross at the Korean Crossroads

By the REV. BRUCE F. HUNT

Korea is at the crossroads of the Orient. Twenty-seven miles of her northern boundary border on Russia, the rest on China. Her southern coast is only 130 miles across the straits from Japan. For thirty-six years Japan has held these crossroads. Today they have been freed from Japan, but traffic is still at a standstill and the crossroads have themselves come to the crossroads of history. But our interest, in this article, is primarily with the Cross of Christ at those crossroads.

Word has recently come from Korea, saying that the list of Korean Christians who gave their lives for the testimony of Jesus under Japanese oppression during the recent years has reached 300. Rev. Chu Kee Chul, pastor of the large Fourth Presbyterian Church of the city of Pyongyang, who had suffered much from imprisonment even before the war, and whose fate has remained unknown until the present, is one of the list.

As the list itself has not reached this country, one does not know how complete it is. The writer of this article wonders whether the name of An Young Ai ("Peace Eternal Love"), a young woman whose body he himself laid to rest in Harbin, Manchuria, is on the list, or how many of the seventy-odd Koreans that he personally knew to have gone to prison in Manchuria for refusal to bow to the Shinto shrines have subsequently died and also been included. Some were only just alive when he was last with them in prison.

"Hand-picked Martyrs"

In these days when the lists of war dead number in the thousands, 300 dead may not sound impressive, but if you stop to consider that this 300 includes men, women, and children from every walk of life, who were hand-picked for martyrdom over a period of years, not in any mass arrest, but one by one, each for his or her testimony, one cannot but pause to wonder. Each had had plenty of opportunity to deny his faith to save his life. Thousands of "Christians," including missionaries, claimed that there was no harm in bowing to shrines. The organized denominations,

WILL the totalitarianism of liberal mission boards succeed that of the Japanese? The problems of the Korean church are described by a missionary who was born in Chairyung, Korea, and whose twelve years of service to the Korean church were climaxed in imprisonment with his people for the testimony of Jesus Christ.

as such, officially had declared shrine worship to be consistent with Christian practice. Thus the 300 martyrs, for the most part, singly took their stand, a pitiful minority, in widely scattered communities throughout Korea and Manchuria, against the advice and practice of the majority. I know but few of them personally, but I was imprisoned with some of those from whose ranks the martyrs were drawn and I know the timber of which they are made and the circumstances under which they died. Truly this is a glorious, if sad, chapter in Christian history. And the 300 are but a fraction of the hundreds that suffered a living death under fear of imprisonment or actual imprisonment in the pest infected jails of Korea and Manchuria. Certainly the Korean church has again proven her right to take a place among the tried and proven churches of Christendom whose faith is indigeneous, not borrowed.

Other bits of news have begun to filter back from Korea. Just before the capitulation of Japan, the Japanese government in Korea went "all out" and tried actually to bring shrines into the churches (formerly they had been satisfied with insisting that delegations from the churches attend and bow before their shrines, erected in public places). The report is that with few exceptions even the churches which had compromised on sending delegations to the shrines refused this open violation of the house of God.

It is reported that several of the larger Presbyteries of the Korean Presbyterian Church refused to unite with

the Japanese sponsored Union Church.

Recently in South Korea the members of one Presbytery, at a Presbytery meeting, individually confessed their sin of bowing to the shrines under government pressure. Then after prayers of confession, asking God's forgiveness, a motion was passed asking each church of the Presbytery likewise to repent of this sin. The church had officially capitulated to government pressure on shrine worship in 1938 and it is good to see this beginning of official repentance, for many have suggested that, now that the pressure is lifted, by-gones be considered by-gones and the past be merely forgotten. May this spirit of repentance spread to the whole church.

Storm Signals

But along with these hopeful trends, there are also storm signals in the Korean situation. The most alarming thing about conditions in Korea lies in the absence, as yet, as far as one can observe, of any repentance on the part of the mission secretaries, boards, and many of the missionaries of the two largest denominations working in Korea, i.e., the Presbyterian Church, U.S.A., and the Methodist Episcopal Church. While the Koreans are being faithful unto death and repenting of sins committed even under duress, the officials of the American churches press their modernistic programs with even more zeal.

The Boards never were too sympathetic with those whose stand on the shrine question led to their subsequent martyrdom, often taking actions which undermined the testimony of those on the field. And as to the Union inclusivist church, the officials of the American churches encouraged it, even crusaded for it, and still do. They actually rejoiced in the formation of such a church in Japan and Korea, though it was forced into existence by the mandates of a pagan Japanese government, bent on controlling everything within its domain. And this is in spite of the fact that the Union Church was vigorously opposed by the spiritual elements of the native church, a fact borne out by reports coming from both Japan and Korea,

including censored public press releases.

Over the protest of the Southern Presbyterian Church, the Foreign Missions Conference of North America (affiliated with the Federal Council), has appointed Dr. H. H. Underwood as their advance agent to survey the future prospects for missionary work in Korea. Dr. Underwood openly favored the church's compliance with the government order to bow at Shinto shrines. As far as we know he has not repented or made any public confession of this publicly committed sin, as our Korean brothers are doing. His name also appears on the list of the first ten missionaries to be sent back to Korea by the Board of Foreign Missions of the Presbyterian Church U.S.A., and he has succeeded in reaching the field as a counselor to the American occupation authorities.

A further cause for alarm is that these Boards and Secretaries who have shown themselves so unsympathetic with the more spiritual elements in the native churches have moved to gain a greater control of the missionary enterprise. The present plan of procedure is, first that a survey team of Board-picked missionaries be sent to the field to evaluate conditions; then a committee of the Board is to go to the field and map out plans for future work, following which the missionaries themselves will be sent to do the actual work along the lines laid down for them. The old method of leaving the campaign tactics of missionary procedure to the Mission itself, an organization composed of the missionaries on the field, seems scheduled for the scrap pile. Truly totalitarianism is making great headway in the ecclesiastical seats of the mighty. We pray that the Korean church which did not completely bow to the pagan Japanese rule of force will not now be deceived by the worldly ecclesiasticism of the liberal American "Christian" churches, coming to them with sweet words and gift laden arms.

Missionaries Barred

A further cause for alarm is the difficulty missionaries have had in securing passports to return to Korea. A young American officer in Korea who was the first to travel a large territory of the interior shortly after our occupation, wrote, "Everyone is anxiously awaiting the return of the missionaries, and from a political point

New Pastor



REV. Edward L. Kellogg, who took up his preaching duties last Sunday at Immanuel Church, West Collingswood, N. J., after having accepted the call of that congregation. Mr. Kellogg has been pastor of Calvary Church, Middletown, Pa. His installation in his new charge is planned for the near future.

of view, I feel certain that the sooner all churches get the missionaries back here, the better off Korea will be."

Later he says, "If the churches had only been far-sighted enough to have representatives come in with the invasion forces maybe some of the chaotic conditions now existing would never have developed."

The writer of this article, for one, with the backing of his home Committee has been seeking to unite himself with Korean troops in China or Siberia since the spring of 1943, in the hopes of going in "with the invasion forces," but has not been able to get a passport from the State Department. Even now, months after the liberation of Korea, his application for a passport is in, but there is no word. It is therefore not the church's fault that no missionaries, as such, are back on the field, though some are back in army or government positions. Buyers of hair-nets and other representatives of business are getting pass-

ports; wives of G. I.'s have recently been promised they could go to their husbands in Korea possibly by May (and we are glad it is so), but experienced missionaries who have spent most of their lives in Korea wait. General MacArthur has requested that ten missionaries be flown out, but according to the writer's latest information they are still standing by, although the request came a couple of months ago.

Of course one of the greatest causes for concern among all Christian friends of Korea is the domination of the northern half of Korea by Communist Soviet Russia. The partition of Korea into an American and Russian sphere of occupation, although regrettable, may primarily be considered a matter of political concern. Yet it is not without its serious moral implications and cannot but affect the church of Korea. Reports have it that the Russians in the north are showing little respect for private or public property and that the persons of women are not safe from their advances. If these be false rumors, the Russians themselves are largely to blame for them, as they refuse free communication across the 38th parallel.

Even in the American sphere of occupation the Communist forces are making a strong bid for the future control of Korea. You need only to read the Korean newspapers to see how bold and comprehensive are their plans. They are even making open threats in the public press (both in the American sphere of occupation and in America itself) against the lives of any who might oppose Communism in Korea. This cannot be without bearing on the lives of those Christians who have seen in Communism a force opposed to true Christianity.

Thus the greatest enemies of the Korean church today seem to be coming, not from within the land, but from without, nor is America without responsibility. A nation-wide reformation and revival of true Christianity in America is what would help the Korean church more than almost anything else.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

Is a New New Testament Needed?

A Review of the Revised Standard Version of the New Testament: Part One

By the REV. N. B. STONEHOUSE, Th.D.

Professor of New Testament in Westminster Theological Seminary

THE Revised Standard Version of the New Testament, which was offered to the public on February 11, is being modestly advertised by its publishers, Thomas Nelson and Sons, as "the most important publication of 1946." Such superlatives are usually discounted heavily by sober readers, and perhaps ought to be in this case. The fact is, however, that this evaluation may quite possibly turn out to be very near the truth. It could be true if the aim of the revisers comes to be regarded by Christian people generally and by the Christian churches as having been achieved. This aim has found expression in the following resolution of the International Council of Religious Education which sponsored the undertaking:

There is need for a version which embodies the best results of modern scholarship as to the meaning of the Scriptures, and expresses this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English literature. We, therefore, define the task of the American Standard Bible Committee to be that of revision of the present American Standard Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version.

If this salutary aim has actually been fulfilled by the new Version, it may turn out to be not merely the most important publishing event of 1946, but one of the most significant events of the century.

Whatever the final decision may be, it clearly is timely to examine the new version with care. The primary question must be that of its reliability. But not far behind is the question whether its language and style will commend it as a substitute for translations now in use. Before these basic questions are considered, however, it seems advisable to ask another of a preliminary sort: Is a new translation necessary?

It is not apparent that present-day

Christians are in a mood which will assure success to any new translation of the Bible, no matter how good it might be. The chief reason for this state of mind is that the King James or Authorized Version (AV) has been the "Holy Bible" of English-speaking peoples for three centuries. Its noble language has been the means of sounding forth the message of salvation to countless multitudes; its stately diction has served to call forth and to express the worship of churches and individuals as no other version has begun to do. Because of pious associations, and it may be because of laziness, we do not like to have the language of our devotional life disturbed. Moreover, the impact of this version upon our entire life and culture has been so profound that to be unfamiliar with its language is to be unlettered no matter how much else a man may know.

Furthermore, many people are distrustful of new efforts along this line because they have cared so little for the modern versions. The English Revised Version (ERV) won very little favor among the British. The American Revised Version (ARV) has been somewhat more successful, but it has certainly fallen far short of fulfilling the hope that it would take the place of the Authorized Version. And translations like Moffatt's and Goodspeed's, while securing a vogue in certain areas, admittedly have no possibility of being widely accepted. These latter versions have tended to be received as novelties rather than as serious rivals to the revered Version of 1611. Hence, in spite of the advertising which has attended the publication of the RSV, many Christians are likely to be suspicious of it, or at least to ask, "What, still another version of the New Testament? Why not be satisfied with the King James which has proved its worth down through the modern centuries?"

This latter attitude is not completely healthy. We believe that Christians should assume a less traditional-

istic outlook on this as on many other matters. "Prove all things; hold fast that which is good" applies here too. But all depends on what standards we apply in our testing. We should not cast aside the old and embrace the new on the theory that the new is inevitably better, and we should be prepared to evaluate the new by something more basic than sentimentality and personal taste. In handling the Word of God the claims of truth and accuracy must always be in the first rank. And because a translation is designed to convey a knowledge which otherwise would not be available to many, it is requisite that it should be as intelligible as possible. We do well to remember the words of Tindale to "a learned man" who was hostile to his endeavors, "If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scripture than thou dost."

The Authorized Version

Judged by these standards, we are compelled to judge that the AV is not an adequate translation. As an English classic it will, indeed, continue to rank at the very top of the great books that have come to us from the past. But our interest in the Scriptures, it is necessary to emphasize, may never be primarily in the beauty of their form. Rather it must be in the divine truth which they embody, and therefore we cannot rest with any form which is not as accurate as possible.

Perhaps the most basic reason why we cannot be fully content with the AV is that we possess today a far better text of the New Testament in the original Greek than was in the hands of the revisers at the beginning of the seventeenth century. The Greek text of that day was constructed from a few very late and inferior manuscripts. Our Greek testaments today are based upon a study of thousands of manuscripts, many of them very ancient, and many which have proven themselves far superior to the type of

text which was at the foundation of the AV. The divergence of the standard Greek testaments of today from the old received text can, in truth, be easily exaggerated. The differences are not so great as to result in a substantially different work. One needs only to compare the AV with such a modern version as the ARV to discover that, in the last analysis, they are not two Bibles but one. Nevertheless, the Bible believer cannot rest satisfied with a knowledge of the general contents of the Scriptures; he will necessarily be concerned with the exact words of the Bible. Hence, he will not wish to receive as the Word of God such elements of the traditional text as clearly were not handed down as a part of the Bible from the beginning. Thus he will not insist upon the inspiration of the testimony of the heavenly witnesses in I John 5:7 when he discovers that this passage was not found in a single Greek manuscript written before modern times. Nor will he be indifferent to the consideration that many readings in the AV have been shown to be modifications of earlier readings. For example, it is not immaterial that Peter, in Acts 3:20, said that God would send "the Christ who hath been appointed for you, even Jesus" rather than "Christ Jesus which before was preached unto you."

There are many other defects in the AV which have become apparent to observant students of the Bible. Some of these defects are due to inaccuracy on the part of the translators, whether because their knowledge of Greek grammar and vocabulary was deficient as compared with the knowledge that is now available, or because of simple lack of precision. Others are due to the fact that the English of the Elizabethan Age, for all of its superiority in many respects to our modern speech, is no longer a language which is capable of making the Scriptures understandable to those who have not had the opportunity of familiarizing themselves with it.

A few illustrations of some of these defects must suffice. There are such archaisms (antiquated expressions) as the use of "let" for "hinder" (Romans 1:13); "prevent" for "precede" (I Thess. 4:15); and "conversation" for "manner of life" (Gal. 1:13). Examples of inconsistencies which have made for obscurity are the rendering of the same Greek word by "Areopagus" and by "Mars' Hill" (Acts 17:19, 22),

and the translation of a single Greek word as "servant", "son", and "child", where the Isaianic Servant of the Lord is evidently in view (Mt. 12:18; Acts 3:13, 26; 4:27, 30). And its classical beauty was even marred by blemishes such as the ungrammatical "whom" for "who" in Mt. 16:15 and the impossible "strain at a gnat" for "strain out a gnat" in Mt. 23:24.

The Revised Versions

Considerations such as these resulted in widespread agitation for a new version of the Bible. Leading divines in England, including Archbishop Trench, Bishop Ellicott, and Professor Lightfoot, took the lead in this movement, and eventually they and other leading scholars in Britain and America collaborated to produce the Revised Versions, the English form being published in 1881 and the American, by agreement, in 1901. Although the influence of the American Committee upon the final form of the ERV was not negligible, there remained many points at which complete agreement was not reached, and these differences were incorporated into the ARV. Although these versions have not won great popular favor, and in particular have not been widely utilized for reading in public worship, they have served as valuable aids to serious students of the Scriptures. Whatever demerits they may possess, it is only fair to recognize that they constitute, by and large, a vast improvement upon the AV so far as accuracy is concerned.

The reasons for the failure of the Revised Versions to approve themselves to the general Christian public are not far to seek. No doubt the very novelty of language proved a serious obstacle for those who revered the old version. But the chief reason apparently lies in a different direction. The revisers themselves were to blame for the fact that their product sacrificed much of the beauty and force of the AV. And this was due mainly to their tendency towards a slavish literalness with respect to the Greek word order. Greek word order is far more flexible than the English. On occasion emphasis is achieved which the faithful translator must seek to conserve. However, a consistent adherence to Greek word order can only result in a pedantic, unnatural English. There is loss rather than gain in preserving the Greek order in the third petition

of the Lord's Prayer as the Revised Versions do: "Thy will be done, as in heaven, so on earth" in place of "Thy will be done on earth as it is in heaven."

A similarly unfortunate tendency towards over-literalness in the Revised Versions is found in the common use of the definite article wherever it is found in Greek, overlooking the basic difference in the English usage with respect to the article. Thus in Mt. 6:25 the translation has not been improved by literalness; "Is not *the* life more than *the* food, and the body than *the* raiment?" is not good English.

The extreme literalness of the Revised Versions at many points does not, however, constitute their only weakness. In the interest of intelligibility, the language should have been modernized far more than it was. For example, there does not seem to be adequate justification for retaining the antiquated "his wife also being privy to it" in Acts 5:2.

A far more serious fault of the American Revised Version is the fact that it betrays at one point at least a unitarian bias. In the note to John 9:38 the Greek word translated "worship" is said to denote "an act of reverence, whether paid to a creature (as here) or to the Creator"! The rendering of II Tim. 3:16 by "Every scripture inspired of God is also profitable . . ." is another instance where the Revised Version lowers the doctrine of the Bible.

It is obvious, then, that the Revised Versions, for all their merit, do not give complete satisfaction. But we must add that, even if none of the blemishes to which attention has been called were present, there would still remain a challenge to engage most earnestly in the business of improving upon translations of the past. Errors can be corrected. New knowledge concerning the text of Scripture and new discoveries as to the usage of the vocabulary of the New Testament have accumulated in the decades since the Revised Versions were prepared. Regard for the truth and concern that the truth shall be made known to all who will hear combine, accordingly, to present a challenge to go forward in this field. New translations are necessary from time to time. None of the current versions is so excellent as to allow the conclusion that a new translation is not now necessary.

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

E. P. Clowney, *Managing Editor*

Apathetic

Americans are being rather generally accused nowadays of growing moral indifference. Unhappily the charge is not without substance.

Moral conditions in the American armed forces have, according to many and widely scattered reports, deteriorated rather seriously since the cessation of fighting. Yet there does not seem to be a great deal of concern in the matter among the people at home.

The city and county local governments are probably in a better financial condition than any that they have enjoyed for many years. Yet shocking conditions of insanitation, inadequate care, and crowding persist in our municipal and county hospitals, particularly in those for the care of mental diseases.

Other examples could be mentioned, but there is one in particular which cries out for attention. This is the treatment which is being meted out throughout the length and breadth of eastern Europe to persons who are unwilling passively to acquiesce in the Russian communist program or who happen to speak German as their mother tongue. The Russian communist model concentration camps differ only in detail from the Nazi model. They are operating full blast. As a matter of fact, some of the old Nazi camps have simply been taken over and the labels changed. Those who oppose the Russian administration, even in the lands which are only occupied by Russian troops, are likely soon to find themselves in such a camp. Persons of German language regardless of Polish or other citizenship are ruthlessly uprooted from their

homes and pushed westward, often on foot. Rape has become the most ordinary and commonplace procedure. Men are shipped eastward for forced labor in complete isolation from families and relatives.

These things being true, we might at least expect that the facts would be fully presented in the American press. There are a few honorable exceptions, but for the most part our daily papers and our magazines are almost completely silent on these matters. True, facts are more difficult to obtain in Russian-controlled territory than elsewhere, but there are reporters for American papers in those territories. Why is the press so nearly silent?

There are perhaps two major reasons, in our judgment, for this deplorable state of affairs. One reason affects one group of papers, the other another. The second world war has made the United States a great world power with world-wide interests. She is finding out what Britain discovered a long time ago—that uniting a high level of morality with world-wide interests is a very difficult task. Some papers, then, keep silence in the supposed national interest, believing that our welfare would be adversely affected by criticizing conditions existing under the American or Allied flags.

The second reason for suppression is the growth of sympathy for Russian communism in certain quarters of the press. This tends to make inarticulate

any voice which would criticize what is happening either in Russia or under Russian domination.

But Christians are under an obligation in a situation such as this to give tongue. They dare not be silent if they are to be true to their Master and Lord. When unrighteousness stalks boldly, it must be rebuked. Public and private conversation is something, but expressions of opinion to editors, congressmen, and government officials are more. Mistreatment, hunger, and rape are not weapons in the Christian's arsenal. Shall we act against them, now?

Reorganization

The last conservative journal in the Presbyterian Church in the U.S.A. is on the way out. *The Presbyterian* of Philadelphia is being reorganized. A new company headed by Dr. Howard Lowry, president of the College of Wooster, is assuming control. Vice-presidents include President J. Harry Cotton of McCormick Seminary, Chicago, and President John A. Mackay of Princeton Seminary. The latter will be head of the editorial committee, and the editor will be the Rev. Dr. Jarvis Morris. Dr. Morris has been president of the Polytechnic Institute of Puerto Rico in recent years. His friends will recognize that he has not been noted for his support of the conservative viewpoint.

In the twenties, under the editorship of Dr. David S. Kennedy of Wayne and Dr. Samuel G. Craig of Princeton, *The Presbyterian* was a great power for righteousness in the Church. When Dr. Craig was removed from the editorial chair, the vigor of the paper immediately declined. It still continued to profess loyalty to evangelical truth, but little was done effectively to implement this profession in the courts of the Church. Dr. Craig will not be a member of the new company which has been formed.

We may now anticipate an emphasis still further toward the left, though preserving the appearance of support for evangelical doctrines. The language of neo-orthodoxy provides a tool fitted to this end. There are signs that sections of American fundamentalism have not yet realized the true meaning of the Crisis theology. Books such as the recent *The New Modernism* are indispensable in the campaign against this delusion.

**Alumni Banquet
at Adelpia Hotel**

THE annual banquet of the alumni association of Westminster Theological Seminary will be held in the Adelpia Hotel, Thirteenth and Chestnut streets, Philadelphia, on Tuesday, May 7, at 6:30 p.m., according to an announcement made by Rev. Robert S. Marsden, in charge of arrangements.

Speakers will include a member of the Seminary faculty and a returned chaplain. The menu, promised to be particularly fine, will be enjoyed in the Jefferson Room. The cost is \$1.75 for one, \$3 for two. Reservations must be made by May 3.

“When Through Fiery Trials . . .”

By the REV. LEWIS J. GROTENHUIS

Pastor of the Calvary Community Church, Harmony, N. J.

On Thursday afternoon, March 28, our church home burned to the ground. Formerly a Methodist Episcopal church, it was purchased by us in September 1940, after its doors had been closed. The building was then completely redecorated, and it was with rejoicing that we held our first services in it. Now it is gone, but out of its ruins we are assured of a better building in which to praise and worship. Has not our God promised, “My God shall supply your every need according to His riches in glory by Christ Jesus”? Already we have seen the wisdom and goodness of God even in the fire, and we rejoice that He has not left us in complete darkness.

Our new building is still only in

the minds of many of us, but already our building program has begun. We have seen fit to dedicate all our offerings through Easter Sunday to this end, and it is confidently hoped that our goal of \$10,000 (exclusive of any other funds) will be reached by that time. A visit to Newark has assured us that the needed priorities will be granted, and our plans await the actual granting in writing of these priorities.

In the meantime we are worshipping in the basement of the public school. There are many inconveniences, but we rejoice in the goodness of our Heavenly Father in supplying this all-important need. Though practically everything was lost, we are not really wanting for anything. It has been a

miracle of God's grace as to how the many problems so immediately and urgently confronting us have been met.

One is perhaps inclined to think that with a church fire all is loss. However it is not so. In fact, there is great gain and good even in such a catastrophe. We have experienced already a closer unity, and a greater feeling of our own inadequacy and consequent dependence upon our sovereign God in all our ways. We have seen anew the goodness of many people—both within and without the church—and it has been a great source of strength and encouragement. Personally I have learned that much of the work which I have done has not been in vain, and that even though the many “good works” done among the “mammon of unrighteousness” have not been unto salvation, yet they are productive of much good will. For example, a young Jewish man, whom I had befriended, sends a beautiful note and a check for fifty dollars.

There is much more, but the whole has enabled us all to say with more assurance than ever, “O give thanks unto the Lord for He is good, for His mercy endureth forever.”



—Courtesy Easton Express

Height of blaze which razed the 94-year-old house of worship of Calvary Community Church, Harmony, N. J., of which the Rev. Lewis J. Grotenhuis, a minister of the Orthodox Presbyterian Church, is pastor.

Announce Conference on Summer Bible Schools

Prospective teachers for summer Bible schools have been invited to an intensive one-day conference planned by the Committee on Christian Education of the O. P. C. to prepare them for the big job. Authors of the committee materials will personally conduct the practical discussions on May 4, at Calvary Church, Willow Grove. Dr. Lawrence Gilmore and Rev. Floyd Hamilton will discuss the purpose and possibilities of the summer school; Mrs. Robert Strong will speak on the teaching of music.

In addition to sessions on the teaching of the courses, time will be devoted to questions and problems. Handwork difficulties will receive attention, and attendance boosters will be discussed.

The whole program has been planned, according to Mr. Hamilton, to furnish a maximum of practical information and to present the challenge of this work. For every teacher who can come, this is a “must,” and others are invited.

Science and Evolution

Letters to a Boy Entering High School

By the REV. EDWARD J. YOUNG, Ph.D.

Assistant Professor of Old Testament in Westminster Theological Seminary

PART SIX

DEAR TOM:

Have you ever heard of the "missing link"? The so-called missing link is supposed to be a fossil which would exhibit the connection between man and some lower species of life. Many have gone forth in search of the missing link. But the missing link is still missing.

There are, of course, those who claim that as a matter of fact fossils have been discovered which prove that man has evolved. It is when we consider the history of some of these fossils that we realize how easy it is to make mistakes in identifying fossils and particularly in ascertaining their age.

In New York City, in the American Museum of Natural History, in a more or less obscure location, there is a bust called the Trinil Ape-Man. It looks rather like a gorilla. Frankly, it is a hideous-looking creature. Who was this so-called Ape-Man, and how do we know what he looked like? In 1891 a Dutch surgeon unearthed near Trinil, in Java, two teeth and two fragments of bone; one fragment, as I understand it, being from the skull and the other from the thigh. The two fragments of bone, if I am correctly informed, were found about sixteen yards apart and near each fragment was one of the teeth. From these scanty remains the discoverer asserted that he had found a missing link, something that was neither ape nor man but a connecting link. And it is upon the basis of these scanty remains that the famous Trinil Ape-Man of the American Museum has been reconstructed.

However, it seems to be the case that the thigh-bone is human and that the other fragment of bone probably belonged to a chimpanzee. Since the two were found at such a distance apart, it cannot be proved that they ever belonged to the same creature. You see, then, that the Trinil Ape-Man is really not an ape-man at all. You see also how difficult it is accurately to identify fossil remains.

Another interesting case is that of the famous Piltown man. A few

pieces of skull and jaw bone, two nasal bones, and two teeth had been discovered in a gravel pit in England and from these a reconstruction was made. All these fragments were not discovered at the same time. At first it was declared, I believe, that the Piltown Man had a brain capacity of 1070 cubic centimeters. However, after further fragments had been discovered, if I am correctly informed, and after further study, it appeared that the brain capacity was about 1300 cubic centimeters, or even nearer the present average. There followed further discussion and questioning as to the position and nature of the tooth. Finally, one scientist expressed the opinion that the jaw bone and



Betrothed . . .

MISS Margaret Hunt, of Mediator Chapel, Philadelphia, whose engagement to Rev. Leslie A. Dunn, pastor of Calvary Church, Wildwood, N. J., was announced at a recent party at the Chapel. The wedding is planned for the near future. Miss Hunt has been employed as secretary in the office of the Committee on Christian Education, and has been active in the work of Mediator Chapel. Mr. Dunn is on the Advisory Council of the GUARDIAN.

tooth were not human at all but belonged to a fossil chimpanzee. Consequently, whatever the Piltown Man is, it is in no sense a missing link.

One of the textbooks which I have been studying gives as an argument in favor of an anti-Biblical theory of evolution, the so-called evolution of the horse. A number of skeletons of alleged ancestors of the horse form the basis for the argument. The earliest specimen was discovered, I believe, in England. It was not the size of the modern horse but, rather, a tiny creature. The next specimen was found, not in England, but in Wyoming and New Mexico. This little fellow—Eohippus, he is called—is supposed to be a descendant of the English specimen. He looked, so I am told, not like a horse, but more like a civet. I believe that it is claimed that his forefeet had four toes and his hind feet three. The modern horse has a hoof—one toe, if you will.

Right away a difficulty emerges. How did the descendants of the English "horse" ever reach America? Evolutionists have had to assume that there was once a connecting "bridge" at what is now the Bering Straits, and that these "ancestors" of the modern horse crossed back and forth. Here again, whatever these fossil remains may be, they do not prove that the horse has evolved. Not at all.

What I have been trying to point out to you in this letter is the difficulty involved in accurately identifying fossil remains and particularly in determining the age of such remains and, consequently, of the rocks in which they are found. It may well be that some remains are very old—but precisely how old they are, we cannot now accurately determine.

It may also be that there were once great creatures which roamed the earth and which now are extinct. No doubt there were dinosaurs at one time upon the earth. But this does not prove that evolution as opposed to the Bible is true. It merely proves that for some reason these creatures have ceased to exist.

No doubt there were at one time strange creatures which are no longer to be found. But how long ago they lived, we do not know. When men use figures such as one million years, they are speculating. But more of this in the next letter.

Sincerely,

UNCLE JOE

The Reformed Presbyterians in America

Their Present Outlook

By the REV. SAMUEL E. BOYLE

Pastor of the Reformed Presbyterian Church, Topeka, Kansas

PART TWO

REFORMED Presbyterians often irritate their denominational neighbors by their stubborn exclusiveness. Someone is reported to have exclaimed: "These Covenanters will crank your Ford or mind your baby, but they won't sing our hymns!"

This critic erred in mistaking a superficial symptom of our denominational aloofness for the cause of that exclusiveness. The full explanation is a trifle more complex.

Reformed Presbyterians look back in their traditional and doctrinal loyalty to a "Golden Decade" (1638-1649) in the history of the Church of Scotland. The creeds and covenants produced in that brief period constitute the doctrinal basis of the Reformed Presbyterian Testimony and Covenant in America.

Creeds and Covenants

This is not a blind, uncritical traditionalism. Reformed Presbyterians have always kept these historic symbols of the Scottish era subordinate to the Holy Scriptures. The Westminster Standards are accepted only because the "whole system of doctrine" contained in them is found to be "agreeable unto and founded upon" the Bible. The Covenants are accepted "so far as applicable in this land," or, "divested of anything peculiar to the British Isles." The perpetual obligations of these Covenants are specified as the "moral" obligations contained therein, obligatory only because we believe them scriptural. This language shows a sensible effort to keep tradition subordinate to, but agreeable to, the Supreme Rule for faith and life, which we believe to be only the Bible.

In fact, it is because Reformed Presbyterians believe the principles of the Second Reformation in Scotland to be so closely founded upon the Scriptures that we make that decade our "norm" in modern church life.

The documents of that period we believe to contain, in essence, a satisfactory exhibition of Biblical principles for individuals, families, church and state. Reformed Presbyterians therefore hope not only to revive that "covenanted uniformity" of 1638-1649 in the British Isles, but also to propagate the essential principles of that scriptural order throughout the whole world.

Covenant of 1871

It is this ideal which has led Covenanters periodically to "renew the Covenants." It was this motive which led the Reformed Presbyterian Synod to prepare an American Covenant, based on the Scottish Covenants. This was formally adopted and sworn to in the meeting of Synod at Pittsburgh, Pennsylvania, on May 21, 1871. It may be shown in two brief quotations that the Reformed Presbyterian Synod in 1871 had the same world vision which had inspired the descendants of the Second Reformation before them:

"We will pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of Nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion; and we will continue to refuse to incorporate by any act, with the political body, until this blessed reformation has been secured" (Sec. 3).

"... believing, moreover, that schism and sectarianism are sinful in themselves, and inimical to true religion, and trusting that divisions shall cease, and the people of God become one Catholic church over all the earth, we will pray and labor for the visible oneness of the Church of God in our own land and throughout the world, on the basis of truth and Scriptural order" (Sec. 4).

Church and State

This ideal does not fully explain the modern exclusiveness of the American Reformed Presbyterians. It must be

remembered that the comprehensive pattern for a scriptural economy which is embodied in our Testimony today had only a brief and stormy triumph in Scotland. After its collapse under persecution and compromise, the survivors of this "dream" were no longer influential in the Established Church or the government of Scotland. Ever since that reverse, the Covenanters have been considered, by the majority, unreasonably stubborn adherents to a "lost cause." This long experience of "martyrdom"—mental and physical—has stamped the modern Reformed Presbyterian with a certain typical attitude and a technique of witnessing.

As a belligerently dissenting minority, the Reformed Presbyterians have had more trouble living peaceably with the state than with the church of the majority. Under religious toleration the Reformed Presbyterians are able *within their own fellowship* to maintain doctrinal purity and Presbyterian discipline according to their covenanted principles. The civil government, however, often requires oaths of allegiance and other civil duties which make it difficult for the Reformed Presbyterian always to maintain his covenanted principles with respect to the unscriptural state. Out of this tension have arisen many of the controversies and schisms within the continuing Reformed Presbyterian churches in Britain and America.

In Pioneer America

The history of the Reformed Presbyterians in America is largely a story of Scotch-Irish migration. The early settlers were at first without a minister, but in 1742 the Rev. Alexander Craighead came from the Presbyterian Church to shepherd the scattered societies in Eastern Pennsylvania. He led them in a renewal of the Covenants at Octorara, Lancaster County, Pennsylvania, in 1743. This was the year of the organization in Scotland of "The Reformed Presbytery."

After seven years, Alexander Craighead returned to the Presbyterian Church, and left the Reformed Presbyterians without a minister. The Reformed Presbytery of Scotland sent over the Rev. John Cuthbertson in 1751. He labored heroically for twenty years, visiting the scattered societies in pioneer America. Settlements of early Covenanter immigrants were chiefly in Eastern Pennsylvania, New York, and South Carolina.

In 1774, with the arrival of other ministers from Scotland and Ireland, the Reformed Presbytery in America was constituted at Paxtang, Dauphin County, Pennsylvania, on March 10, 1774.

Reformed Presbyterians were enthusiastic patriots in the war for American independence. It is alleged by some historians that Thomas Jefferson had before him, among other documents, a Covenanter "Mecklenburg Declaration," and that this strongly influenced some of the wording of the Declaration of Independence.

Second Start

After the war, following more friendly relations between the American members of the Associate Presbytery and the Reformed Presbytery, a plan of union was proposed. On general Christian doctrines the two groups were very close together, but their separate views of Christ's relation to civil government are irreconcilable. In Scotland after the organization of the "Associate Presbytery" in 1733, the Cameronians had sought to unite with these men who had withdrawn from the established church. It was the issue of "dissent" from the existing government then which prevented any union. In 1782 the two American presbyteries did unite on a ten-point compromise basis, forming "The Associate Reformed Church." Two Associate Presbytery ministers refused to enter the union and carried on a continuing seceder church loyal to the Associate Presbytery of Scotland. All ministers of the Reformed Presbytery went into the new Associate Reformed Church, so that the Reformed Presbytery in America was automatically dissolved.

Remnants of the Reformed Presbytery carried on somehow for sixteen years until sufficient strength had been recruited to reorganize in America. In 1798 a second start was made at

Philadelphia, when the "Reformed Presbytery of North America" was constituted. This Presbytery was distinctly American, in friendly correspondence with the Scotch and Irish Presbyteries, but separate from them.

The Synod of the Reformed Presbyterian Church in North America was organized May 24, 1809, and it ratified all the actions, and accepted the credal commitments, of the Reformed Presbytery. This included an action taken at the first meeting of the Reformed Presbytery in North America in 1798, which affirmed the principle of dissent from the Constitution of the United States because of "Its wilful omission of all reference to God the Author, Christ the King, and the Word of God as the Supreme Law of nations and civil government", etc.

Growth continued as the Synod expanded geographically to the west with the incoming tide of Old World immigration. Various changes in the internal organization of the Synod seemed to promise the development of a strong church. In the church, however, were latent elements of discontent, and by 1821 it was evident that a minority had become dissatisfied with the church's principle of dissent from civil government. In 1833 the split came, and the discontented minority went out to form the General Synod of the Reformed Presbyterian Church. This is also known as "The Reformed Presbyterian Church, New Side."

The Synod of the Reformed Presbyterian Church in North America recovered from this costly division of 1833 rapidly, and records of the Synod show a steady growth in the number of presbyteries and in reported membership. By 1851, incomplete returns show about 4,000 communicants; in 1866, the total reported is 7,735. In 1891, the high point in membership so far was reached with a reported 11,292 members.

Declining Membership

Two related temptations have usually combined to entice Reformed Presbyterians from their lofty isolation: the desire for union with other church groups on a more liberal basis, and the yearning to be free from the "yoke" of dissent from the civil government. This recurring unrest arose anew in the church after the Synod's high profession in the signing of its covenant of 1871. It resulted in another division in 1891. Certain leaders

wished to change the position of the Synod with respect to *obligatory* dissent from civil government as a term of communion. These leaders were put out of the church after a very bitter trial. The resultant split affected most of the congregations of the church. Membership since 1891 has gradually declined. The total number of communicant members reported last year, 1945, was 6,608.

It may be thought from this history that the only question Reformed Presbyterians think about is the relation of Christians to civil government. This impression is incorrect. The Covenanters are an enthusiastic missionary church in America, with home missions work among the colored people, the Indians, the Jews, and in the neglected regions of Kentucky. Foreign missions are maintained in Syria, Cyprus, South China, and in Manchuria. Of a total Synodical budget of \$75,000 last year, \$20,000 was set apart for the foreign missionary work of the church.

The denominational college is Geneva College, Beaver Falls, Pennsylvania. The Theological Seminary is in Pittsburgh, Pennsylvania. The denomination coöperates with the National Reform Association of Pittsburgh to try to get the Bible taught in the public schools. This denomination is always eager to promote Christian education.

Covenanter Journals

The denominational paper is a weekly, *The Covenanter Witness*, published by the Rev. D. Raymond Taggart in Topeka, Kansas. In connection with the current drive by the Reformed Presbyterian Church to secure a "Christian" amendment to the United States Constitution, a small monthly is published in Topeka, called *The Christian Patriot*. This proposed Christian Amendment would amend the Preamble of our national Constitution to insert these words: "devoutly recognizing the Authority and Law of Jesus Christ, the Saviour and King of nations . . ." This "Christian Amendment" falls short of the ultimate goal for civil government as proclaimed in the Covenants, but in a general way it points the issue for contemporary Americans.

More recently, a privately published theological journal has appeared, called *Blue Banner Faith and Life*. The Rev. Johannes G. Vos of Idana, Kansas, is the publisher and editor.

In all the wars of America the Reformed Presbyterians have been active patriots. They are not pacifists. But in each of these national wars the question of the oath of allegiance to the United States Constitution has presented a problem for Covenanters. The last war found many Covenanter youth in the armed forces, and some accepted officers' commissions. To meet the needs of members who were required to take the oath of allegiance, Synod approved a so-called "Explanatory Declaration." There is a minority within the Synod which strongly disapproves of this device for avoiding the issue presented by the oath. Several test votes on the question in recent meetings have always resulted in approval by a majority of the "Explanatory Declaration." A synodical committee now has the whole question under study.

The Covenanters are ardent "drys." The great majority of ministers and laymen are vigorously opposed to "moderation" as a substitute for the church's insistence on "total abstinence" from all alcoholic beverages. Though a less definite prohibition of tobacco is enforced, all ordained officers of the church are required to abstain from both alcoholic beverages and tobacco.

Covenanters Today

Were Donald Cargill or Richard Cameron to visit the American Covenanter churches they might not feel at home. Undoubtedly our people have been influenced by their American environment and experience. The Reformed Presbyterians in America have also been subject to the withering blight of evolutionary teaching as it militates against the authority of the Holy Scriptures. Not that there has been any visible change in the testimony of the church, for we have not had any heresy trials on matters of fundamental Christian doctrines. The climate of opinion around us has affected somewhat the sharp, positive note of protest which formerly characterized the "strict" Covenanter. Discipline has grown more lax. Less costly distinctions are made in our fellowship with other churches. A greater tolerance prevails in practical relations with the world and the churches about us.

Perhaps this accounts for the attitude of Reformed Presbyterians toward Modernism. We stand, as a church, wholly on the side of orthodox Chris-

tianity. Yet there is an unwillingness to make this an issue to the point of disturbing "good neighbor" relations with other churches or agencies. The "status quo" of interdenominational coöperation is more convenient in view of the special enthusiasms of the Covenanters for evangelism, temperance, national reform, and so forth. The Board of Foreign Missions was formerly a member of the Foreign Missions Conference of North America, but withdrew in 1944. The Synod is not affiliated with the Federal Council of the Churches of Christ in America. Ministers coöperate with various city or county interchurch agencies as they personally see fit. No official action has been taken by the Synod to guide and govern its relations with church organizations in which Modernism has gained complete or partial control.

The Reformed Presbyterians in America are still strongly devoted to the historic testimony of their past. Even if we are in many ways less doctrinally informed, and therefore less sturdy and exact in our defense of our heritage, we have no intention of forsaking our tradition. The church has in it as have all churches, persons whose thinking is much more liberal than the denomination. Discipline is not enforced nearly as rigorously as it should be. In spite of this modern weakness, there is no desire on the part of the majority to unite with other churches on an easier ecclesiastical basis; nor is it the wish of the majority to forsake the principle of "political dissent" until the "blessed reformation" is achieved.

In all Covenanter churches there is no instrument used in the public praise service, and the metrical psalms are used exclusively. The church requires all members to stay out of secret oath-bound societies. Closed communion is still the law of the church. If the younger ministers are any evidence of the attitude of the younger generation of Reformed Presbyterians, we can believe that a healthy determination exists among them to carry on the program mapped out for them in the church's Covenant of 1871. If statistical reports are discouraging, and if the local congregations are tiny, struggling bands of humble folk, there is still a confident optimism that we can at least do as well as Richard Cameron did when he nailed up his Sanquhar Declaration in 1680. We can use all available re-

(See "Boyle" page 128)

Schenectady Church Host to Presbytery

CALVARY Church, Schenectady, entertained the spring meeting of the Presbytery of New York and New England on May 3 and 4. Presbyters breakfasted in homes of the parish where they were guests, and luncheons and dinners were served in the basement room of the church by women of the congregation. At a popular service Rev. Charles L. Shook of Covenant Church, Rochester, preached the sermon, "Paul's Gospel," reminding Presbytery of the glorious essentials of the message of the Orthodox Presbyterian Church, called to mind again by the tenth anniversary of the denomination. "Lead on, O King Eternal" was sung in anthem form by a large choir of the church, which included recently discharged servicemen Robert Bhe, Ervin Smith, Earle Eckerson, Albert Henry, and Warren Chader.

Presbytery examined Mr. William Goodrow and Mr. Ralph Clough for licensure, and began the examination of the Rev. Albert E. Reudink, an applicant for admission to the ministerial roll. It was decided to conduct summer extension work in Maine.

Mrs. Florence M. Bean

Members of the Orthodox Presbyterian Church of Hamden, Connecticut, mourn the passing of Mrs. Florence M. Bean, a faithful member of that congregation. Mrs. Bean went to be with her Lord on March 17, after an illness of nearly three months. Mr. Howard A. Bean, her husband, is president of the board of trustees of the Hamden church. Mrs. Bean's devotion as a Christian wife and mother is witnessed in the testimony of her family. Rev. Everett H. Bean is now laboring in the Canadian Presbyterian church; Mr. Alton Bean will graduate next month from Westminster Theological Seminary; Mrs. Audrey Bean Gregory is teaching in the Willow Grove Christian school; Phyllis Bean, a nurse in New Haven Hospital, and Beryl Bean, in Connecticut State Teacher's College, are both active in the work of the Hamden church. The Rev. Edmund P. Clowney, who conducted the funeral service, spoke of the glory of God's covenant grace manifested in a family made one in the Lord by bonds which death can only make more firm.

Orthodox Presbyterian Church News

Presbytery of California

BEVERLY Church, Los Angeles: Climbing statistics for the church year are speeding the recovery of the Rev. Dwight L. Poundstone, pastor. The average attendance in the Sunday school has soared to 142 from 88 for the same period last year. The goal of \$2000 for the building fund during the church year has been exceeded; \$430 was received on the last Sunday of the fiscal year to carry the drive over the top.

Covenant Church, Berkeley: Pastor Robert K. Churchill reports high enthusiasm as the congregation enters the recently purchased property on University Avenue. Partitions are being removed to provide an auditorium in this large home. . . . The young people are engaged in a scripture memorization course following the outline of the catechism.

Westminster Church, Los Angeles: The "Moody Institute of Science" with Dr. Will Houghton and Dr. Irwin Moon, was in charge of the evening service on April 7. Mrs. E. Lynne Wade has been elected president of the Women's Missionary Society for the coming year.

First Church, Long Beach: After weeks of delay, the building program has emerged from the red tape, and Pastor Henry W. Coray tells of a race against time to complete the new structure in time to house the congregation, which must leave its present quarters May 1.

Westminster Church, Bend, Oregon: The Rev. Robert E. Nicholas, pastor, has recently completed a series of morning sermons on the Ten Commandments. The Machen League conducted an evening service March 31 with a study of the prophet Amos. . . . Mr. and Mrs. Nicholas are rejoicing over the birth of Eloise Mae on March 30.

Presbytery of the Dakotas

BANCROFT Church, Bancroft, S. D.: Recent evangelistic services were well attended; the Rev. Melvin B. Nonhof was assisted by the Rev. Louis Knowles and the Rev. Russel Piper. Elder Russel Olmsted, recently discharged from the Marine Corps, was the delegate to Presbytery, and was elected moderator.

Manchester Church, Manchester, S. D.: The church building boasts a new spring coat of white paint. . . . Young people's meetings have begun on Friday evenings. . . . Elders Ritterbusch and Rundell were in attendance at Presbytery, Elder Ritterbusch as a delegate. The Ladies Aid has prepared a box of clothing for the Newport Chapel.

Westminster Church, Hamill, S. D.: Three covenant children were baptized at a recent service at which there were 96 in attendance.

First Church, Denver, Colorado: Professor Cornelius Van Til, Ph.D., of Westminster Seminary, conducted a series of meetings at the end of last month which were more largely attended than many held in the church for many years according to the Rev. W. Benson Male, pastor. Dr. Van Til also addressed the student body of Denver Bible College on "Barthianism," and the men's society of the Second Christian Reformed Church on "Challenges Confronting the Reformed Churches."

First Church, Logan-Fontenelle Chapel, Omaha, Nebraska: The Women's Missionary Society exceeded its missionary giving goal this year and has raised its sights for the coming year. Mrs. Joseph Buick is the new president of the society. . . . The Senior Machen League is now meeting on Wednesday evening with a social hour following the study period. An eight-week contest is under way between the Reds and Blues of the Junior Machen League. . . . The Logan-Fontenelle chapel building bears a "For Sale" sign.

Presbytery of New Jersey

GRACE Church, Trenton: Missionary Sunday was observed last month with the entire offering of the Sunday school going to the work of the Home and Foreign Missions committees. Pastor Wilson Albright and Mrs. Helen Tickell, the Sunday school superintendent, told of the present location and work of our denominational missionaries. . . . Following the annual congregational meeting on April 6, the Rev. John P. Clelland of Wilmington, Del., spoke at a fellowship supper.

Grace Chapel, Warren Point: On

Easter Sunday a special offering was received for the building fund. Offerings have averaged \$25 a Sunday and attendance for the past month has averaged 60, an increase of 15 over the preceding month. The Rev. Bruce A. Coie has been delivering a series of messages on the Ten Commandments.

Calvary Church, Wildwood: An Easter sunrise service was held in the gospel pavilion on the boardwalk. On Palm Sunday, six new members were received into the communion of the church. Plans are under way to occupy the new church building on the first Sunday of July. The roof has been completed on the new structure. . . . Prayer meeting is now held on Thursday afternoon, and the Wednesday evening service, called the "Bible Hour," is proving popular and profitable, reports Pastor Leslie A. Dunn. Several weeks are spent on a synthetic study of each book of the Bible illustrated with projecting equipment.

Presbytery of New York and New England

CALVARY Church, Schenectady, N. Y.: The church was host to the spring meeting of Presbytery on April 3 and 4. . . . Men of the church are removing the old paint from the basement walls, preparatory to the application of "Aquila," a new chemical product used by the French to waterproof the Maginot Line. . . . The fourth summer Bible school is scheduled to run from June 24 to July 5.

Memorial Church, Rochester, N. Y.: The young people's class has been visiting homes throughout Rochester, bringing cheer to the aged with Scripture and song. A similar visit was paid to a sister church in East Palmyra. . . . The Dorcas circle served a banquet recently in honor of all returned servicemen. . . . A baseball team of the young men of the church looks for top honors in the church league. . . . Mr. Marinus Heuseveldt, a discharged veteran, has been elected president of the young men's society *Pro Rege*. Three societies of the church have entered club subscriptions to the PRESBYTERIAN GUARDIAN. . . . The young people's class of the Sunday school is sponsoring a rally on May 3 at which the managing editor of the GUARDIAN will speak.

First Church, Hamden, Conn.: Mr. Ralph E. Clough, pastor elect, has been serving the church since the resignation of the Rev. Edmund P.

Clowney on March 1. The building program of the church, planned for this spring, faces difficulties in view of the recent government restrictions on non-residential building. . . . Mr. Harold Dorman has returned from the armed forces to resume his active part in church work.

Covenant Church, Rochester, N. Y.: Government restrictions have halted, at least temporarily, construction of the new church in West Ridge. . . . A rally of the newly organized Rochester Bible school, at which the Rev. Charles L. Shook is an instructor, was held on April 7 with Dr. Oren Holtrop of the Rochester Christian Reformed Church as speaker. Twenty-three students are enrolled for this semester and the school plans to reopen in September.

Presbytery of Ohio

TRINITY Chapel, Newport, Ky.: Two covenant children and three adults were received into the church in baptism. The Rev. J. Lyle Shaw administered the sacrament.

Presbytery of Philadelphia

KNOX Church, Silver Spring, Md.: The ten-week Sunday school contest with the Calvary Church, Middletown, Pa., has been very close with the lead alternating almost every week. During March the Sunday school attendance averaged 140. . . . A missionary society has been organized.

Grace Church, Middletown, Del.: The Rev. Charles H. Ellis was a recent guest preacher. . . . A slide and filmstrip projector has been purchased for use in the Sunday school. . . . The Westminster Guild, a women's organization in the church, is planning a fellowship supper for the congregation on April 18.

Eastlake Church, Wilmington, Del.: The annual meeting of the Sunday School Association was held on March 5 at the Hob Tea Room, when the members were hosts to the teachers of the summer Bible school. The Rev. Edmund P. Clowney was the speaker. . . . At a special congregational meeting the trustees were authorized to purchase ground for a new church building. The new site is the S. E. corner of 29th and Van Buren Streets, about eight blocks from the present building and is a very desirable residential section. The location will be more nearly a central one to the exist-

ing membership than the present building. The plot is 120 x 158 feet and negotiations for an additional 25 feet on 29th Street are under way. The congregation also voted to authorize campaigns designed to collect \$5000 per year for 5 years. . . . Forty-one young people of the church were entertained by the members of the Session and their wives on Washington's Birthday. A young people's Sunday school class has been formed with the Rev. John P. Clelland as teacher.

St. Andrew's Church, Baltimore, Md.: One location has been lost and another gained by the branch Sunday school on Preston Street. The store building which had been used is being remodeled and the school now meets at the home of one of the pupils at a saving of \$25 monthly.

Bethany Church, Nottingham, Pa.: The intermediates of the Sunday school recently entertained a similar age group from Kirkwood. On May 17 the young people will play host to the Kirkwood Guild and are showing the picture "The Land That Cradled the Prince of Peace." . . . Plans for the Summer Bible school include reaching other communities which have no such opportunity either by providing transportation or conducting branch schools.

Presbytery of Wisconsin

CALVARY Church, Cedar Grove: The Women's Missionary Society has completed its second clothing collection for the mission outpost at Barwick, Ky. The Sunday school sends its surplus supplies to the mission each month and recently sent a box of hymnals. Miss Gertrude Graaskamp has given the mission a large Bible. . . . Mr. and Mrs. Henry Weenink presented the church with a pulpit Bible on the forty-fifth anniversary of their wedding. . . . The Rev. John W. Davies was a guest preacher on March 10 and spoke to the Men's Forum on the following evening.

Bethel Church, Oostburg: The young people are studying the Christian Education Committee's course, "The Holy Spirit and Our Salvation." A survey revealed that 86 pupils are expected to enroll in the fall session of the Christian school. The enlarged enrollment prospect led to a change in the plans of the school society which now proposes to build a three-room school costing \$21,000.



Your FAMILY ALTAR

Missionary Cleanings

MAY 5TH. PSALM 72 (8)*

MISSIONARY endeavor has as its goal the spreading of the gospel to every nation until Christ's kingdom is universal. Though this shall be attained only when Christ comes again in His glory, yet we have a responsibility to sow in every harvest field of the world. The church militant must be the church missionary before it can become the church triumphant!

6TH. ISAIAH 52 (7)

The messengers of the gospel are as the voice of spring, promising the warm blessings of summer. Theirs is a message of peace, of good tidings, of salvation. The core of their story must declare the suffering Servant of God (chapter 53), for apart from Him there is neither good tidings nor salvation.

7TH. PSALM 67 (5)

When the voice of praise is heard upon the wings of the morning then may we look for the blessing of the Lord upon our Christian service near and far. The last word from Ethiopia when the Protestant missionaries were thrust out in 1935 was a note of praise and confidence in the providence of God. Today, visiting missionaries to that land bring back word of sweeping conversions—"And the Lord added unto the church daily such as should be saved." Look at verses 5 and 6, noting how fruitfulness follows praise.

8TH. ISAIAH 60 (3)

Over the long summer of labor, hope and expectation keep the farmer tending his crops. Faithfully continue your good work in Christ, for God hath promised that "Gentiles shall come to thy light and kings to the brightness of thy rising."

9TH. PSALM 96 (7)

Evangelization involves instruction and exhortation. The latter is prominent in this psalm. Men everywhere are exhorted to render unto God that which is due Him from every creature. Men are worshipping something. In contrast to that which they are worshipping, God is set forth as living, creating, ruling, judging in righteousness, and revealing His salvation.

* Memory selection.

10TH. ACTS 8:5-17 (4)

The ministry of Philip in Samaria is an encouragement to all who labor in the gospel, for it reveals the power of God, which is just as effective today in the salvation of souls. It also warns us concerning the opposition of Satan, which we must expect to encounter, and presents both the problems that will arise among the converts, and the discipline necessary for maintaining a strong testimony and bringing about the repentance of offenders.

11TH. ISAIAH 62 (11b)

Certainly if there is a holy people with a new name it is the faithful, who in Christ Jesus are called Christian. This name is not limited to those in civilized lands who embrace Christ, but extends to men everywhere. Men of all races and all classes—red and yellow, black and white; sovereigns and subjects, rich and poor—each may rejoice in a new name through faith in Jesus Christ.

12TH. ACTS 8:26-40 (30)

There is a class of men in Ethiopia today, who, like this eunuch, have the Bible but do not understand what they read. The Amharas have the Coptic text. How necessary that someone preach unto them Jesus! Are there men and women in your own community who would be indignant if you thought they did not have a Bible? Do they understand it? Perhaps you may be another Philip who can preach unto them "Jesus"!

13TH. ROMANS 10:1-11 (9)

What Paul declares to be his heart's desire and prayer to God for one particular people should be our earnest prayer for all nations. A religious zeal may be found among them all which is surely not according to knowledge. An intense need for instruction and exhortation—"This is the way, walk ye in it"—is manifested all about us. The WORD OF FAITH must be declared! The response of FAITH must be sought!

14TH. ROMANS 10:12-21 (17)

There are many today who think that you must approach people of different nations in different ways. There is some evidence of this in the Bible. But the approach in the Scripture is never so long that the point is not reached! Rather, the gospel is brought directly before the individual—"so then faith cometh by hearing, and hearing by the word of God."

15TH. ACTS 13:1-12 (2)

The work of the Lord is to be per-

formed by those only who are separated unto the gospel by the Holy Ghost. When such men are laboring in the field, the doctrine of the Lord will astonish those who hear it. Pray for those who take this amazing word to men across the seas.

16TH. ACTS 13:13-41 (26)

It may seem strange that the great apostle Paul, upon whose heart was a burden for the souls of men, should limit the field of his hearers. Yet we find here that the apostle addresses himself specifically to a limited group—those that fear God. God has His own among every people and as the message is given forth they will respond to it through the Holy Spirit.

17TH. ACTS 13:42-52 (48)

When the glad tidings are given out in the power of the Holy Spirit two things usually will result. First, there will be a hearing. Second, there will be opposition to the message and, often, the messenger.

18TH. ACTS 14:1-18 (7)

There are times when the gospel is preached in truth and in power, but something arises which turns the attention of the people away from that which is being proclaimed. We are not to despair when such things occur but rather seek to turn them to the glory of God.

19TH. ACTS 14:19-28 (22)

Many Christian workers wonder why they are called upon to suffer. The answer is written in the Word. Some may be called upon to suffer for their own testing; others for their own purifying; but there are still others who go through deep waters, learning the meaning of suffering, so that they may comfort all who like them are called upon to suffer affliction for Christ's sake. —HENRY D. PHILLIPS

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.

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.
2213 ARCH ST. PHILADELPHIA 7, PA.

Balance Your Budget

Millions of

SUNFLOWER DISH CLOTHS

have been sold by individuals and groups who needed more cash. Finest quality cloths. They provide an answer to your persistent question—How can I get that money I need?

Sangamon Mills—Est. 1915
Cohoes, N. Y.

CLERICAL PULPIT ROBES

Choir Gowns in All Styles

CASSOCKS

SURPLICES — STOLES

CHURCH HANGINGS

ALTAR LINENS

CLERICAL SUITS — CLOAKS

RABATS—RABAT VESTS—COLLARS—SHIRTS

Inquiries Invited

C. M. ALMY & SON, INC.
562 Fifth Avenue, New York 19, N. Y.



A GLIMPSE OF BUILDING 4

Calling Young Women and
Young Men Willing to
Serve as Nurse or Nurses Aid
in Ministering to the
Mentally Ill.

The Need Is Urgent
Learn While You Earn
Pleasant Home Surroundings
New York Vicinity

Write

DIRECTOR of NURSES
CHRISTIAN SANATORIUM
Wyckoff, New Jersey

Boyle*(Concluded from page 124)*


sources to proclaim the whole counsel of God as widely as possible in our times.

There are now ten American presbyteries and one in South China. The ten are: Colorado, Illinois, Iowa, Kansas, New York, Ohio, Pacific Coast, Philadelphia, Pittsburgh, and St. Lawrence. South China Presbytery in 1945 reported 816 communicant members.

The success of the drive for a Christian Amendment has encouraged the Reformed Presbyterians considerably, and brought a ready support from many Christians in other churches. In the war boom, finances have prospered, and all schemes of the church have received generous contributions. A "China Rehabilitation Fund" is being raised to give aid to the destitute in South China.

The Covenanters have been criticized through the years for their distinctive teachings. We are accused of seeking a church-dominated state; of seeking to throttle civil and religious liberties; of making an unreal demand on nations in saying that every nation ought to enter into a public covenant with God. Some of our critics have been learned, godly men, so we cannot lightly cast away these warnings.

Baker Book House



**NEW
AND
USED
RELIGIOUS
BOOKS**

Catalogs free

Libraries purchased

1019 WEALTHY ST. S. E.
GRAND RAPIDS 6, MICHIGAN

**SPEND YOUR
VACATION
AT THE
CHRISTIAN SANATORIUM
WYCKOFF, N. J.
AND ENJOY THE EAST
A FEW OPENINGS FOR
NURSES and NURSES AIDS**

**WRITE NOW TO
DIRECTOR of NURSES**

Such criticisms are found, however, to fall usually into well-defined grooves of thought. None has been proposed against the Second Reformation principles in recent times which did not appear in similar form during the long persecution period in Scotland. The attempt to limit Christ's mediatorial reign to the church, the plea that a Reformed state would end all civil freedom, and many other arguments are familiar objections. They drive us back to a more prayerful study of the Bible, and a reconsideration of the detailed application of Bible principles which our fathers made to church and state.

This is no boast of group pride. We are deeply conscious of many grievous follies in our past history and present conduct. It is the heavy sense of having failed to live up to the Standards which we do profess that makes us fly to God's mercy seat for pardon. Claiming only the merits of the shed blood of our Redeemer, wishing only to give glory and majesty to the King of kings and Lord of lords, we sing in

true sincerity the words of the 80th Psalm:

"So henceforth we will not go back
Nor turn from thee at all;
O do thou quicken us and we
Upon thy name will call.

"Turn us again, Lord God of hosts,
Restore us unto thee;
O cause thy face to shine on us
And saved we then shall be."

**Dakotas Elect
Elder Moderator**

ELDER Russel Olmstead of Bancroft, S. D., was elected moderator of the Presbytery of the Dakotas at its spring meeting in Volga. This is the first time in the history of the presbytery that a ruling elder has been elected to the office. Mr. Olmstead has recently returned after serving with the Marine Corps during the war. Rev. R. Heber McIlwaine addressed the popular meeting of the session, picturing the present state of Christianity in Japan.

NEW AMMUNITION IN THE BATTLE FOR THE OLD FAITH

Three Outstanding Books

THE NEW MODERNISM

by Cornelius Van Til
Professor of Apologetics in
Westminster Theological Seminary

An informed study of the theology of Karl Barth and Emil Brunner. The subject is discussed on the basis of its foundational principles.

This is the only work yet published which demonstrates the fundamental defects of the Crisis Theology from the evangelical standpoint.

xx, 384 pages

\$3.75

**The Presbyterian and
Reformed Publishing Co.**

525 Locust Street, Philadelphia 6, Pa.

**THE INFALLIBLE WORD**

by The Members of the Faculty of
Westminster Theological Seminary

Modern knowledge in various departments brought to bear upon the authority, interpretation and application of the Scriptures.

ix, 300 pages

\$2.50

**THE WITNESS OF MATTHEW
AND MARK TO CHRIST**

by N. B. Stonehouse
Professor of New Testament in
Westminster Theological Seminary

The testimony of the first two gospels is discussed in the light of modern problems of interpretation.

xvi, 269 pages

\$2.50

**The Presbyterian Guardian
Publishing Corporation**

1505 Race Street, Philadelphia 2, Pa.