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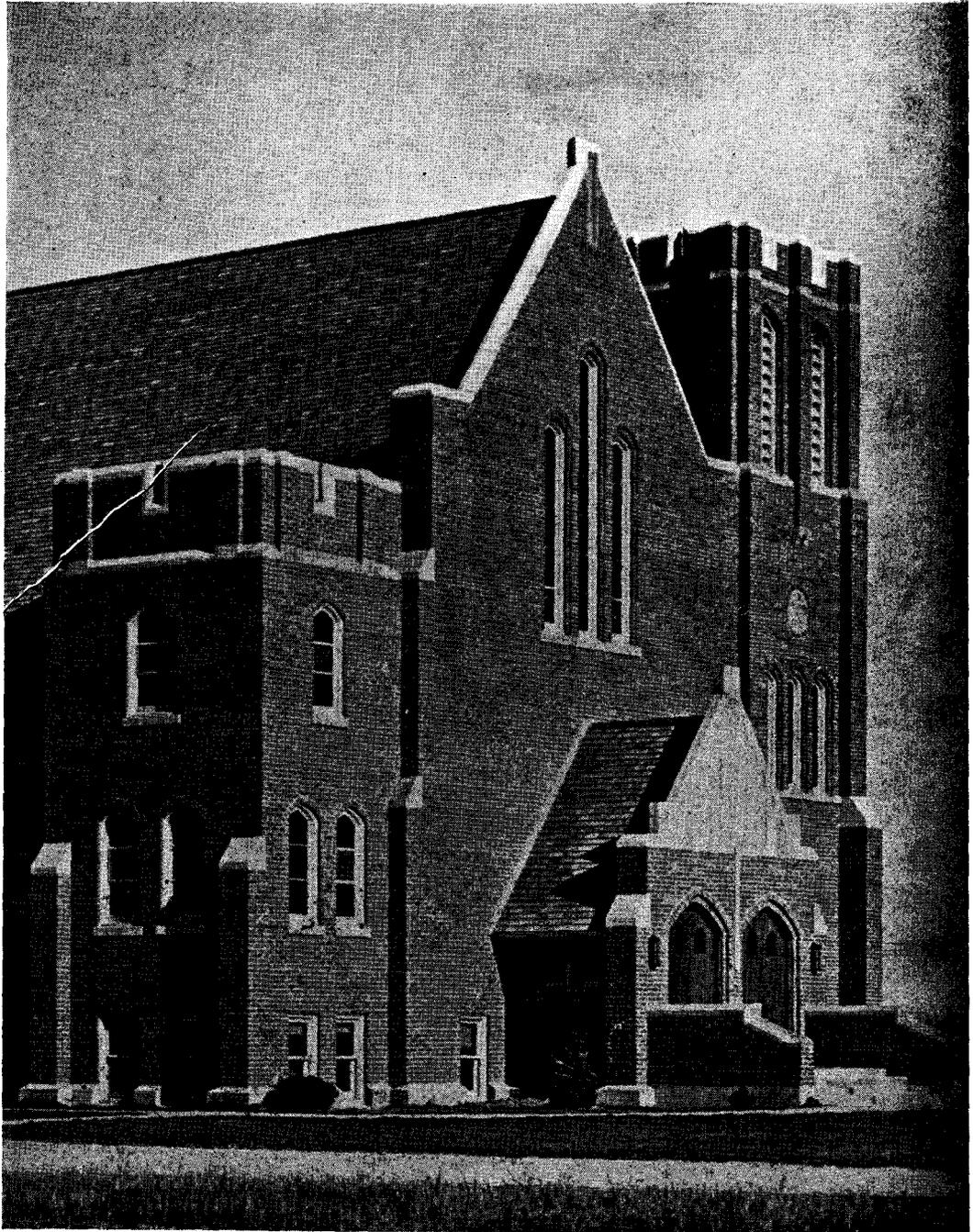
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**CALVARY ORTHODOX PRESBYTERIAN CHURCH,
CEDAR GROVE, WISCONSIN**

Host Church to the Fourteenth General Assembly of The Orthodox Presbyterian Church, which will meet in Cedar Grove on May 22nd, 1947.

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Your FAMILY ALTAR

True and False Discipleship

THAT there are true and false followers of Jesus Christ in the world is not to be questioned. In the small circle of those whom He assembled about Him there was Judas Iscariot. Though he was chosen by the Saviour to walk with Him, to hear His word, to be the treasurer of the group, and to break bread with Him, nevertheless the grace of God had not been manifest in his life. Upon him rests the awful condemnation reserved for the betrayer of the Son of God. In the same band of disciples was Simon Peter, impulsive, rash, and on one occasion in the high priest's house, spineless to the point of denying the Lord with curses. Yet no epithet "son of perdition" is added to his name. Though in a moment of weakness he manifests none of the firmness of a "stone," later in his life the genuineness of his profession as a servant of Christ is evinced.

In the experiences of these two men are revealed modes of thought and action characteristic of false and true discipleship. The false disciple will direct his efforts for a time to the growth of the kingdom of Christ, but his hidden purpose will be the advancement of his own welfare, the satisfaction of his own desires, the achieving of personal glory. Contrariwise, a true believer will seek the honor of Christ at any cost, even to the point of giving his life. He must say,

"Perish every fond ambition; all I've sought, or hoped, or known;
Yet how rich is my condition, God and heaven are still my own."

If he should seek to please men for the sake of receiving honor from men, he will be rewarded with bitterness. A follower of Christ need not look to mammon for anything of lasting value. In other words the chief end of a true disciple is the glory of God and in the striving toward that end he finds his greatest enjoyment of God, personal satisfaction of the proper kind.

But not only in the life purposes of Peter and Judas do we see the con-

trast between hypocrites and faithful believers drawn. Motivated by love for Christ, God's children will obey Him. To be sure they will not be free from sin; detours from the straight and narrow highway will be made—as in the case of Peter—but repentance granted by the mercy of God will be shown in tears of sorrow and a firm determination to turn from that particular sin. The precious doctrine of the perseverance of the saints applies only to those who belong in sincere faith to Christ Jesus. And for this reason no believer may boast. "I am what I am by the grace of God" must be acknowledged by God's covenant child. But for the promptings of divine grace Peter like Judas would have persisted in his denial of the Saviour.

Daily Bible Readings

Week of March 3rd

Monday *Matthew 10:16-27*
 Tuesday *Matthew 10:28-42*
 Wednesday *II Timothy 2:1-15*
 Thursday *Acts 5:17-32*
 Friday *Luke 9:23-26*
 Saturday *Psalm 26*
 Sunday *Acts 9:1-22*

Some Questions for Sunday Meditation

1. What are Christians to expect when they witness faithfully for Christ in this world? Is there any way to avoid this?
2. What does Jesus promise those who confess Him before men?
3. How do you account for the boldness of Peter before the Council?
4. According to the Psalmist, where should the Christian find his greatest delight? Do you find this true in your own experience?

Week of March 10

Monday *Luke 6:1-11*
 Tuesday *Luke 20:9-19*
 Wednesday *Psalm 69:1-9*
 Thursday *Daniel 3:8-25*
 Friday *Colossians 3:12-25*
 Saturday *II Corinthians 4:1-11*
 Sunday *II Chronicles 24:15-22*

Questions for Sunday Meditation

1. Why did the Pharisees oppose Jesus? Did they have any ground for this attitude?
2. May the disciple of Jesus ever find true justice from the world? Does the example of Jesus lead us to expect vindication always before men?

Remorse, not repentance, would have been his cry, a suicide his end rather than a martyr's crown. To every one of God's elect is granted faith in the revelation of God in Christ, in His work of atonement, in His glorious resurrection, and in the Holy Spirit's presence.

The lives of Peter and Judas show us the fountain from which each drank. Judas' resources were in himself, in his own wisdom and scheming. When his wicked plan was disclosed, and the exceeding sinfulness of it, he returned not to Christ and His word but to his fellow plotters. There he found no comfort but only despair. On the other hand Peter, after experiences of trusting in himself, doubting the power and wisdom of his Lord, came to refresh himself at the fountain of the water of life. For it was by faith alone that Peter was able with boldness to refuse to obey the charge of the Sanhedrin to cease preaching the resurrection of the Lord Jesus. In faith alone is a Christian soldier to face the persecution and hatred of the world. Satan was able to possess fully the heart of Judas so that instead of facing the enemies of Jesus and defending the Lord, he was used as a tool in the infliction of suffering upon Him. Likewise, if one who claims allegiance to Christ betrays Him by persistent disobedience, he thereby brings only reproach upon Him and His little ones.

In the matter of suffering at the hands of wicked men the true disciple must remember the words of the Lord "In the world ye shall have tribulation." Those who are Christians in name only find there is opportunity for a "deal" even with the enemies of the Lord. They need not be put to inconvenience in serving Christ nor is it necessary to be uncompromising in matters of doctrine or practice. While the Lord Jesus is the Prince of Peace and brings peace to hearts troubled by sin He also came to bring a sword, and that sword divides His own people from the world. Nominal Christians will avoid that separation wherever the sharp edge of the requirements of the faith makes life uncomfortable or unprofitable.

So let him who comes after the Lord Jesus Christ count of the cost of true discipleship.—LE ROY B. OLIVER

"Once there was a missionary . . ."

Old Newspapers for a Bible

By the REV. BRUCE F. HUNT

Orthodox Presbyterian Missionary in Korea

ONCE there was a missionary" who gathered a group of Korean Christians in the city of Harbin, Manchuria, and started a church. One of the ladies who came to the church had been a Christian since she was a little girl. Her name was Sunai. Here is the story of how Sunai became a Christian.

Sunai's father, like all Koreans, did not want the Japanese to rule over his country of Korea. And when the Japanese first came, a long time ago, and did gain control of Korea, he decided to take his wife and little girl and go to Manchuria, where they wouldn't have to live under the people who had taken their country from them. The people in Manchuria were Chinese, Russian, Manchu, or Mongols. They all spoke a language different from that of Sunai and her parents.

At first it was not easy to get along. Sunai's family was poor, and it was hard to find a house to live in or a way to earn money for living. Finally, however, they did find some cheap land in a valley, land that no one else was using, and which would be good for raising rice. Sunai's father, like most Koreans, knew more about raising rice than anything else. The Chinese liked rice, but they didn't like the bother of raising it, for it is hard to raise rice in Manchuria where the weather is cold so much of the year. So Sunai's father had no difficulty selling the rice he could raise, and he got along very well with the Chinese neighbors.

Sunai liked to play with the Chinese children, and soon she could speak their language as well as they could. But her father and mother spoke Korean, in the home, and they always dressed her in Korean clothes. So her Chinese playmates knew she was Korean. They called her the "Gaoli rin goo nyang" which means "the Korean girl" in Chinese.

Kim (for that was Sunai's father's name) was proud of being a Korean even though his country had been conquered by the Japanese, and now

THIS is the first of a series of Missionary stories which Mr. Hunt gleaned from experiences and people he met during his first two terms as a missionary, one in Korea and one among Koreans in Manchuria. Concerning the stories he says:

"Often when I had returned from a country trip, the children would ask me at the dinner table for a story. It became a kind of game to start with 'Once there was a missionary,' and tell them the simple incidents of the journey—the getting on and off of trains—sleeping in native inns—funny stories heard—and interesting people met along the way. I would try to avoid the use of the first person, making it as though it were about some other missionary, and yet not really hiding my identity as 'the missionary' of the stories. The children found these simple stories extremely interesting. Their attention was somewhat sharpened by this way of telling the stories in the third person, because it held them in constant suspense over the possibility that I might slip into using the first person. If I should chance to make such a slip, they would pounce upon it, with eyes snapping mischievously. Pointing their fingers accusingly at me, they would shout—'So, Daddy, you're the missionary. It's you! It's you!' I have never openly admitted my guilt until now. I do so now in order to say that the characters in the stories are people I have really known, though perhaps by some other name, and because I believe that truth is not only stranger than fiction, but more profitable in encouraging boys and girls, as well as their grown-up counterparts, to high endeavors."

seemed so weak in comparison with other countries. He knew that his country was a very old country, more than four thousand years old, and that it had a very noble history. He told Sunai about their beautiful homeland, for she was small when they

came to Manchuria and did not remember much about the place where she was born and had first lived. He also taught Sunai to read the Korean writing. It was very easy for her to learn, easier than it is for American boys and girls to learn American. Sunai was proud of the fact that she could read her own writing, and her father taught her to be proud that she was a Korean.

After a while Sunai's father died, and her mother had a hard time earning enough money to take care of herself and her growing daughter. With other Korean children whose parents had followed Kim's example and come to Manchuria, Sunai had started to the Chinese school, for there was no Korean school in the town where they lived. She could already read and write Chinese characters quite well. Some of her Chinese friends were Christians, and went to Sunday school and church. Sunai liked them the best of all her Chinese friends. They told Sunai about Jesus, and asked her to go to church with them, but Sunai's mother would not let her go. She did not know much about Jesus and told her daughter that being a Christian was not good, that only people of other countries believed in Jesus. She told her that good Koreans did not become Christians. From what Sunai could learn about Jesus from her friends, and from what she saw of their lives, she thought her mother must be mistaken, but being an obedient girl she did not go to church with her friends, though they wanted her to.

One day Sunai was watching one of their Korean neighbors scrub pans. The neighbor was using dirt to take the place of Dutch Cleanser in getting the grease off the pans, and was rubbing the dirt on the pans with a book. Sunai watched for a while until she noticed that the book was written in Korean. She tried to read it, and found that she had not forgotten what her father had taught her. She begged

the neighbor to let her have the book, but the lady said she needed the paper in the book to scrub her pans. Sunai offered to give her some old Chinese newspapers in exchange for the book. The woman agreed to the bargain, and Sunai walked home proudly holding the book under her arm. It was the first book in Korean she had ever possessed. She was sorry some of the first pages were gone, but it was a big book, and she could learn a lot of Korean from it.

Sunai's mother sewed for a living, those days. They did not have electric lights or even good kerosene lamps, so Sunai's mother did most of her sewing in the daytime. But sometimes she would light a little wick in a bowl of castor oil and sew by the flickering light of this crude lamp. While she was sewing, Sunai would often read to her from the book, and the mother liked this very much. They did not know what kind of a book it was, but the stories were interesting, and they told a lot about God. There were stories of Joseph, Joshua, Samuel, David, Esther and Daniel. They read how God loved His people and was sorry when they did wrong. They read how forgiving and kind God is. Sunai's mother had believed in many gods, and had worshipped idols, but she had also believed that there was one God who was greater and better than all the other gods, and this book seemed to be about that greatest God. She began to realize that she should worship only this Highest and Best God, and should obey Him alone.

One day Sunai picked up the book and started to read where she had left off before, and she began to read about the birth of Jesus Christ. They were surprised to find stories about Jesus in this book, for they did not know that it was the Bible, nor had Sunai's mother realized that Jesus was the Son of the Highest God. As Sunai read, she learned that Jesus had suffered and died on the Cross for the sins of His people, so that God could forgive those who believed in Him. The more Sunai read, the more her mother realized how she had not come up to the wonderful standards God had set, and now as she heard that Jesus, whom she thought a Korean should not worship, was the Son of the Most High God, her conscience began to trouble her. She said to Sunai—"We must believe in Jesus and become Christians."

Sunai was excited, for she had wanted to be a Christian for a long time.

"But we can't do it now," her mother continued. "No one changes his gods in the middle of the year. We must wait until New Year's Day."

In spite of the disappointment at the delay, Sunai ran out to tell her Chinese Christian friends, "Mother and I are going to be Christians when the New Year comes!" They were all happy together. The day before New Year's Day, Sunai and her mother did a thorough house cleaning. They destroyed the images and charms which they had worshipped, and on New Year's Day they told everybody that they had become Christians. They went to the Chinese Christian church,

and learned more about Jesus and how through faith in Jesus they had their sins forgiven and washed away.

The missionary did not know Sunai at the time all this happened, but later, when she was a grown woman and had children of her own, Sunai told him this story of how she and her mother became Christians just by reading the Bible, which she had gotten in exchange for some newspapers.

There is a verse in the Bible which says, "Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein, for the time is at hand." Yes, it even says the person who takes the trouble to read the Bible is blessed.

Westminster Alumni Hold Annual Homecoming

ON WHAT proved to be the stormiest, snowiest, iciest and coldest afternoon and evening of this winter, alumni of Westminster Theological Seminary, with their wives and friends gathered at the Seminary campus for the annual homecoming. Some forty-five persons enjoyed the excellent turkey dinner served in the dining room of Machen Hall, and rejoiced in the renewal of fellowship which characterizes such occasions.

McIlwaine's Address

The program officially began in the afternoon with a meeting in the chapel, addressed by the Rev. R. Heber McIlwaine. Mr. McIlwaine took the occasion to tell something of the history, present situation, and future of Christian work in Japan, where he and his family have a long tradition of missionary service. Christianity first came to Japan in the fifteenth century, brought there by Roman Catholic missionaries. These early representatives of the church were quite casual with the faith, and in order to make themselves more acceptable to the rulers they allowed their faith to appear as almost a form of Buddhism. In the middle of the 16th century, however, even such mission work was prohibited, and Japan for three centuries was closed to western influence. Not until 1853, when Admiral Perry forced Japan to open its doors to trade and commerce from the west, was the way

again clear for missionary travelers.

The first Protestant missionaries to reach Japan, according to Mr. McIlwaine, came in 1860, so that Protestantism has been known there for only 87 years. The Japanese have never been particularly receptive to the Christian faith. It was long before there were any avowed converts. Often the missionaries were content to act as teachers, rather than as evangelists. Because of the difficulties and hardships, those few Japanese who did accept Christianity became strong and staunch disciples. Unfortunately, however, the missionaries were not true to their commission, and there was little doctrinal instruction of the people. Attempts to unite the various Christian groups were made a number of years ago. The original "Church of Christ in Japan" was formed by German and Dutch Reformed, and Northern and Southern Presbyterian denominations. A movement for government control began some twenty years ago, but failed at the time. But in 1940 a bill establishing such control was passed, and then all the churches of the country were forced into one organization, the KYODAN. This organization had little if any doctrinal conviction as a whole.

Turning to the present situation, Mr. McIlwaine pointed out that under the SCAP (the military government of the occupying powers) there (See "Alumni," page 56)

Calvinism and the Christian University

Part 3: Consequences of Incorporation

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

President, the Board of Trustees of the Christian University Association

SO FAR in this discussion attention has been centered upon the Constitution of the Christian University Association, with which it began its life in June, 1944, in the city of Grand Rapids. The principles and goals laid down in that document are clearly normative for the movement, binding all who freely associate themselves with it. The constitutional provisions relating to organization, governing the prerogatives and duties of the Board and of members of the Association, likewise possess final authority. But a new factor entered the situation when the Association became incorporated in the commonwealth of Pennsylvania on October 6, 1944 as a non-profit corporation. It thereby secured certain rights granted to such corporations under the laws of the commonwealth, such as the right to secure property. It also, as a matter of course, became subject before the law to the restrictions imposed upon such corporations. Though the Constitution was formulated and adopted quite without regard to the laws of Pennsylvania, and must be judged according to its own contents, the question of the consequences of incorporation is of great significance. It has become so particularly because divergent judgments of the matter have led to sharply variant conclusions as to the character of the movement.

Historical Consideration

In the interest of treating this question as concretely as possible, it will be useful to draw attention to certain historical developments. Although the full implications of incorporation appear to have become plain only in recent months, the subject has been more or less before the Board and its Executive Committee for more than two years. It is no doubt unfortunate that the matter was not aired at the time of incorporation. The Court included the Constitution in the Certificate of Incorporation, and apparently no one conceived of the possibility of a conflict between the

requirements of the Constitution and the provisions of Pennsylvania law. At a meeting of the Executive Committee late in December, 1944, however, it was intimated that the legal counsel employed by the Association had expressed the judgment that certain changes in the Constitution were deemed advisable. At the invitation of the Committee these suggestions were presented orally and in writing early in 1945. Exceedingly careful consideration was given to the recommendations at that time, and, though no final action has been taken, the matter of amendment of the Constitution has remained before the Board until the present time.

The advice given by the attorney concerned both legal and practical matters. Among the latter were some very helpful suggestions as to how certain legal restrictions might be overcome. As an illustration mention may be made of a proposed amendment granting the Board power to buy and sell real estate. The framers of the Constitution, though granting the Board the power of management of the Association and of the University, had not had foresight to stipulate that the Board should have this specific power. It was pointed out that, under Pennsylvania law governing non-profit corporations, approval of such transactions by the Association is required unless the Constitution expressly grants this power to the Board.

Other practical suggestions for amendment of the Constitution, however, would, if adopted, have altered radically the relation of the Board to the Association. It was clear to the counsel that the present articles restrict the rights of members in a remarkable manner, and it seemed to him wise to grant the Association as it convened in its annual meeting very broad powers. He suggested that the annual meeting be legally constituted by a quorum of twenty and that, in addition to the powers of election of trustees, it should conduct such other

business as might come before the meeting. Moreover, it was suggested that the first annual meeting should have power to elect on its own initiative the entire Board of Trustees. The provision restricting actions of the annual meeting to recommendations to the Board was to be dropped, as also the two-thirds rule relating to nominations by the Board. On this approach the Association, and in particular the twenty or more persons who assembled for the annual meeting, would possess far-reaching authority, including decisive power over the Board.

I am far from attaching any opprobrium to these suggestions for a radical revision of the organization of the Association. That they were radical and thoroughgoing must, however, be recognized by all. As a whole they met with very little favor among those to whom they were presented, since it was judged that the provisions of the Constitution safeguarded the interests of the cause far more satisfactorily. But they remain of interest because they involve the recognition that nothing short of a drastic revision of the present Constitution would be required to grant to the annual meeting of the Association the broad authority which has been claimed for it within the last year.

Another judgment made by the counsel was that the provisions of the Constitution were not contrary to law, with the possible exception of that relating to the election of directors. This evaluation intimates that the difficulties created by incorporation may easily be exaggerated. It also, however, poses a problem which must be solved.

The possibility of legal conflict inheres in the provision of the statutes that "at least one meeting of the members must be held in each calendar year for the election of directors." On the other hand, evidence that the conflict may be more apparent than real is found in the provision that the

manner of voting "may be by ballot, mail, or any reasonable means provided in the articles or by-laws." Since the Constitution of the Association, protecting the franchise of all members, provides that voting for trustees shall be by individual ballots sent to each member of the Association, it permits members to vote annually for trustees. The rights of members in this regard are, accordingly, even more fully protected than they would be if the provision were made for voting at the annual meeting without further qualification.

The Constitution, then, establishes the rights of members, and in view of the positive provisions for voting by mail, and since the actions of the annual meeting are restricted to recommendations to the Board, it is clear that all of the rights granted to the members by the Constitution can be exercised under the present structure.

Authority of the Constitution

On the background of these considerations, it should be possible to see recent disputes in a truer perspective. The dispute which has been reported at length in THE PRESBYTERIAN GUARDIAN (July 25, August 25, October 10, 1946) turned on the propriety of a motion to adjourn the annual meeting to a later date. It may have seemed of little moment to some readers, but actually issues of the most far-reaching significance for the entire movement were at stake. The motion to adjourn the meeting of June 27, 1946, to October 17th was unqualified, but its sponsors declared that its purpose was to permit a meeting of the Association at which the actions of the Board of Trustees at its fall meeting might be scrutinized. When the right to adjourn the meeting was challenged, appeal was made to the analogy of presbyterial meetings, which may be adjourned at the will of the presbyteries. Justification was later found also in the Pennsylvania Statutes which specifically allow such meetings to adjourn to a later date.

Nevertheless, this motion was condemned as an unethical action on the ground that it circumvented the Constitution of the Association. As pointed out in the previous article of this series, the Association does not possess the right to regulate its own meetings, or the right to initiate action of any kind. And it clearly has

the right to take cognizance of the actions of the Board only once a year. Hence the effort to perpetuate the annual meeting constituted a usurpation of power and stood condemned. The appeal to the analogy of presbyterian rights indicated that the specific limitations of the Constitution with regard to the powers of the Association were not taken into account. Moreover, the appeal to the Pennsylvania law demonstrated that the absolute moral validity of the Constitution was not being recognized.

In view of the decisive import of this judgment for the evaluation of the entire situation, and for the future of the movement, it deserves further explanation and emphasis. It is elementary that the fact of incorporation did not in the slightest degree modify the binding authority of the Constitution upon the members of the Association. The legal statutes are not in effect amendments to the Constitution, but merely set forth the legal framework in which the Association must seek to carry out the provisions of the Constitution. The obligation of members to conform to the Constitution has not been abridged in any respect. Nor has the responsibility of members of the Board to carry into effect its articles and provisions, in accordance with their solemn pledge on assuming office, been relaxed one jot or one tittle. The Constitution remains ethically normative for all Christians who are members of the Association.

There are situations confronting every Christian where it is clear that his moral obligations preclude the exercise of certain legal rights. Thus the parties to a Christian marriage are not free to exercise the right to secure a divorce on non-biblical grounds, even though such a right may be granted legally within a particular state. All members of the Association, accordingly, having freely entered the organization by subscribing the Constitution, are morally bound by whatever restrictions the Constitution places upon their rights.

True progress in this movement, and in any similar Christian movement, depends, then, upon the zealous commitment of its members to the great principles and goals laid down in the Constitution, and a readiness to go forward in accordance with its organizational provisions. The goal of a Calvinistic University will never be

realized if appeal is taken from the Constitution to civil law, for civil law has a quite different function. Much less may appeal be taken from legal statutes to what the civil courts might judge to be in "the public interest," for the courts cannot be expected to judge that it is in the public interest to promote Calvinism. One path, and one alone, beckons on to the great ideal, and that is the rallying of Christian people to the great principles which have been laid down. The Constitution is not perfect. But it was designed to give the strongest possible assurances that a truly Calvinistic university would come into existence and be maintained. It is the only instrument that provides the requisite standard. Let us stand by it! Let us go forward to fulfill its great challenge, in obedience to the divine mandate.

(To be concluded)

Cousar to Speak at Seminary Commencement

THE Rev. James E. Cousar, Jr., D.D., pastor of the First Presbyterian Church of Florence, South Carolina, and a member of the Southern Presbyterian denomination, will deliver the address at the annual Commencement exercises of Westminster Theological Seminary, according to an announcement by Professor Paul Woolley, Registrar of the Seminary. The exercises are to be held on Wednesday afternoon, May 8th.

Atwell to Visit Colleges

THE Rev. Robert L. Atwell, pastor of the Calvary Orthodox Presbyterian Church of Middletown, Penna., has been granted a leave of absence in order to make a visitation trip to a number of colleges in the interests of Westminster Seminary. Mr. Atwell will leave on the 24th of February for the South. The week of March 3rd he expects to be in California, returning eastward to end the trip the latter part of March with a visit to New England institutions. Although the schedule of his trip is largely arranged, Mr. Atwell would be glad to receive information concerning specific campus societies or individuals where visits would appear to be especially worthwhile.

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**The Plight of
Our Youth**

IN SEEKING to draw sympathetic attention to the plight of our youth today, we are not unmindful of the privileges and benefits which they enjoy. It is still a wonderful time for young people to be alive. There remains as great a challenge to exercise their strength and to win success as was true of other days. It appears, however, that the present older generation ought to become more aware of the peculiar tensions under which our young people live. The delinquencies of youth must indeed be observed. But it is even more imperative that constructive measures be taken to help our youth weather the storms and stresses to which they are especially subject.

The tensions of the day are of many kinds. The political tensions not merely keep gray-haired statesmen awake at night; they inevitably envelop the lives of all citizens, including those who have just been introduced to "the problems of democracy" in high school. The world has shrunk at a terrifying pace while the explosive power of the weapons of destruction has been magnified a thousandfold. Gone are the days of isolation, the days when our oceans and dreadnaughts gave a sweet sense of security. Panic has perhaps not overtaken us, but we are all tense and fidgety. This lack of calm affects our children distressingly too. For their transition from the relative peace and innocence of childhood to the hectic and disturbing years of discretion and responsibility has been greatly accelerated by the rush of events.

Social tensions likewise have grown

apace. The dear dead days beyond recall should not be idealized or glamorized, as if they had been days of equity and brotherhood among men. But no one can deny that society is now in turmoil as the result of the conflicts of the day, conflicts of class set against class, capital against labor, race against race, man against woman. In this atmosphere the golden rule is flouted, not to speak of the law of God. Cynicism speaks forth unashamed. Momentary pleasures and immediate economic advantage are openly sanctioned and preached as making up an adequate philosophy of life. It is difficult for conscientious, mature Christians to maintain their standards in such a society. Conformity to the worldly pattern is all too obvious. But have we considered the unholy pressure that this state of affairs puts on our children? Unless they are to become hermits and recluses, there is no pattern of life that can isolate them from the temptation to embrace the worldly outlook which seems to pay large and frequent dividends. It is far more difficult for them than for the older generation to cling to the Christian standards of conduct, standards of work and play, in school and in the home.

If now the church of Jesus Christ may be a haven of refuge in this time of storm, all may be well. But the tensions of the day have embraced the church as well as the nations and society and the family. To an extent, indeed, the organized church is so colorless and peaceful that it might seem to provide the required haven of calm. But that peace is a lifeless quality, without power to satisfy the needs of youthful souls. The modern church is largely indifferent to the only thing that can provide an anchor. Hence new tensions and stresses will be set up if the youth is disillusioned in seeking help from the church. In churches that have more life, there is also struggle and tension, sometimes to keep alive, sometimes to maintain their integrity. But tension there is, nevertheless, and it adds to trials of youth. What has the church to offer them? Can it really meet their needs, by justifying the struggle for the faith, and yet proving itself to be a mother, nurse, teacher, guide and protector?

Here is a great call to the orthodox churches to minister to the youth of today. The church must speak with the authority of Jesus Christ, and it

therefore dare not soften or manipulate His Word. It is charged to bring the whole counsel of God, and therefore may not bring fads and fancies into the church. It will also defeat its ends if it becomes a social agency that merely competes with the world in entertaining the young. It must be the church of Jesus Christ in its entire approach to this problem.

But it must also keep constantly in view the urgency of its task. It must show awareness of the needs of youth, their special problems and temptations. And in reckoning constantly with these needs, it must, in the name of Jesus Christ, deal sympathetically and winsomely with them as well as firmly and courageously.

No doubt much is being done through organizations for young people. Where such organizations do not exist, it is imperative that a strenuous effort be made to bring them about. But obviously organization is not enough. Too much prayer and care cannot be given to make their program more effectual.

We wish, however, to lay special stress upon the ministry of the church itself, the ministry expressed in its services of worship and its pastoral care. What of the preaching today? Do orthodox preachers take adequate account of the young people in their congregations when they prepare and deliver their sermons? In expounding the Scriptures do they give thought to the manner in which they may most successfully drive home their message to the young? Do they consciously seek to arrest and hold their attention by speaking to them? Do they apply that Word to the special needs of the young people, not merely by warnings against the sins of youth, but also by administering the message of encouragement and assurance that the Word of God contains for the young?

And what of the pastoral relation of the church to the young? Does the church, particularly through its pastor, display tender regard for the individual needs of the younger members of the flock? Only through personal contacts will the pastor become fully aware of their special needs. And only so can he prove the church's loving interest in them and deal directly with the problems of their lives.

Who is sufficient for these things? The task of ministering to the youth is most difficult. But it may not be neglected. Their soul's welfare and that

of the church is at stake. Do we possess the consecration necessary? Do we take special thought of the manner in which our conduct, the conduct of "men of God," will impress the young, either commending our word or bringing offense and perhaps disdain and scoffing? Professionalism, formalism, hypocrisy, playing politics, partisan dealing,—sins such as these will have deadly consequences for our approach to the young. Nothing short of utter devotion to the Lord and an earnest seeking of them that they may be committed to the Lord, and to the Lord alone, will meet the demands of the hour.

Alumni

(Continued from page 52)

is the right for new churches to be organized. Several have been, among them the Reformed Church of Christ in Japan, about which there have been reports in the *GUARDIAN*. This is a very small and weak movement. Most of the leaders of the KYODAN have been able to retain their positions and privileges. But the people are much confused, because that church supported the Japanese war government. It has issued a vague statement of repentance, but made no reference to idolatry or emperor worship. At one meeting of representatives of the KYODAN, an attempt to have the Apostles' Creed adopted was refused. There is at present a movement under Kagawa to raise the church membership to three million, from its current estimated membership of three hundred thousand. But this is not really a Christian movement, and even the present membership of the church is largely nominal. One of Japan's own writers has suggested that the church membership ought to go down to thirty thousand real Christians, before starting up.

The Catholics are taking every opportunity to get their men on the field and already have a number of missionaries there. The liberal missionary agencies are also active. Some missionaries from the Southern Presbyterian Church, including Mr. McIlwaine's brother, are in Japan surveying the situation preparatory to making recommendations to their own home agencies. The great difficulty in missionary service at the present time is the military government's requirement that missionaries shall live off the land—

that is, that they shall not be dependent in any way on military housing or supplies, but shall get their living on the same general basis as do the native Japanese. Thus when the Rev. W. A. McIlwaine went out, he took with him from this country practically a year's supply of provisions.

The new Reformed Church has established a new Seminary in Kobe, which has seven students at the present time. Mr. McIlwaine indicated that there was a tremendous need in Japan of a clear cut witness to the Christian faith, and that the hope of the future for Japan lay in those groups which were willing to present such a witness, regardless of the difficulty and suffering that might be involved. He himself hopes to return to work there as soon as the way can be cleared for him.

Dinner Hour

At the close of the dinner the Rev. Robert L. Atwell, president of the Alumni Association, introduced several of the alumni for "two minute" speeches. Those called on were all members at present of denominations other than the Orthodox Presbyterian Church. They included the Rev. Theodore J. Jansma of the (Dutch) Reformed Church in America, the Rev. Robert K. Rudolph of the Reformed Episcopal Church, the Rev. Culver A. Gordon of the Reformed Presbyterian Church (General Synod), and the Rev. David W. Kerr, of the Presbyterian Church of Canada. The Rev. Paul Woolley was also called on for a brief statement about the Seminary. He reported that six new students had entered at the beginning of the second term, including three from the Netherlands. Also two Korean students are on their way, and should arrive shortly.

Kuiper's Address

The evening meeting was addressed by Professor R. B. Kuiper, on the subject, "Westminster Seminary's Contemporaneity." Professor Kuiper referred to three general areas in which Westminster is dealing with contemporary problems and situations. Westminster is right up to date, he said, in opposing error. The leading errors of the present time to which he referred are the "old" modernism of Fosdick and liberalism generally, and the "new" modernism of Karl Barth. Besides these there is also the error of

modern Dispensationalism. Westminster is active in combating these, and in setting the truth over against all of them.

Professor Kuiper then turned to the subject of evangelism. The present age, he said, is characterized by the slow Christianization of heathen nations and the rapid paganization of Christian nations. To this latter condition the churches themselves, and the public schools with their godless education, have largely contributed. The need, said Professor Kuiper, was for both educational evangelism, and the education of Christians. Westminster stresses Christian education.

Finally reference was made to some of our national sins which are catching up with us. For example, there is the matter of personal liberty. The American concept of liberty, he said, is rooted in Christianity. But now the attempt is being made to retain the concept of liberty, without that which provided the foundation for it. The real need of the times, said Professor Kuiper, is that we shall recognize the real sovereignty of God, and that we shall separate the spheres of our activity, and view each in terms of the sovereignty of God in that sphere. The civil government has its own sphere, which does not include the church or the family. The church has its sphere which does not include politics, and so on. Westminster, said Professor Kuiper, is actively teaching the idea of sphere sovereignty, and urging a recognition of the actual sovereignty of the living God.

The gathering broke up about 10 P. M., and the travellers started on their homeward journeys, all agreeing that it had been not only an enjoyable but a thoroughly worthwhile occasion.

"Science and Evolution" Reprinted

THE series of articles entitled "Science and Evolution—Letters to a boy entering High School," by the Rev. Edward J. Young, which were published in *THE PRESBYTERIAN GUARDIAN* in the spring of 1946, have been reprinted in tract form by The Committee on Christian Education of The Orthodox Presbyterian Church, and are available at the price of ten cents each. The *GUARDIAN* will be glad to handle orders for any quantity of these valuable booklets.

Echoes from the Hills

An Account of Mission Work in the Ozarks

By **MISS FLORENCE HANDYSIDE**
 Missionary Appointee to the Orient

WOULD you like to take a ride with me through the Ozark mountains of Arkansas? Tuesday is a good day to see the country, for that is the day when I visit five of my 17 schools of the week. In each school I give a half-hour Bible lesson.

Hop into my 1932, Model B Ford and let's be off. It's about 8:00 A.M. and time to begin the day's work. We jounce along the rough dirt road for two miles, and make our first stop at Lurton town. There we obtain gas and oil and air, so we'll be all set for the day's trip. Six miles from Lurton is the Pelsor school. This school is very small,—only about 15 pupils at the most, and it seems that they are never all there at one time. The teacher is just getting a good fire built and the children are all seated in a circle around the stove trying to keep warm. The building is big and draughty.

Our accordian is taken out of its case, and all start singing our theme song, "God's Word is like a hammer." The boys and girls love to sing gospel songs. The theme song is followed by a few more choruses, and perhaps the children are taught a new song appropriate for the lesson. After the singing it is time for them to recite the verse that was given them the week before. Most of them learn their verses well. When they have learned ten verses (one verse each week), we have a review. If they can say all ten with the references, they receive a book mark. Next week's verse is then explained, and given to them on a piece of paper. Now it is story time, and this year we have been traveling through the book of Genesis. The flannel board is set up and with pictures we tell them the story of Noah and the flood. Not a sound is heard. Eyes (and mouths) are wide open as they listen attentively. Such interest makes storytelling a joy and a delight to the teacher. After the story and application we close in prayer. This concludes the program at this school, and we are ready to start journeying to the next one.

This next school is called Falling Water School, and is about 14 miles from Pelsor. If there has been rain

MISS Handyside was recently appointed by the Committee on Foreign Missions of the Orthodox Presbyterian Church to missionary work in the Orient, probably Korea. A member of the Covenant Church of Rochester, N. Y., she has for some time been doing mission work in Arkansas. We are glad to have this story of her work, and hope it may encourage others to consider taking up full time Christian service.

during the night before, we will stop at the Post Office and say, "Do you reckon the creeks are up?" We must ford the creek a couple of times to get to the school. If we are quite sure our car can make it through the water, we go on our way. We approach the first creek crossing very cautiously, driving slowly so we won't splash water upon the engine and drown out the motor. The water is quite deep but we make it across safely, and heave a sigh of relief, and a prayer of thanksgiving that all is well. The next crossing is not so deep, and soon we are at the school. It is usually recess time when we get here, but the children all leave their play and rush inside, for "the Bible teacher has come." The teacher says, "Time for books," and we begin our program. The 25 pupils sing lustily, and we continue our program as in the first school. We held Bible school in this community last year, and one 15 year-old girl expressed her faith in Christ at that time.

About six miles from Falling Waters is the Moore school, with some 30 pupils. This is our next stop. The teachers in each of these schools always give us a warm welcome, and are most cooperative. After Moore School we travel to Bass. To get there we have to go down and down into the valley. The road twists and turns and curves around until one almost gets dizzy, and probably would, were it not for the beauty of the scenery which so holds the attention. In the winter when the trees are bare, one can see for a great distance across the moun-

tains. Bass is just a narrow strip of land in between the mountains. It is right near the creek, and when the water rises, it almost washes the town off the map. The school has about thirty pupils, though the whooping cough and measles have kept the attendance down this year. It's time for lunch when we arrive, and we get our lunch bucket from the car and eat with the boys and girls. Sometimes we play games with them. Thus we get better acquainted.

When we leave Bass we start climbing. About a mile and a half up the mountain side there is a school hidden behind the trees. For months we went right by without even knowing there was a school there. It is the Mountain Home School and has a large attendance. The children here are great singers, and often have a special number prepared to sing to us. The man teacher calls me the Preacher Lady. But finally our last school of the day is over, and so it's time to go home.

Perhaps as we go first down and then up the steep mountains, our car behaves beautifully. But as likely as not, there will be a sudden clatter, Bang, Bang. Investigation may reveal a flat tire, a broken brake rod, or some other trouble, which we fix as best we can.

At last we are back in our little one-room cabin. Did you like the trip? A busy day? Yes, but an enjoyable one! About 140 boys and girls heard the story of the love of Jesus. For some of them this is the only time during the week that they are reminded of the Lord and told of His goodness. I thank God for the privilege of telling them the story. This is my work for each day of the week. Two of the schools I visit are High Schools, in which I have more than one class, and where I go to each room separately.

Besides my school work, three evenings a week are taken up with Young People's meetings in three different communities. Do I like the work? I love it. Does it pay? One can't always see results, it's true. Sometimes things are very discouraging. But God says, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Paul planted, Apollos watered, but it is God who gives the increase. God tells me, "Be not weary in well-doing, for in due season ye shall reap, if ye faint not." Yes, it pays!

At the present time I need a helper. Since September I have been working alone. In fact I could use two helpers. When I leave for Korea I would like to know that someone is carrying on the work God led me to begin here two and a half years ago. Perhaps God is calling one of you for

this work. Perhaps you know of someone who would be interested. Would you write me about it. And when you come before His throne in prayer, would you not remember the boys and girls in the Ozarks, and those who are laboring to bring them the message that "Jesus saves."

suggestions at this point. For example, one story says that fire fell from heaven upon Abel's sacrifice and consumed it. Another story says that Abel continued to be prosperous, while Cain met up with hard times. But it is useless to speculate about such matters. The simple fact is that Abel and his sacrifice were accepted, whereas Cain and his sacrifice were rejected.

An Attitude That Led To Murder

By the REV. EDWARD J. YOUNG, Ph.D.
Professor of Old Testament in Westminster Seminary

WE ARE to study the attitude of one who became the world's first murderer. He was Cain, the first son of Adam and Eve. At his birth Eve acknowledged the help of the Lord. In so doing she expressed thankfulness that she had finally been delivered from the travail of giving birth, and she also expressed praise that God had given her a son. Whether or not Eve thought that this child would deliver the fatal blow that would crush the serpent's head, we are not told. But she does see in Cain's birth a token of the Lord's faithfulness. The acknowledgment of God's help is evidence that Eve spoke from a heart of faith. She was no longer in the guilt of her sin.

A second son was born, named Abel. The name is thought by many to mean a breath, or vapour, and so to indicate the vanity or transitoriness of life. It may be that, impressed with the fact that sin had so marred human life that it was now but a fleeting vapour, Eve had named her son accordingly.

Each son had an occupation. Cain worked the ground and Abel was a shepherd. There is no indication that one occupation is superior to the other. Each man appears as a respectable citizen. Yet one of these men became a murderer.

Two Men at Worship

Furthermore, both Cain and Abel belonged to the same church, and outwardly, at least, each was a respectable member of the church. After a time Cain brought an offering to the Lord. There is nothing to indicate that this is the first sacrifice, and it is quite possible that Cain and Abel may previously have brought sacrifices to God. Sacrifice, like

prayer, flows spontaneously from the heart of man, not only as an expression of gratitude to God for all His mercies, but also as an acknowledgement of sin and guilt, and to win the favor of God who has been offended by the sin.

Cain brought his sacrifice to the Lord. He was not only a religious man, but seemingly a member of the orthodox church. What he brought was some of the first fruits of the field, an offering which in itself is perfectly legitimate. Indeed, the word used to describe the offering shows that it fell properly under the classification of "offering." Furthermore, it was brought to Jehovah, the true God. Where it was brought and how it was presented we are not told. No mention is made of an altar. Outwardly therefore, as far as Cain was concerned, all was correct. A superficial observer would have concluded that he was an orthodox believer.

Abel also on his part brought an offering. In doing so he made a selection, choosing some of the first born of his flock, and of these the fattest pieces. Apparently Abel's love for God was so great that he wishes to bring to the Lord not merely that which might be acceptable, but the very best he could find. This selectiveness on the part of Abel casts some light upon his inward disposition.

Outwardly, then, both of these men were worshippers of the true God. But one must not judge alone by outward appearances. One of these brothers was an idolater. Upon Abel and his sacrifice God looked with favor. But upon Cain and his sacrifice the Lord did not look with favor. How this difference in the attitude of God was manifest, we are again not told. Jewish legends have made many

Believers and Formalists

The question immediately arises as to why Abel and his sacrifice were accepted, while Cain and his sacrifice were not. Wherein lay the difference between them? There are those who say that Abel brought a bloody offering and Cain did not. But there is in the text no warrant for a difference on this basis. Cain brought an offering which in itself was perfectly legitimate. It was not because of a lack in the offering itself that it was rejected.

If we look at the text carefully, we note that it says that the Lord looked with favor not only upon Abel's sacrifice, but also upon Abel himself, and that He looked with disfavor not only upon Cain's sacrifice but upon Cain himself. God's gaze is directed first to the offerer and then to the offering. If the offerer is not found wanting, there is reason to expect his offering will be acceptable. If the offerer is found wanting, then his offering is sure to be rejected. It is the attitude or inward disposition which is the all important factor.

In the Epistle to the Hebrews we are told that "by faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. 11:4). In these words is to be found the basic answer to the whole question. Abel was a man of faith. Cain was not. That which is done by the heart of faith is acceptable to God; that which is not done by faith will not be acceptable, for "without faith it is impossible to please God."

Here were two men who were brothers. Both had honorable occupations. Both were members of the visible church. Both took upon their lips in worship the name of the true God, Jehovah. Both made an orthodox confession of faith. In fact Cain brought his offering even before Abel did. He may well have been a "leading" church member. But in the eyes

of God Cain was an idolater, a presumptuous idolater who dared to approach a God in whom he did not truly believe.

The same situation exists today. Within the pale of the visible church there are two kinds of people. There are the formalists. They may be sincere or they may be deliberate hypocrites. They recite the Apostles' Creed, they sing the hymns of the church, they contribute money—and usually tell how much they contribute—they pray in church, and all in all they give the appearance of being Christians. But it is all lip-service. In reality they are far from God; they have no knowledge, no righteousness, no holiness. They are lost.

But there are also in the visible church those of true faith. These are the ones whose hearts have been renewed by the gentle workings of the Holy Spirit, who look with trusting eyes to the Cross of Christ as the sinner's only hope. How important it is that we be found in this latter class! How important that we have true faith in Christ!

Where do you stand, gracious reader? Examine your heart carefully. Do you rely for your salvation from sin and death and hell only upon that precious blood which was shed on Calvary? That is the only hope for the sinner. God requires of us faith in His son, Jesus Christ. Is such faith yours? God grant that everyone who reads these lines may have true faith in the crucified and risen Son of God.

God's Gracious Dealings

In marvelously condescending fashion the Lord remonstrates with Cain. "If thou doest well," He says, "is there not a lifting up?" Cain had become angry. His countenance had fallen. There was bitterness and malice in his heart, and it was reflected in his outward aspect. But there was no need for these sullen and morose glances.

"If thou doest well"—but what does it mean to do well? In this context it would seem to mean, if thou doest as Abel has done, thou wilt be accepted. So we are compelled to ask more carefully, what had Abel done? And the answer was at hand—Abel had possessed true faith in God. True faith,—this is the passport. Without faith, no matter what else we may have, there is no acceptance with the Lord. Faith then is the essence of

"doing well." If Cain would approach God in true faith, all would be well. Faith would result in a lifting up of the countenance. In other words the man of faith need not fear the displeasure of God, he may look up with open face, for he knows that he is accepted of God. He is at peace with the Lord.

If however thou doest not well—and this is tantamount to saying, if thou dost not have faith in the Lord—then thou dost open thy heart to the ravages of sin. Sin is conceived of as a wild beast. It crouches at the door of the heart, waiting to spring upon its prey. Unto thee is its longing—its desire is to devour thee. Vivid indeed is this picture. If Cain does not obey the Lord, by trusting in Him, sin which is crouching at the door is ready to spring upon him and to devour him. Sin would then be completely the master.

But this should not happen. Thou shouldst rule over it. Sin should not have the mastery, but Cain himself. If thou dost give way to sin, thou

dost introduce an unnatural state of affairs. Thou shouldst rule over sin, and not sin over thee.

Thus clearly did the Lord set the matter before Cain. For the Lord is a good God,—just, but showing also goodwill toward men. Cain, Hear the Word of the Lord. Confess your sin, and look in trusting gratitude to the One who has so tenderly set before you the truth.

But Cain remains sullen and morose. His hard heart can never understand the truth of God. Anger burns within him that Abel should have been accepted and he rejected. The consuming rage of jealousy is ready to break forth, and even now Cain is plotting the means of doing away with righteous Abel. The blessed Gospel offer is rejected, and Cain departs from the presence of the Lord to become the first murderer.

Who among us can read this account without humbly acknowledging:

"Oh- to grace how great a debtor,
Daily I'm constrained to be."

Orthodox Presbyterian Church News

Presbytery of California

First Church, San Francisco: The congregation observed the first Sunday of the year as a Day of Prayer, with special prayer groups in the afternoon and evening, besides the regular services. . . . A plan is under way to visit each home in the community and bring to them the message of the gospel. . . . A beautiful illuminated sign with changeable letters has been presented to the church by a friend. An automatic time switch turns the sign on and off each evening. . . . The pastor, the Rev. Carl Ahlfeldt, has begun a class in doctrine for intermediate age young people. Meetings are held each Tuesday afternoon.

Westminster Church, Bend, Oregon: The Sunday school is engaged in a friendly attendance contest with the school of the First Church, San Francisco. . . . A new gas heating system is being installed in the church building at a total cost of about \$500. The Sunday school has already raised one-half of this amount. . . . Miss Phyllis Coe, a member of the church

who recently returned from three months' service overseas with the Red Cross, was speaker at the January meetings of the Machen League and Fidelis Group. . . . The pastor, the Rev. Robert Nicholas, is conducting a training class for Sunday school teachers. Every teacher, along with substitutes and prospective teachers, is taking the course during one quarter of this year.

Covenant Church, Berkeley: Children are now coming to Sunday school carrying boxes of raisins and cans of lemon juice,—the reason being that a missionary box of food for Mr. Gaffin when he travels to China is being prepared. . . . The pastor, the Rev. Robert K. Churchill, was asked to give the invocation and benediction at the graduation exercises of the Berkeley High School recently. . . . Mr. Churchill is teaching a "Through the Bible Reading Course" on Wednesday nights.

Beverly Church, Los Angeles: Construction of a new church building for the Beverly congregation has been started. Authority for the construction

was finally granted on January 24th, by the CPA. Announcement of the good news was made on Sunday, January 26th, and the next day the local building permit was secured. Ground breaking ceremonies took place on February 2nd, following the morning service. Early on Monday morning, February 3rd, an excavating company started the actual work of digging the basement. One of the elders of the church, a builder by trade, is the foreman in charge of construction. Volunteer labor on the part of members and friends of the church will be used as extensively as possible. The pastor, the Rev. Dwight H. Poundstone, reports that the congregation is much encouraged by these developments. They have hoped to build for several years, but have been prevented by the war and the housing restrictions.

Grace Church, Los Angeles: The pastor, the Rev. Robert H. Graham, reports that the church building has reached the stage where it can be occupied. Although February 2nd was set as the date for first using it, something happened to the plumbing and gas service at the last minute, and so February 9th was the big day. Mr. Graham said—Gas or no gas we will use the building February 9th. The building is to be dedicated February 23rd, with the Rev. Robert S. Marsden as guest preacher. A series of services the week of March 2nd is being planned, at which time the Rev. Donald C. Graham, the pastor's brother, is to be the speaker. . . . Mrs. Robert Graham underwent a serious operation on January 19th. She came through nicely, and was able to return home a week later. The ladies of the church fixed up a sunshine box for her upon her return.

Westminster Church, Los Angeles: The pastor, the Rev. Robert B. Brown, reports that a number of visitors have been present at most of the services in January. . . . The congregation has united in praying for a revival. . . . On February 16th the church was host to 200 young people for the All Eagle Rock Sing. . . . The session has agreed to unite in an Evangelistic Tent Campaign to be held in the fall in Eagle Rock.

Presbytery of the Dakotas

First Church, Leith, N. D.: We didn't receive any news from Leith, but did receive a card which said: "To THE PRESBYTERIAN GUARDIAN—Dear

Editors and Contributors: Just to express how very much I've been enjoying and profiting by the GUARDIAN articles of late. Just the meat we need. The members of our Missionary Societies have expressed themselves similarly, too. May God continue to bless and use it in its every part to the forwarding of His kingdom. Having a very fine winter in our part of N. Dakota. Sincerely, Mrs. Walter J. Magee." Thank you very much, Mrs. Magee, and folks of Leith, Lark and Carson. We appreciate the kind word.

First Church and Logan-Fontanelle Chapel, Omaha, Neb.: Average attendance during January at the morning services was 58, a record. . . . The religious film, "The God of Creation," was shown at the church recently. . . . Miss Roberts has purchased a film projector for use in connection with her work at the Chapel. . . . The sum of \$225 was contributed to the Missions Committees of the denomination for the closing quarter of 1946.

First Church, Manchester, S. D.: A week of special meetings has been planned for February 17-21. Plans for similar services at Bancroft earlier in the month had to be canceled because of the severe weather. The Aid Society has sent several relief boxes to Japan and Holland. A new forced air heating system has been installed

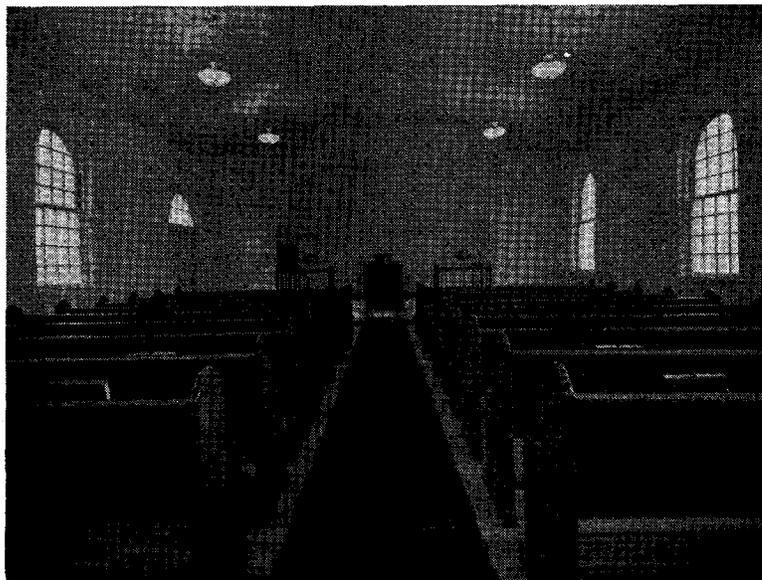
in the church at Bancroft, and the pastor, the Rev. Melvin B. Nonhof, is now preparing sermons in a new study which has been completed in the manse. . . . Word has arrived that relief shipments sent from the Bancroft Church arrived in Holland.

Presbytery of New Jersey

Grace Church, Trenton: On a Sunday recently young people of the congregation visited some five hundred homes in the vicinity, leaving the *Home Evangel*. . . . The pastor, the Rev. H. Wilson Albright, is conducting two communicant's classes, one for younger people in Forrest Valley, and the other at the regular church. . . . Mrs. John C. Hills, Jr., of Ft. Lauderdale, Florida, was a recent visitor at the services.

Calvary Church, Wildwood, N. J.: Average attendance at the Sunday school has more than doubled during the past year. . . . Mrs. Bruce Hunt is teaching a newly organized group of young married women which meets once each month. . . . The church has decided to sell for \$2,500 two lots to which it has title. . . . The pastor, the Rev. Leslie A. Dunn, is making a house-to-house canvass of a section of Wildwood.

Grace Chapel, Warren Point, N. J.: The Rev. Edward L. Kellogg was guest



Covenant Church, Pittsburgh: The Covenant Orthodox Presbyterian Church of Pittsburgh celebrated the tenth anniversary of its organization at a special service the early part of February. This picture shows the interior of the building, with the newly installed furniture. Over half of the investment of \$23,000, has already been cleared off. In ten years the church has grown from a nucleus of five individuals to a membership of over 80.

speaker at a meeting sponsored by the Men's Club on January 22nd. His report on the work at Crescent Park gave excellent suggestions for the work at Warren Point. Dr. Alexander K. Davison was guest speaker at a special service on February 18th. . . . Attendance at both church and Sunday school has increased recently.

Presbytery of New York and New England

First Church, Hamden, Conn.: The Sunday school is involved in an attendance contest with the school of the Trenton church. . . . Motion pictures of the Deerwander Conference were shown recently at the local YMCA. A group of young people from Clinton, Conn., was present for the occasion. . . . It has been decided that the building of the proposed first unit of the church structure shall be started this spring.

Calvary Church, Schenectady, N. Y.: Two young people were recently received into the church on profession of faith. One is a pre-medical student at Union College, and the other a student at State Teacher's College in Oneonta. . . . The pastor, the Rev. Raymond M. Meiners, recently made a broadcast over Schenectady station WGY. . . . Among visitors at the church services of late have been the Rev. and Mrs. Gerard J. Koster. Mr. Koster, a Westminster graduate, has accepted the pastorate of the Reformed church in Fonda.

First Church, Franklin Square, N. Y.: Chaplain E. Lynne Wade was guest preacher at the service on Sunday morning, January 19th. . . . The community is witnessing considerable activity in the building business. Not only new houses, but new churches, are being erected. Swedish Lutherans are building a new structure, and a Methodist group is organizing a church.

Second Parish Church, Portland, Me.: Five members were added to the church roll in January. . . . A Bible Institute will be held at the church for seven weeks beginning February 11th. There will be two courses—one on the Messages to the Seven Churches, and the other on the Poetical Books. . . . A pastor's class for teen-agers has been started. . . . The pastor, the Rev. Arthur O. Olsen, is currently preaching a series of sermons Sunday mornings on The Lord's Prayer, and a series Sunday evenings on the Passion Week.

Presbytery of Ohio

Covenant Church, Indianapolis, Ind.: Covenant Church sustained a very great loss recently when Mrs. Maurice R. Rooker, the wife of the clerk of session, and a charter member of the church, was killed when her car was struck by a train on Saturday, February 1st. Death was almost instantaneous. Mrs. Rooker was a faithful attendant and supporter of the church. She was Sunday school secretary, and the pianist for the church services. This is the second death by accident of a charter member of the church since the present pastor, the Rev. Martin J. Bohn, came to the field. The first occurred on the first week end of his pastorate, when Miss Claris Wagoner, the daughter of another elder, was struck by a streetcar. . . . Sunday school attendance recently reached a new high. . . . A communicant's class is being held during February and March. . . . The Rev. Robert S. Marsden was guest preacher on February 2nd.

First Church, Cincinnati, Ohio: A series of three half-hour Sunday morning broadcasts were presented recently over Station WCPO. The theme of the messages was "Sins not taken seriously."

Presbytery of Philadelphia

St. Andrew's Church, Baltimore, Md.: The pastor, the Rev. Edwards E. Elliott, reports that at a children's program held in the church the beginners stood up to sing. One little boy looked straight at the audience, but kept his mouth tightly closed. Afterwards, his father with a twinkle in his eye said, "Ronny, I certainly enjoyed your singing. You surely did well." Ronny answered, "Daddy, I didn't sing, I didn't sing. My heart was singing but my mouth was not."

Bethany Church, Nottingham, Pa.: The pastor, the Rev. Henry D. Phillips, spoke on the subject, "Watchers, Workers, and Warriors for Christ," at a joint meeting of the Kirkwood and Bethany Young People. The next joint meeting is to be with the young people of Calvary Church, Middletown, Penna. . . . Mr. D. B. McDowell, formerly an elder of Bethany Church, passed away on Friday, January 24th. He was highly esteemed, and a useful Christian citizen of the community.

Faith Church, Harrisville, Pa.: Faith

Church observed the tenth anniversary of its building on Thursday evening, January 30th. More than one hundred persons were in attendance at the "Birthday Dinner" served under the direction of a group of the ladies of the church. Among those present were the Rev. Calvin K. Cummings of Pittsburgh, who brought greetings from the Covenant Church of Blackridge, and the Rev. Robert L. Atwell, the first pastor of the congregation. Mr. Atwell brought the message of the evening, on the theme, "Always in the Presence of God." Greetings were also received from the Rev. and Mrs. Charles G. Schaufele, now of National City, California. The evening program included a number of musical selections.

Churchill at Calvinistic Conference

THE Rev. Robert L. Churchill, pastor of the Covenant Orthodox Presbyterian Church of Berkeley, California, was one of the two leading speakers at the first Regional Calvinistic Conference of California. The Conference was held on Thursday and Friday, February 20 and 21, at the Second Christian Reformed Church of Bellflower, California. The other speaker for the occasion was Professor Louis Berkhof, President-Emeritus of Calvin Seminary.

Macartney is "Not Sure"

WRITING in *The Presbyterian* for February 8th, the Rev. Clarence E. Macartney, well known Presbyterian U.S.A. minister of Pittsburgh included this statement: "I am not sure that if I were a member of the Presbyterian Church U.S. (South) I would vote for a union with the Presbyterian Church U.S.A. because of the greater degree of doctrinal decline and general Laodiceanism in the Presbyterian Church U. S. A. However, as a minister of the Presbyterian Church U. S. A., in common with all our ministers, I suppose, I would gladly welcome the return of the Presbyterian Church U. S. to the mother Church." In other words, if Macartney was the lamb, he wouldn't like to be swallowed by the wolf, but being on the wolf's side, he'd be glad to swallow the lamb.

The GUARDIAN NEWS COMMENTATOR

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

Roman Catholics Play Up Converts For Propaganda Purposes

THE Roman Catholic Church has for some time been giving publicity to prominent persons who have been converted to, or at least led to join, the Catholic church. There is no doubt that considerable influence is exerted on the minds of many people by this type of news. It can, however, be overdone, especially when some of these "converts" are allowed to explain at length why they have embraced Catholicism.

Some time ago Louis Budenz, one time editor of the *New Masses*, became a Catholic and this was duly played up in the papers. When the singer Grace Moore was killed in an airplane accident, the report was published that she was taking instruction in the Catholic religion. Clare Booth Luce, the wife of the publisher of *Time*, *Life* and *Fortune* magazines, has submitted to the ministrations of Monseigneur Sheen and embraced Catholicism. And it was reported that Generalissimo Chiang Kai Chek was considering such a step, though this has now been definitely denied.

About the case of Grace Moore we do not know anything, except that reports were issued concerning her. Reports can be issued in many ways, with little to back them up. Clare Booth Luce has published in *McCall's* magazine an eight-page article on "The Real Reason" why she became a Catholic. (And it is only half the story. The other half will be in the next issue.) It is really a sort of personal spiritual biography, in which she tells how she fell for the most current "isms," one after the other, but was disillusioned by them all, and found the world confronting her with problems she couldn't solve. At last, under the personal tutelage of the maestro of the "Catholic Hour" she decided to become a daughter of the Pope. Without attempting to evaluate her strange course of reasoning, we may suggest

that one of the chief reasons she became a Catholic was because some Catholics were sufficiently interested in her that they took the time and effort necessary to try and persuade her gently to become one of their flock. Perhaps we Bible-believing Presbyterian Christians would make more progress with our faith if we were willing to take the time and effort to lead individuals step by step to a knowledge of the truth and an acceptance of the Saviour. Unfortunately in these days of mass evangelism we have forgotten that Christian faith is an intensely personal and individual thing. We hope to make the world Christian by our evangelistic rallies and our mass meetings of various kinds. But the Christian, be he preacher or layman, who will spend hour upon hour in private instruction of a friend, may have more joy in one sinner that repents, than the evangelist who says he had five hundred conversions in a single week, and doesn't know personally a single one of those individuals. Clare Booth Luce found someone who was interested in her personal spiritual welfare, and it was too much for her. She fell for it, hook, line and sinker. If she has the intelligence she appears to have, she will some day discover that the "ism" aspect of Catholicism is a negation of the reality of Christianity, and she will hold to the real Christianity, and cast off the "ism."

The story about Chiang Kai Chek is interesting. The *Christian Century* has traced the rumours to their source, and shown them for what they are,—pure Catholic propaganda. In a radio broadcast in October, 1946, Walter Winchell referred to persistent reports that Chiang was about to change his religious faith, but didn't say to what. On December 11, from Shanghai, an Associated Press correspondent reported that Chiang was on the verge

of conversion to Catholicism. This report apparently went back to the comment of the new Chinese Catholic Archbishop, who when asked whether Chiang was going to become a Catholic said, "I hope so." News reports were also allowed to speculate on the advantages of such a conversion, since Catholicism was a strong opponent of Communism, while it was suggested that Protestantism was favorable to Russian ideology. In January of this year another report was published in Washington that Chiang was receiving Catholic instruction. This in turn was traced to a recent convert to Catholicism, Dr. John Wu, present Chinese ambassador to the Vatican. Wu, in his position as government representative, is naturally in close communication with Chiang, and has doubtless been doing all in his power to convert the Marshal. But that is something quite different from saying that Chiang was receiving instruction in Catholicism.

Finally Madame Chiang sent to Dr. Frank Price, well known Protestant missionary, a blunt denial of the rumour. She wired: "Generalissimo wishes me to reply that he embraced Christianity not because of political expediency but because of spiritual convictions. The idea of changing church affiliation has never occurred to him." Chiang is a Methodist.

This telegram was read publicly at a meeting in Nashville, Tenn., on December 29. It was not reported in any of the papers at the time. The truth was finally reported in New York papers, on January 11th. But at that time the report was in the form of an announcement by the National Catholic Welfare Council, that the rumours were not true. Thus the Catholics took the credit at last for denying the rumour which they in the first place had been responsible for starting. One is reminded of the "tabloid" procedure of "planting" an undesirable situation in order to get a front page story. Only in this case the Catholics doubtless thought they might get a Chinese Generalissimo as well. But it didn't

work. Maybe some of the other reports of people "taking instruction in Catholicism" are of about the same degree of truth. And we should always remember that the Catholics do not give publicity to the numerous cases of people, including priests, who are converted from Catholicism to the Christianity of the Bible, and join Protestant churches. That is going on all the time.

Liberals Disagree Also

OFTENTIMES when we speak of "Modernism" or "Liberalism" in contrast to orthodox Christian faith, we take the attitude, perhaps unconsciously, that this Modernism or Liberalism is a unified something, a single system of thought. But about the only unity that exists in most liberalism is its united opposition to orthodoxy.

An example of this appears in some recent issues of *The Christian Century*, one of the leading religious periodicals of the time, and admittedly edited in favour of a liberal interpretation of Christianity. In the November 13, 1946, issue the editor, Dr. C. C. Morrison reviews a book by Henry N. Wieman, Professor of Philosophy in the Divinity School of the University of Chicago. Morrison sums up his judgment of the position of Wieman by saying that if the governing idea of the book is accepted, it would devalue the Christian faith. He interprets Wieman's position as identifying God with a process, not the process of evolution but the process of creativity. Mr. Wieman, says Morrison, "Cuts off God's head—his Godhead—and gives us a truncated God which is only a behavior process of creative activity."

Another of the professors at Chicago replied, attempting a sort of defense of Wieman. Whereupon Morrison again asserts his judgment, and refuses to backtrack a bit from what he has said. The following statement is an interesting commentary, from a liberal, upon the philosophy of another liberal: "For fifteen years," says Morrison, "I have been observing the effect of this mode of thinking upon the ministers and teachers who, as students of Mr. Wieman and other exponents of this philosophy, have come under its influence, and I have been much disquieted by my observations. The effect, to put it plainly, has been to de-Christianize their mentality. In

their outlook on reality, the Christian faith has been subordinated to this philosophy. It is myth or poetry, while this 'naturalistic philosophy' is truth. I have done my bit in speech and writing, especially during the past fifteen years, to resist this attempt to assimilate the Christian outlook to the naturalistic secularism prevailing throughout our Western culture. . . . It is crucially important for Christian faith and worship that the creative activity (behavior) of God shall be recognized as the activity of a Creator who knows what He is doing; that is, whose creative activity in nature and in history is informed with purpose. Upon no less a presupposition can worship be anything but idolatry."

But that Morrison is himself very far from orthodox Christianity is apparent, for example, in this paragraph from the same review: "However, the Christian presupposition of a living God who is the Creator, need not be identified with so-called supernaturalism. For this concept I find no use, either in my own thinking, or in essential biblical Christianity. It is enough for Christian faith that God is superhuman, that as Creator he transcends His world, including man, as man himself transcends it, only in an incommensurable degree." Thus God differs from man only in degree, and never really gets out of the universe, and remains in the last analysis not an infinite but a finite Being.

It is of some consolation to those who love the system of truth set forth in Scripture, to find that the deficiencies of some of their opponents' views are so clearly recognized by other of their opponents. The opposition is in no sense united. We can only wish there might be a further recognition of the deficiency of any system of thought that fails to submit and accord at all points with the truth which is the Word of God.

Transportation of Parochial Pupils Approved

BY A 5 to 4 decision the Supreme Court of the United States has ruled that public school funds which are obtained by public taxation may properly be used to pay the costs of transporting pupils to Catholic parochial schools,—at least in New Jersey.

The decision relates to a case which arose in Ewing Township near Tren-

ton, N. J. The township was refunding to parents of Catholic pupils the costs of their going back and forth to the parochial schools on the regular public buses. The New Jersey legislature in 1941 passed a statute permitting this practice. One of the tax payers in the township challenged the action, and the case finally reached the Supreme Court, where the decision was rendered on February 10th.

The claim of the appellant was that the practice violated the "fundamental American principle of separation of church and state." Justice Black in the majority opinion declared that the state could not hamper its citizens in the free exercise of their religion, and therefore could not exclude any of them, because of their religion, from receiving the benefits of public welfare legislation. Transportation of pupils to school is in the class with fire, police, sewerage, and other public services, he claimed.

Justice Rutledge, who delivered the chief dissenting opinion, argued that under the theory adopted by the majority there was almost no limit to the use of public funds for private school purposes, provided some "modicum" of secular instruction was given in the school. It was admitted that there would be a hardship for Catholics to pay taxes for the transportation of other pupils to the public schools, and then have to pay for the transportation of their own pupils to the parochial school. But that was a matter of choice for the Catholics, who enjoyed all the freedom the rest of us enjoy, and which is guaranteed under the first amendment to the Constitution.

It will be recalled that Wisconsin recently turned down a proposal to provide free bus trips to parochial pupils. The matter is under discussion in several states. We consider the practice as indeed a violation of the principle of the separation of church and state. But historically it cannot be said to violate the federal Constitution. For there were actually establishments of religion in several states for some years after the Constitution was adopted.

Slight Disagreement

THE cover of the UEA, periodical published by the National Association of Evangelicals, featured on its February 1st issue a picture of an evangelistic rally in Tokyo, under the head-

ing "Thousands are turning to Christ in Japan." The news item declared that such meetings were being held all over the islands, and suggested that even the emperor was engaged in the study of Christianity.

Two days after this UEA reached our desk, *Religious News Service* carried an article under the heading "No Mass Revival in Japan, Missionaries Say." It reports that there is no indication of any mass movement into the Christian churches. The only movement of the sort now in action is that sponsored by Toyohiko Kagawa, and even these meetings do not appear to be attracting much notice beyond the group directly interested in promoting them. The "twenty-thousand converts" claimed for the past six months are not baptized Christians, but those who signed cards saying they wanted to learn more about Christianity. And only a very few of these ever actually join the church.

The situation in Japan is apparently one of utter confusion, and that religious as well as social and civil. The few faithful pastors who are quietly ministering the Word of Life to their little flocks are probably doing more for the future of Japan's religious welfare, than any mass rallies held in the interests of Kagawa's socializing interpretation of the Christian faith.

Religious Discrimination a Criminal Offense

THE Minneapolis City Council has passed an ordinance which will make the practice of racial or religious discrimination by Minneapolis employers or labor unions a criminal offense. Employers of two or more persons, who make racial or religious discrimination in employment, will be punishable by a fine or imprisonment.

In our opinion, such a law is exceedingly unfortunate. In the first place, it will be almost impossible to enforce. This was recognized when a commission was set up to "screen complaints of violations and recommend cases for prosecution." It is practically impossible to determine the motives which in many cases lead employers to pick their employees. And such a law provides abundant opportunity for the employee who "didn't get the job" to blame discrimination rather than inability of some sort.

In the second place, such a law

denies to the employer the right to decide who he will have work for him. Consider if you will a Christian business man who has a small group of Christian employees. Such a man might well jeopardize his business if compelled to employ Jews, Catholics or non-Christians. Without doubt religious and racial discrimination can work hardship on employees. But it should also be recognized that anti-discrimination laws can work an equal hardship on employers.

Catholics and Human Rights

THE National Catholic Welfare Conference has released a declaration of "Human Rights," which has been sent to the United Nations Committee on this subject. The declaration describes the rights which belong to the individual, the family, the state, and the international situation. Among the rights of the individual are the right "to serve and worship God in private and public; to religious formation through education and association"; and among those related to the state are "To demand of its citizens respect for the rights of minorities . . . to watch over, stimulate, restrain and order the private activities of individuals and groups in the degree that is necessary for the common good."

A careful reading of these items reveals that there is nothing contrary to the idea of Catholic domination of human life. The right to serve and worship God in private and public can well be interpreted in Catholic terms, and so does not include the right to serve and worship in other than Catholic fashion and faith. The demand to respect the rights of minorities is made, it should be recalled, in a country where Catholicism is a minority. And the demand to watch over the private activities of individuals for the common good is such a general statement that it allows for the view that the general welfare of a Catholic country demands Catholicism of the private citizens.

Two days after this declaration was released, word came that the National Council of the Italian Press, in Rome, had urged adoption of legislation providing heavy penalties for journalists who offend against religion and morality. A few weeks ago a journal in Rome was suspended, and its editor imprisoned and fined, because he

spoke out against the Catholic Church. There is no freedom for non-catholics in a Catholic controlled country. Where Catholics are a minority, they are most active in demanding protection for minorities. The Italian peace treaty just signed called for freedom of worship, but that is something different from freedom to practice and propagate one's religion, which is true religious liberty.

Bridgewater Congregation Secures New Building

THE congregation of the Trinity Orthodox Presbyterian Church, Bridgewater, South Dakota, has secured a new church building to replace its former structure. The new building (not new in the strict sense) was located in a town about twenty miles distant from Bridgewater. It was therefore necessary to move the building down the highway and through part of Bridgewater itself, in order to set it on the lot. The old structure was removed and sold to a farmer, who has converted it into a home.

The Rev. Russell D. Piper, pastor of Trinity Church, reports that the difficulties involved in buying a church building outright and moving it to the desired location are perhaps as great as those of building an entirely new structure. The winter weather has prevented interior redecoration of the new structure, and in the meantime the congregation is holding services in the local high school.

The building, steeple and all, was moved down the highway at about ten miles per hour. Telephone and electric lines had to be cut, to make way for it. Mr. Piper says that everyone in the neighborhood knew what was happening, and it was a grand witness for the church. The building will seat many more persons than the former structure, and will also have a basement which can be used for church work.

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