

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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True evangelism, as distinguished from counterfeit evangelism, preaches only the Christ presented to us in the Bible. . . . It preaches only the Christ who was conceived by the Holy Ghost and born of the virgin Mary, only the Christ who said to the winds and the waves with the sovereign voice of the Maker and Ruler of all nature: "Peace, be still," only the Christ who died on the Cross as a sacrifice to satisfy divine justice and reconcile us to God, only the Christ who rose triumphantly from the tomb and showed to His doubting disciple the print of the nails.

—J. Gresham Machen

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Your FAMILY ALTAR

God's Provisions

In these days of high prices for food and clothing and other necessities of life the Christian should remind himself and others that our economic system is out of joint only because the sin of man renders it so. When granted blessings of common grace man abuses God's gifts so as to make of good things weapons for use in his warfare against his fellowman. And so it is with God's provisions for man's physical, social and moral welfare. In creation God made man custodian of properties so that he might reflect the Creator's glory as King of creation. Adam was given a wife, Eve, so that family life might begin and add happiness to a world already filled with the joy of perfect harmony between God and man. And when the heavens and the earth were finished, then on the seventh day God ended his work and rested and thereby established the Sabbath for the benefit of the creature. But what did the creature do with these blessings?

Beginning with the first pair and continuing throughout the generations of their children following them men have perverted the divinely instituted order of things. Instead of using his hands to glorify God man has sought to glorify himself and in that seeking has brought sorrow and pain upon others. As the poet Burns has written: "Man's inhumanity to man makes countless thousands mourn." From the womb of pride has come forth a monster, the inordinate craving for the wealth of the world. And even though the satisfaction of that appetite means the suffering of other creatures made in the Creator's image, there is no stopping of the sinner's course of destruction except by the intervention of special grace.

So beautiful is the marriage relationship begun in the Garden of Eden that poets never consider it trite to dwell upon the theme of conjugal love. But this provision of the Creator for the well-being and happiness of

His creatures has been debased so that marital vows are lightly taken and still more lightly kept. Only in the union of a godly man and woman may we see pictured—and that imperfectly—the relationship of the Lord Jesus Christ and His beloved bride, the Church. Let us never forget that the institution of marriage is a gift of God the use of which is given us so that we might render praise unto the Creator. He brought male and female together that they might use their powers and privileges for the glory of His name, the continuation of mankind and the seed of the faithful. Stewardship of this blessing is the responsibility placed on all to whom it is given. And that responsibility is no less than the one given to the holder of property of a material sort.

For physical and spiritual rest for man the Lord God who is never weary established the Sabbath Day. By His own example He teaches us to keep one day in seven holy. His law given at Sinai tells man to "remember the Sabbath day to keep it holy." Our Lord Jesus' teaching that the Sabbath was made for man and not man for the Sabbath sets forth in the clearest possible terms that this institution is for man's benefit, a blessing from the Creator. Perhaps no clearer evidence can be given of this generation's indifference to God and His Word than its neglect of the proper observance of the Lord's Day. It is a day of "joy and gladness" for many, but the festal spirit which exhibits itself in their activities and games profanes the day. The sacred day is desecrated and misused by those to whom it was given as a means of communion with the Lord God. And when man forgets the Sabbath he forgets the God who made him and the eternal rest which that Sabbath was intended to prefigure.

The glory of the Reformation which we remember this month lies in the reemphasis laid on God's grace and man's responsibility to a Sovereign God. We could remember in no more impressive style the contribution of the Reformers to the Church than to call once again to the attention of our generation its obligation to use God's gifts to His glory.

—LEROY B. OLIVER

Daily Bible Readings

Week of October 13 (Continued)

Thursday	Exodus 31:12-18
Friday	Leviticus 23:1-8
Saturday	Mark 6:30-44
Sunday	Matthew 11:28-12:8

Questions for Sabbath Meditation

1. To which violations of the Sabbath commandment did Nehemiah object?
2. What action did Nehemiah take to preserve the sanctity of the Sabbath?
3. Was the Sabbath made for God or for man? Explain.
4. According to Jesus what kind of work is permitted on the Sabbath Day?

Week of October 20

Monday	I Kings 17:1-9
Tuesday	I Kings 17:10-22
Wednesday	Psalms 121; 123
Thursday	Psalms 65
Friday	I Corinthians 4:1-10
Saturday	Psalms 144
Sunday	Matthew 25:14-30

Questions for Sabbath Meditation

1. At which places did God make provision for the feeding of Elijah? See I Kings 17.
2. May men boast of their abilities? From what source do our talents come?
3. What is required in a good steward? By whom shall our stewardship be judged?
4. To whom did David give praise for his ability as a warrior?

Week of October 27

Monday	Psalms 119:57-72
Tuesday	Proverbs 12:15-28
Wednesday	Romans 3:1-9
Thursday	Romans 3:10-20
Friday	Romans 3:21-31

Some prayer suggestions

1. Pray for the Christian Education Committee in its financial need and in its program of tract distribution.
2. Pray for the Westminster Seminary graduates in Japan as they seek to preach the Gospel of grace in that country.

The Presbyterian GUARDIAN

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Conflicting Evaluations

THE projected union of the Northern and Southern Presbyterian Churches is of more than passing interest. Bound up with it are issues of the deepest meaning for all who love the cause of Christ. For the struggle, resulting from the divergent attitudes towards union in the Churches, is most significant for the future of Christianity in America. By the same token, the outcome will also bear importantly upon the future of Calvinism. As we judge the situation the cause of truth is riding with those who are resisting the plan of union, a band of Southern Presbyterians who are vigorously and effectively exposing the compromising character of the projected plan.

Those who favor the union give the impression that there is nothing seriously at stake in the entire issue, nothing of principle but only matters of a peripheral nature, and that, consequently, the union would constitute a merging of forces that are really one and belong together. One such point of view came to expression in the September 22nd number of *The Presbyterian Outlook*, a journal largely controlled and edited by the Liberal party in the Southern Church, and which has been consistently backing the union program. The article in question, interestingly enough, was an address delivered before the Synod of Virginia by Mr. Wilbur La Roe, Jr., who was moderator of the last General Assembly of the Presbyterian Church in the U.S.A. The address was entitled, "We Are Already One," and its thesis was that the two Churches are substantially one in their spiritual

outlook. The differences between the Churches, he held, are differences which also come to expression within each Church, and are of inconsequential nature in the face of the basic unity which exists and the common tasks confronting the church in the present world crisis.

The address of this representative of the Northern Church contained a few vague references to Christ and the cross and Scripture as constituting the center of unity. But as a whole it was distinguished by its vagueness on doctrine and its complacency with doctrinal divergences. This approach is associated with the "basic proposition" that the two Churches constitute "a glorious democracy," "not an institution but a brotherhood which accepts the Bible as the basis of its faith." Differences of interpretation are, accordingly, normal. As committed to the principle of religious liberty, and opposed to regimentation and blind submission, there must be tolerance of the religious views of others. Modernists and strict Fundamentalists, he contended, manage to get along together because they are "members of the same family, and we know that family differences have to be resolved in the interest of harmony."

Positively Mr. La Roe found the unity to exist in the fight to safeguard the dignity of man, the fight against dictatorship, against broken homes . . . , in a common love for the Stars and Stripes . . . , in love for our na-

tional motto: "In God we trust," and in passionate devotion to Jesus Christ and "in our conviction of the indispensability of His gospel in dealing with the threats to our culture and to our civilization."

The address closed with an argument against withdrawal from the Federal Council, based on the claim that, in spite of the different beliefs of the Churches, the Council has "established an effective battle-line which has helped enormously in meeting the terrible challenges that are being hurled against us, the challenges of militarism, of broken homes, of gambling, of liquor, of atheism, of regimentation, of the denial of the sanctity of man."

It is obvious that the road to union is paved with the sand of doctrinal indifference and latitudinarianism. The oneness discovered by Moderator La Roe is not a oneness in sound doctrine. There is no suggestion of a common devotion to the Calvinistic Faith of the common creeds. Indeed, the unity described is almost totally devoid of distinctively Christian elements.

In refreshing contrast, *The Southern Presbyterian Journal* has been getting down to facts and cases. Among the articles which have laid bare the true situation, none has impressed us more than one by Professor Wm. Childs Robinson, which appeared in the *Journal* for September 15th. Dr. Robinson deals with "Doctrinal Beliefs that Divide the Northern and Southern Presbyterian Churches." Two such beliefs are singled out for discussion, the doctrine of the sole Headship and Kingship of Christ over the Church and the doctrine of the person of Christ. It is charged that the proposed Plan of Union does not maintain the former and fails to safeguard the latter.

Under the former head, Dr. Robinson points out that the 1947 Plan substitutes for the statement, "Christ rules the Church through His Word and Spirit by the ministry of men," the quite different article that this rule is through His Word and Spirit AND by the ministry of men, thus allowing that Christ rules by men even when they presume to teach the doctrines and commandments of men. He further points out how the Presbyterian Church in the U.S.A. has placed the word of men on the level of the Word of God and thus ceased being

THE GLORY OF THE CHRISTIAN CHURCH

THE Word of God tells us that the church of Christ is glorious. Not only does history ascribe to it a glorious past and does prophecy predict for it a glorious future, but it is essentially glorious."

So says Professor Kuiper of Westminster Seminary in the first of a series of articles under the above title, which will be found on page 283 of this issue. We cordially welcome Professor Kuiper as a regular contributor to our pages, and believe that his series of articles, appearing the first issue of each month, will be of real value and inspiration to our readers.

Protestant. He cites as an example its action in 1934 when it approved Dr. Pugh's "Studies in the Constitution," which stated that a member who failed to support the authorized mission program of the church stood in the exact position as one who refuses to partake of the Lord's Supper.

We are profoundly thankful that Dr. Robinson and others of like mind and spirit are contending as they are against this proposed union. They show that they are not against unity grounded in the truth of God. Their battle is for the Kingship of Jesus Christ, the eternal Son of God, without which cornerstone the unity of the church is a mockery and a sham. We wish that the Southern Church as a whole were committed to these principles. Perhaps through this very struggle it may become more unitedly committed to its charter and thus go forward to new glorious days of testimony to the Reformed Faith.

Beyond the present call to resist union is the even more basic obligation, held in common with all Presbyterian churches, to undergo reformation in order that ecclesiastical life and activity may agree more fully with the doctrines and principles set forth in the historic creeds.

—N. B. S.

The Love of Money

WITH the prices of meat, eggs, butter and milk at new high levels and the threat of an inflationary wreck to our economy, many are asking, What's wrong with our system? Some want more government control, some want socialism, others want something else, but few are satisfied.

No doubt our economic structure could be greatly improved in the light of Scripture and of Christian prudence. How extensive the overhauling should be we do not mean to suggest. For today's runaway prices are due not so much to the faults of an economic system, but rather to ethical decay. The root of the trouble is human depravity. And whatever the system the deceitful hearts of men will twist it to their own gain. It is possible that in a socialist system, for example, there would be more bribery, and in a capitalist system, more stealing.

It is violation of the law of God

that has put us into our economic plight. It is a breaking of the first, eighth, and tenth commandments: a matter of the worship of money, of stealing, and of covetousness. The love of money is the root of the evil, and it spreads out in greed and intemperate demands for profit. Thus it is considered only good business to make plans for a "killing" whenever you can get away with it. If the market demand exists, and you are sure of great sales if you can only produce the goods, then hang the expense of production when the ultimate profit will be so much greater—by this sort of reasoning capital fails to live up to its responsibilities in our interdependent life; and net corporation profits in the last fiscal year reached a total of seventeen billion dollars. Or perhaps the officers of the labor unions suppose that their constituents will feel that they have been let down if their wages are not increased to the greatest possible limit that can be demanded. In this fashion the wages of union labor have gone up 77 per cent. in the last six years. (In the same period, gifts to churches have gone up only 17 per cent.) Meanwhile pressures continue from the agricultural lobby, the veterans' lobby, the manufacturers' and the labor lobbies. Everybody says,

"The other fellow is getting his—I'm out to get mine." Prices soar, some cannot buy necessities, and upon us all comes a recompense that is meet.

To love our neighbor as ourselves would dictate that we consider the sufferings of others and the hunger of the rest of the world, and by responsible restraint make it possible to provide more for the desperately needy. Instead Americans want more than enough for themselves and in pure greed have plunged into a get-rich orgy which has now begun to get out of hand. So the Puritan Thomas Watson tells of "a Ferry-man that takes in so many Passengers to increase his Fare, that he sinks his Boat."

To seek riches first, or to trust in riches more than in God, is headstrong disobedience to the first commandment. It is also the choice of a deceitful master. Money promises to satisfy our desires, but it only increases them; it promises to stay with us but suddenly takes wings. Those that desire to be rich fall into a temptation and a snare. "But godliness with contentment is great gain. For we brought nothing into this world and we can carry nothing out. And having food and raiment let us be therewith content."

—A. W. K.

Opening Exercises Held At Westminster Seminary

DESPITE threatening weather a large crowd assembled on the campus of Westminster Theological Seminary Wednesday afternoon, September 24th, for the Nineteenth Annual Opening Exercises of the institution.

The service was presided over by the Rev. Professor R. B. Kuiper, Chairman of the Faculty. The Rev. John P. Galbraith of Kirkwood, Penna., offered the invocation. Dr. W. Stanford Reid of the Presbyterian Church in Canada read the Scripture lesson, and the Rev. Robert S. Marsden led in prayer.

A message of greeting to the entering students was given by Professor Kuiper, who welcomed them not only to the fellowship but also to the work of the Seminary. Professor Kuiper

took the occasion to stress Westminster's view of Scripture, as the only infallible rule of faith and practice. Westminster takes its doctrine of Scripture seriously, in contrast to the attitude toward the Bible revealed in mysticism, liberalism, Barthianism and many other present day movements. The students are at Westminster to learn how to study the Bible, and to study it, preparatory to their preaching it as the very Word of God to a lost and needy world.

The address of the afternoon was delivered by the Rev. George W. Marston of Chicago, Illinois, who is a Home Missionary of The Orthodox Presbyterian Church. Mr. Marston took as his text the words of Paul to Timothy, "Study to show thyself ap- (See "Westminster," page 278)

Missionaries Call For Additional Workers

Messages Reveal Challenge of Mission Field

SOME time ago we wrote the missionaries serving on the foreign field under the Committee on Foreign Missions of The Orthodox Presbyterian Church, telling them we were planning to devote an issue of the GUARDIAN this fall to the foreign mission work of the denomination, and inviting them to send in a "Message to the Church at home." We have heard from four of the men so far, and in each case their message, as given below, has emphasized the need of more workers. On another page the General Secretary of the Committee on Foreign Missions has indicated the hopes and problems facing the Committee. Will the Church at home come to the support of these faithful servants, and provide that which they feel is so urgently needed?

THE REV. CLARENCE W. DUFF:

The Babel of Tongues

Yesterday afternoon an elderly priest of the Ethiopic Church came to call on us. He was a picturesque figure. At Ghinda this time of year I wear about the minimum of clothing and still perspire, but this patriarchal man wore several layers of clothing and a typical priest's headdress. He carried a staff, a vari-colored faded sun umbrella, and a silver cross wrapped up in a red silk scarf.

Over the coffee cups we recalled former meetings, last year on the road above town, once in our preaching service at Ghinda. His native tongue is Tigrinya, but he reads and speaks Amharic, and was interested in the various Amharic Scriptures I had to show him. When Johannes came in, however, he preferred to break over into Tigrinya in our discussion of grace and works in salvation, often quoting from the Scriptures in Ge'ez, the ancient Ethiopic, and translating into Tigrinya for Johannes to interpret in turn to me in Amharic. I carried on my end of the conversation in Amharic, using the Amharic Bible as my authority.

The same afternoon a man of the Hado tribe came to talk with me. We began our conversation in Saho, his language, which I began to study when I was in Irafalo in the beginning of our work in Eritrea. I read him my old translation of "The Lost Son Parable" and a brief statement of the way of salvation, in Saho, concluding with a translation of John 3:14-18. For more Scripture we turned to the Tigre New Testament and the short Bible Story Book for Children, and read him the account of the judgment and crucifixion of Jesus, Johannes correcting me as I read. Johannes read it over to him and read and talked with him about some further Scripture, I joining in as I was able.

Before long, however, we brought out the Arabic New Testament, which this man himself could read, and the conversation turned largely to Arabic, in which I was helpless except as Johannes interpreted the trend of the talk from time to time in Amharic. The Mohammedans who can read seem to think Arabic is the language in which religious matters can best be talked about.

These two visits typify the babel of tongues in which we live at Ghinda. When we fail to find any other common medium of conversation, Italian usually serves after a fashion.

Is there not some young man or woman in our Church who can be challenged to come into this Babel, conquer one or two of these languages, maybe Tigre and Arabic, and sound forth in them the good news of salvation to the one hundred fifty thousand or more followers of the false prophet, Mohammed, at the same time witnessing for the grand doctrines of grace to an ancient decadent Christian church?

THE REV. CHARLES E. STANTON:

The Muslims and Copts

It has been estimated that there are 41,000 Saho-speaking natives in Eritrea. There are five tribes, each with its own dialect, but there is no great

difference between these dialects. Some of these natives are found in the centers of population such as Asmara, Massawa, Decamere, Ghinda and Addi Caieh. Some cultivate along the eastern edge of the highland plateau and are permanently settled there. Some are permanently settled near their cultivations along the coastal plains. Those with cattle migrate yearly, following the rains from the lowlands to the highlands, and back to the lowland again. A few inhabit the steepest hills and precipices of the escarpment, constantly moving about with their goats, while their women must carry all their water. Often the nearest water is a water hole five miles away, and foul with the dirt of the baboons and hyenas which always make sure to befool the water at its source.

The Saho-speaking natives are Muslims with the exception of a part of one tribe who are Copts, and a few belonging to the Ethiopic Catholic Church. These Muslims are proud of their religion. They like to believe that in their culture, their customs, and even in their ancestry, they are closely related to the founder of the Muslim faith. Indeed, in contrast to earlier pagan superstitions, the Muslim teachings, which are so similar to the Old Testament in many points, must seem dignifying to them, and to have greater hope both for this life and the life which is to come.

I think that all three of the families here on the field feel keenly the need of additional workers. We are so separated that we seldom see each other more than half a dozen times a year. Each of us is working in a different area, and with a different language. I believe it is entirely Scriptural that we should feel the need of other workers, for the Bible teaches that missionaries should go forth two by two, not counting the wives. Among other things, we have in the history of missions, the story of the confusion that has been wrought when missionaries, one by one, have attempted the study of an unwritten language. Each one writes and speaks it his own way, with the

consequence that later no one can find out just how it should be written and spoken. If at least two could agree on these points, after painstaking investigation, it could be hoped that a trustworthy foundation would be laid for all future work.

It would cost our Church less per family to have more than one family on the same field. A truck, the upkeep of which is very expensive in this country, could haul supplies for two families as well as for one. The salary of the caretaker at our Irafalo station during the past year has amounted to \$200. He could presumably have watched two houses at the same time.

Our Church is doing a great missionary work, both at home and on the foreign field. As she is able to send forth more workers to the foreign fields, and as she makes known the need for more missionaries, I cannot believe other than that in our Church there will be young men and women ready and eager to answer this call.

THE REV. FRANCIS MAHAFFY:

"The Miserable Danakils"

Perhaps I could help give you a better idea of "the miserable Danakils," as the English Guide Book describes them, among whom my wife and I labor, by relating a few incidents which occurred while trekking to and from Beilul.

Upon one occasion Hammed, our language informant, and I met a lone Dankali man. After the customary salutations, Hammed remarked that there was a donkey cart behind us along the road. Since the word for "donkey cart" that Hammed used is very similar to the word for "Christian," the stranger thought Hammed meant there was an Ethiopic Coptic Christian in his path ahead. Immediately he showed signs of concern and great alarm, since to him as to many of the Dankali the term "Christian" has come to be synonymous with "shifta" or "bandit." We hastily allayed his fears by assuring him that it was only a donkey cart carrying my supplies that he would meet.

Upon several occasions we have met small caravans of camels and men going to or from the Biru country, the country west of Beilul near and beyond the Ethiopic border. Instead of hailing us with the customary greetings, these people often place their

hands upon the hilts of their large Dankali knives, and wait as though they expected trouble. However, when we greet them and they see we are unarmed, the tension is relieved and usually we stop for a brief friendly conversation before we part. The suspicious nature of these people is no doubt due largely to the fact that many of them live and have lived for years in constant fear of the neighboring Ethiopic Coptic "Christian" tribes, who frequently make raids on the Dankali people, killing, plundering, and carrying off captives for slaves.

We are striving by the grace of God to point these people to a Christianity that is far different from the "Christianity" of their neighbors. We appreciate your prayers that the Church of Christ may soon be established here, and that there may soon be volunteers to labor with us in this difficult but needy field in Eritrea.

THE REV. RICHARD B. GAFFIN:

The Students of China

These are indeed perilous and crucial times in China. We are working, watching and waiting to see what China is going to do to help herself out of her political and economic troubles. All of us realize, I believe, the importance of people having the right kind of leadership. That is even more important here in a country where the people to be led are so much more numerous than anywhere in the world. So it is that we work daily to preach and teach the gospel to everyone we can, looking forward to the future when God will be pleased to use our testimony to the truth, even the Lord Jesus Christ, to build up a truly Scriptural church here in China. Yet on the other hand we work to beseech men to be reconciled to God through the shed blood of God's only begotten Son, feeling that our time here to proclaim the way of salvation may suddenly be terminated. We praise the Lord that He has opened up the way for us to work among the young men of China, many of whom are now students in the colleges and universities, while others are men who have seen service in the Chinese army as interpreters during the war.

The tragedy of the past is that Modernism to a large extent has influenced the educated class, and the result as

we see it is a China without any real Christian leadership, yes—with many who are actually anti-Christian. But now we can rejoice that through the Inter-Varsity Christian Fellowship we can reach the students through Bible classes and personal work and build the foundation for the future. It is a great task and opportunity which we have out here, but we need more prayer for our work now, and more workers to come out as soon as possible, not only to work among the students, both men and women, but among the country people who still constitute 75% of the population. I would turn your thoughts to Paul's request for prayer and make it mine also. It is found in II Thessalonians 3:1-5.

Westminster

(Continued from page 276)

proved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). He pointed out that not only the preacher but every Christian is to be a God-approved workman in the Word. He must handle the Word with exactness and with diligence, ever remembering that he labors for the glory of God and the extension of the church of Christ.

Following the singing of a hymn and the closing prayer, the gathering adjourned to Machen Hall for the traditional tea.

Large Enrollment

Information from the Registrar's Office indicates that there will be forty students enrolled at the Seminary this year. There are fourteen Juniors enrolled as regular students, and three special students taking work on the Junior level. There are entering students from Boston University, Gordon College, University of Western Ontario, University of California, University of Southern California, Calvin College, Hope College, Kings College, Denison University, Linfield College, the National Chekiang University in China and Chuo Seminary in Kobe, Japan. There are three students from the Orient, the first students from that part of the world to be entered at Westminster since the war. Other foreign students are expected to arrive in January for the opening of the second semester.

Who Will Go For Us?

Some Thoughts on What Constitutes
a Call to Foreign Missions Service

By the REV. HENRY D. PHILLIPS

Pastor, Bethany Orthodox Presbyterian Church, Nottingham, Pa.

THE heathen are perishing! Is there any way of salvation for them apart from Christ? Though some might venture "yes" to this, the child of God knows the answer is no. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The swift, willing and obedient seraphim that surround His throne are not sent. Angelic hosts that wait His bidding are not commissioned to proclaim salvation to the ends of the earth. In His divine wisdom He entrusts men with the soul-healing message. Spurgeon forcefully states, "God in the glorious unity of his divine nature is calling for messengers who shall proclaim to men the way of life . . . 'Whom shall I send?' . . . As if to make the voice more powerful by a threefold utterance we hear the sacred Trinity enquire, 'Who will go for us?' The Father asks, 'Who will go for me and invite my far-off children to return?' The Son inquires, 'Who will seek for me my redeemed but wandering sheep?' The Holy Spirit demands, 'In whom shall I dwell and through whom shall I speak that I may convey life to the perishing multitudes?' God in the unity of his nature crieth, 'Whom shall I send?' and in the trinity of His persons He asketh, 'Who will go for us?'" Add to this the appeal from Mr. Hunt to buy up the opportunity in Korea; from Mr. Duff for more missionary families in Eritrea; or Mr. Andrews, whose labors are legion in China. There comes also the pleading voice of our committee, "Who will volunteer?"

Are there so few who respond because they do not understand what constitutes a call? or hearing the call are hesitant about their qualifications? or perhaps cannot rise in faith to grasp the challenge of such sacrifice? May the Lord send forth laborers from the Orthodox Presbyterian Church to occupy the fields that are already white unto the harvest. It is my hope and prayer that this brief article may

be used of God to kindle within many the flame of missionary vision. Surely the four-fold pressure, of which I shall speak, cannot lightly be put aside.

The Vision of God's Glory

At a crucial period in the life of Isaiah God granted him a vision. It was a glorious vision. In it God was high and lifted up, His glory filled the temple. In the eyes of Isaiah God was exalted above all; He was preëminent. That is the position which God must have in the heart of His children and most especially in the heart of a mis-

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple . . . 'Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory' . . . Then said I, 'Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts' . . . 'Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged.' Also I heard the voice of the Lord, saying, 'Whom shall I send, and who will go for us?' Then said I, 'Here am I, send me.'" Isaiah 6:1-8.

sionary. Without a vision of the Lord and His glory missionary work is drudgery. To behold God in His glory is to desire to promote that glory everywhere.

Such a vision brings sharply to focus our own exceeding sinfulness: as it was with Isaiah, "I am a man of unclean lips." While blinded by the radiance of God, the eyes of the heart were suddenly opened to see the blackness of the human nature and the weakness of this human instrument chosen by God for so great service. Isaiah was not the first to feel thus; for Moses too realized his own unworthiness. It is only when a person comes to this humble position that God can give him His work to do.

Upon sinful and inadequate lips God places His purifying, glowing

coal from off the altar of sacrifice. There is both cleansing and filling in the touch of the true Sacrifice. Jesus Christ, by His Holy Spirit regenerates and sanctifies. God's laborers need to know and be assured of their own salvation. There cannot be any question concerning one's own new birth, else Satan will subject that one to most trying trials and testings upon the field. "Blessed assurance, Jesus is mine" must be the song of your lips at all times—"and I am His" must be your full persuasion. Though Isaiah was sent upon a heavy mission—to seal the spiritual blindness of this people—his vision of the majesty of the living God ever strengthened him for the task. In looking forward to the field you must not only be prepared in humility for the revival fires, but in faith for the soul-searing years of battle against Satan-instigated opposition and indifference. Only a vision of God's glory can sustain you in your high calling.

The Challenge of the World's Need

The whole world lieth in darkness. Great is that darkness. It is the darkness of death. It is the darkness of hopelessness. It is the darkness of naked savagery which is the mark of sin's distressing, degenerating power. All nations lie in spiritual darkness without Christ. He is the Light of the world. Where He is unknown there is no light. If you have been impressed with the thick darkness of some moonless night, can I not burn into your soul what spiritual darkness is? Held in the vice-like grip of the Serpent's coils there is no escape. Let me add figure to figure, if it will only bring the need more prominently and persuasively to your attention. Grasp the dangers of wandering sheep without a shepherd. Bewail the doom of a rudderless ship in the hurricane. Bemoan the criminal without advocate at the bar of justice. But more, weep over the lost souls of men without salvation. Isaiah not only saw his own

sinfulness but he knew the iniquity of his fellows.

Usually, in considering whether you have a call to the foreign field, there will be laid on your heart a specific need. I am sure there is not one reading this who is not fully persuaded that the world needs Christ. But hundreds will settle for a pastorate or some other kingdom labor at home without once considering the vast, almost untouched, nations and tribes beyond the borders of our own rich land. If I may allude to my own experience and call, and I do it only to help a younger brother to crystallize his thoughts in regard to missionary work, I would state the following: all my childhood and youth was filled with contacts with missionaries from all over the world. I knew the need, the hardships, the blessed rewards of laboring in all continents. But there came to focus in my own experience the pressing need of South America and most especially the great Amazon Valley. I only know of exceptional cases where God sent missionaries to places other than those laid upon their hearts. It may be, however, well within His providence to give you a general call, and determine your place of service by the church as it sends you forth, after its study of the need and opportunity. The day of pioneer work is not over! There is yet much land to be conquered for Christ.

The Compulsion of Christ's Call

Beholding the glory of God we fall prostrate at His feet. Aware of the world's need we are burdened with the desire for their salvation. Then comes the question, "Whom shall I send? Who will go for us?" Man, where are you when this question is asked? Do not hide! Do not hasten on and see what else is printed in this GUARDIAN. Stop right where you are and face the question—"Whom shall I send? Who will go for us?" God is calling men to fill the harvest field, to reap the grain, to gather in the fruit of Christ's atoning work. Unto Isaiah this question came.

Unto the disciples Christ issued a command. This command has never been recalled. It falls with impelling force upon every Christian ear. "Go ye!" It is my persuasion that every believer must face this command, especially every man ordained to the ministry of the Word. It should not be looked upon placidly. You must

not sit back in your arm chair and say, "If you mean me, Lord, then send me a gilt-edged invitation from the mission board." Rather you must feel the burning in your bones to go, and to put forth every effort to get to the field until all doors are closed. If Jeremiah, with his message of captivity, could not contain himself, how can you with your message of deliverance? Complacency in the face of Christ's commission is sin! Do not grow small in your soul, aware only of the needs of those immediately about you. The harvest field is vast; the need is urgent; the command is impelling. Robert Moffat, thrilling with the work whereunto God had called him many years before said, "My album is a savage breast, where tempests brood and shadows rest—without one ray of light. To write the name of Jesus there and see that savage kneel in prayer, and speak of realms more bright and fair, this is my soul's delight."

The Burden of Personal Gratitude and Compassion

No one disinterested in missions can claim to be a consecrated Christian. This is the enterprise of the Church of Jesus Christ, and it is far from a finished task. Even a superficial knowledge of the Scriptures embodies an understanding that the missionary cause is near to the heart of Jesus. Growth in grace has as its companion enlargement of vision. The apostle Paul expressed himself in this way, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Rebuffed, persecuted, stoned and imprisoned at their hands, yet his heart yearned after them. Personal consecration does not overlook the sacrifice entailed, but it discounts all suffering, that the elect out of every nation might know Christ. "The love of Christ constraineth us." If there were nothing other than this, it alone should be sufficient to drive you to the furthest corners of the earth in His service.

Beside the constraint of a life consecrated to Christ there is the driving impulse of compassion on a dying world. Frequently in the Word we read of Christ, filled with compassion as He looked upon the wandering, needy sheep. Are you as compassionless as Shylock? Is not your heart broken over the lost and dying? Surely your compassion is not exhausted after

making a contribution to the Red Cross, or after making a visit upon some underprivileged families, or even after ministering in some church! "Seeing the multitudes, He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd." Multitudes lie in the power of Satan. Unto you has been committed the message that alone can free them. Go!

Robert Murray M'Cheyne felt the burden when he penned a poem in the Spring of 1837, "I Am Debtor," in which he acknowledged his debt to Christ and to those unto whom he should make Him known. Gratitude to Christ for His mercy incites you to be merciful.

In summary, the Holy Spirit calls you into the foreign mission field through the following means: an assured knowledge of the glorified Christ, corresponding to Isaiah's vision; a personal acceptance of the challenge of the world's need; obedience to the command of Christ and willing compliance to His call out of a heart filled with compassion. This call of the Spirit will be corroborated by the church in sending you forth, as it did Barnabas and Saul in Acts 13:1, 2. Isaiah said, "SEND me." We are commanded by the Lord of the harvest to pray that He will SEND forth laborers. Paul makes this a very definite step in making known the gospel—Romans 10:14 . . . how shall they preach, except they be sent? No man may take up this mission on his own initiative, he must be SENT. "As the Father SENT me, so SEND I you." Has He laid His hand upon you? Then go forward in faith, knowing He ever goeth before preparing the way.

Korean Daniels

THE July 10th issue of THE PRESBYTERIAN GUARDIAN, under the title "Modern Korean Daniels," carried a condensation of an account of the sufferings and victories of faithful Korean Christians during recent years. The account, written by Mr. Chun, Young Chang, has now been published in pamphlet form, and may be purchased for 20 cents. Mr. Chun is a student at Westminster Theological Seminary. Orders may be sent through THE PRESBYTERIAN GUARDIAN, 1505 Race St., Philadelphia 2, Pa.

What Can We Do To Expand Our Foreign Missions Program

A Realistic Analysis of Problems and Possibilities in Orthodox Presbyterian Foreign Missions

By the REV. ROBERT S. MARSDEN

General Secretary, Committee on Foreign Missions of The Orthodox Presbyterian Church

IN JUNE, 1945, when the Committee on Foreign Missions adopted its long-range program for expansion there were just six missionaries on the payroll of the Committee. Two of these were on the field, and four of them were en route. Now there are nine missionaries on the field, and three additional ones on the payroll of the Committee in this country awaiting opportunity to depart. This doubling of the missionary staff is the first step in the attainment of the goal of thirty-six missionaries set by the Committee in 1945.

The Goal

That goal is expressed graphically by a poster which was published by the Committee in the fall of 1945. The poster, which hung for a long time on the bulletin boards of the churches, portrays the world and the fields for which The Orthodox Presbyterian Church is particularly responsible. It sets a goal of thirty-six missionaries, assigning twelve to the Eritrean field, seventeen to the field in Korea and Manchuria, and seven to the field in China. No figure was set for Japan, and the total of thirty-six was considered the minimum which should be the goal of The Orthodox Presbyterian Church. A budget of \$5000 per month was set, but with rising prices of everything a missionary needs, it would now require at least \$5500 per month to support this number of missionaries.

The Needs

It is obvious that, before further progress can be made in the attainment of the goal three things must happen. To a degree, these things must happen simultaneously. Fields must be opened, and funds and personnel must become available. There is no doubt that the first of these things has happened. The fields are more open and the opportunity within them is greater than ever before. To

be sure there are still some travel and living restrictions which prevent women missionaries from going to the field, but there is good hope that such restrictions are quite temporary. Anyone who has followed the work of the missionaries as outlined from month to month in the *GUARDIAN* and *The Messenger* needs not another word to convince him of the opportunity and the needs. There keeps running over in the mind of the writer—dozens of times a day—"the fields are white"; "the laborers are few." Oh, that that text might haunt the minds of the

Orthodox Presbyterian Missionaries on the Foreign Field

ERITREA, EAST AFRICA

THE REV. AND MRS. CLARENCE W. DUFF. Mr. Duff began work in December, 1943. Mrs. Duff and their two children arrived on the field in June, 1945.

THE REV. AND MRS. CHARLES E. STANTON. Mr. Stanton began work in June, 1944. Mrs. Stanton arrived on the field in June, 1945. They have four children.

THE REV. AND MRS. FRANCIS E. MAHAFFY. They began work in June, 1945. They have one child.

KOREA

THE REV. BRUCE F. HUNT reached the field in October, 1946. His wife and five children are in this country.

CHINA

THE REV. EGBERT W. ANDREWS, after spending some time in government work, came under the Committee in January, 1946.

THE REV. RICHARD B. GAFFIN arrived on the field in June, 1947. His wife and four children are in this country.

readers, in order that the remedy might constantly suggest itself—constant and fervent prayer to the Lord of the harvest that He might thrust forth laborers into His harvest!

Yet the Lord has indeed placed His treasure in earthen vessels, and to us has been committed the responsibility for the missionary program. What factors must be present if the funds and the personnel are to become available? In the previous paragraph it was said that the three elements necessary for missionary work must be available simultaneously. Yet if a priority between funds and personnel must be assigned the funds must come first. To be sure, there is an interaction between these two elements. Neither is of use by itself. Certainly the availability of personnel stimulates giving, just as the availability of funds stimulates the securing of personnel.

The Story So Far

During the years when no foreign missions activity was possible proper emphasis was placed upon home missions expansion and several of the foreign missionaries were engaged in home missions work in this country. During that time some funds were set aside against the day when missionaries could again be sent out. During the fiscal year 1944-45 when, most of the year, only four missionaries were on the payroll, gifts for the regular work of the Committee totaled about \$13,000. During the following year when there were six missionaries on the payroll the income was about \$15,000. Last year, with eleven missionaries on the payroll the income was about \$18,000. The expansion in personnel was thus rapidly running ahead of the increase in income. The expenses of the Committee rose during that time from about \$12,000 a year to nearly \$24,000. The income had thus risen less than fifty per cent, while the expenses had about doubled! This meant a shrinkage of the Committee's cash assets accumulated during the days of missionary inactivity. It is too early in this fiscal year to know just how the income will be, though there is some indication that it will again increase. Yet, unless there is an upturn in gifts it is doubtful whether the increase will be sufficient completely to sustain the present activity from current income. Further expansion must thus await further contributions, and it would be folly

for the Committee to increase its missionary expenditures in any substantial way until the present obligations, at least, are cared for from current receipts.

The matter of increase in personnel thus is directly tied to the matter of financing. There are, doubtless, those at any particular time who will volunteer for service if there is assurance that funds are available for their support. Yet, normally, when candidates become available, they do not remain available very long. Their financial condition—to mention only that—is usually such that they must be engaged in work immediately. There are still two missionaries on leave of absence who will probably be available within the next two years. The Committee must be financially able at that time to consider how these veteran missionaries can be used. There are possible candidates who have made inquiries and some of these could probably be secured if funds were available.

Individual Responsibility

The Orthodox Presbyterian Church is a small denomination. It is a church whose doctrinal position is very definite, and it can expect only limited help in its missionary endeavor from people outside the denomination. In spite of the fact that the membership of the church has increased relatively little, the missionary budget has increased quite materially in the past two years. Great additional expansion of the foreign missionary activity must be judged to be largely dependent upon the growth of the church. Undoubtedly there is an increment of increase in our giving to foreign missions that each of us can supply. If we, as individuals, are now giving \$15.00 a year for foreign missions, perhaps we could increase it to \$20.00. If we are now giving \$100.00, perhaps we could increase it to \$200.00—and so on. Yet, with such increases in our individual giving, consistent with our other benevolent obligations, it still remains true that any very large increase in our foreign missions force is dependent upon an increase in the membership of our local churches. The real answer to the problem lies in our local churches. The growth cannot come from the top down—it must come from the bottom up. The Orthodox Presbyterian Church has now one foreign missionary for every five

hundred communicant members. The Presbyterian Church in the U.S.A. with a relatively much smaller Home Missions and Christian Education program has one foreign missionary for every 1700 communicant members. The Presbyterian Church in the U.S. (South) has one foreign missionary for every 1900 communicant members, the Presbyterian Church in Canada one for every 2100 and the Reformed Church in America one for every 2200!

How About You?

When all this has been said we must come back to our early observa-

tion—the fields are white. What can we do now about it? Each of us must ask himself—am I doing all I can do to bring the gospel to the people of my community to the end that souls may be saved and added to the church? Each must then ask himself—am I really doing all I can to support the foreign missionaries of our denomination? They are, each one, eminently worthy of our complete support. When each of us is supporting them to the fullest of our ability then we shall be able properly to plead with the Lord to raise up other missionaries and funds to support them from the home base!



SENECA HILLS BIBLE CONFERENCE. Upper picture shows the delegates gathered by one of the buildings. Lower picture shows Professor Kuiper giving an informal lecture on the porch.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

I

HAS ITS GLORY DEPARTED?

THE Word of God tells us that the church of Christ is glorious. Not only does history ascribe to it a glorious past and does prophecy predict for it a glorious future, but it is essentially glorious. The Christian church is glorious in its very nature.

It must be admitted that today the glory of the church is thickly veiled. In the main it presents a picture of advanced decadence and extreme feebleness. However, the very fact that the church seems so despicable makes it imperative that its glory be insisted upon.

This article is intended to introduce a series which will set forth from various viewpoints the inherent glory of the church of Christ. By way of background, it may be well first to enumerate a few of the factors that have contributed to its apparently sad state at the present time.

The World Versus the Church

The world has ever opposed the church and always will. The struggle between the seed of the woman and the seed of the serpent is not only perennial but perpetual. Yet it can hardly be said that today the world hates the church with a violent hatred. Particularly in these United States the world rather disdains the church. It regards the church as hardly worthy of notice. But that attitude itself casts a serious reflection upon the church. If it were strong and active as it should be, the world would oppose it much more vigorously. Persecution by the world is a badge of honor for the church. Did not Jesus pronounce blessed those who are persecuted for the sake of righteousness? But by and large the church of our day and our land has lost that badge and forfeited that blessedness. And that is another way of saying that the church's most dangerous enemies are within its own household. A few foes within the gate may be named.

Worldliness

The term *worldliness* is often used loosely. Many who denounce worldliness eloquently are abruptly silenced when asked to define it. To some the word suggests certain specific amusements, to others it connotes little more than a mode of feminine dress. That some such things are properly subsumed under worldliness cannot be denied. But the term has a much broader application.

There is a type of worldliness which is extremely prevalent in the church and is doing it untold damage, yet is hardly recognized as worldliness. In fact, the very watchmen on the walls of Zion are particularly guilty of it. It is to count greatness as the world is wont to do, to stress externals at the expense of spiritual values. Savonarola, the Florentine forerunner of the Reformation, decried it thus: "In the primitive church the chalices were of wood, the prelates of gold; in these days the church hath chalices of gold and prelates of wood." That church is said to flourish which grows rapidly in numbers, even though it does not grow in grace and the knowledge of the Lord. That church is deemed prosperous which has a costly stone structure and keeps enlarging it even though it fails to build up its members as lively stones into a spiritual house. Instead of faithfully proclaiming the Word of God and fervently praying that the Lord may so bless his preaching that such as are being saved are daily added to the church and that the saints are built up in the most holy faith, the pastor puts on special attractions and membership drives in a concerted effort to swell the rolls of his church and to realize the ambition that it may possess the most imposing edifice in the community. All the time the requirements for church membership are progressively lowered and the demands of church discipline are progressively ignored. And never once does it occur to the pastor that this is the worst possible way to command the respect of the world for the church, nor does

he realize that this his church is forfeiting the favor of God. Apparently he has never pondered the fifth chapter of the Acts of the Apostles. It is said there that as a result of the severe penalty meted out to Ananias and Sapphira for their hypocrisy, "great fear came upon all the church and upon as many as heard these things, . . . and of the rest durst no man join himself to them, but the people magnified them." Then follows immediately the significant statement: "And believers were the more added to the Lord, multitudes both of men and women" (Acts 5:11, 13, 14).

Modern Dispensationalism

The notes in the so-called Scofield Bible have for some decades now exerted a strong and widespread influence on American Fundamentalism. Sad to say, that influence has by no means been unqualifiedly wholesome. On the contrary, the Scofield Bible has been instrumental in gaining many adherents for the errors of Dispensationalism. And these errors have done serious detriment to the church of Christ.

Dispensationalism openly deprecates the church. It says that Christ purposed at His first coming to establish a kingdom with Jerusalem as its capital and Himself, seated on the throne of David, as its king. However, when the Jewish nation rejected Him as king He decided, we are told, to postpone the kingdom until His second coming and in the interim to found His church. But the church is not nearly as important as the kingdom. In the Dispensational scheme it is merely a parenthesis, an interlude, time-out, so to speak, in the divine chronology.

The low view of the church which Dispensationalists hold has led many a minister of that persuasion to cease striving for the doctrinal soundness of his denomination. More than a few pastors of Presbyterian churches who vowed at their ordination to strive for the purity of the denomination are today, to say the least, slighting that

vow. They claim to preach the true gospel in their own pulpits, but when another minister in the self-same presbytery denies the precious truth that Christ's death on the cross was a sacrifice by which He expiated sin and satisfied divine justice, it does not occur to them to charge him with heresy in the courts of the church. An outstanding Presbyterian minister of the Dispensational school once said: "The denomination means nothing to me."

Modern Dispensationalism must bear much of the blame for the general neglect by American Protestantism of important aspects of the covenant of grace. It has come to pass that not only Baptist churches but the majority of Protestant churches hardly count the children of believers as church-members. What is even worse, they fail miserably to provide anything like adequate religious instruction for these children. Hardly any Protestant church in America today insists on a consistent program of Christian education, including the all-important Christian day-school, for the children of the covenant. Small wonder that hosts of children are lost to the church. That indeed bodes ill for its future.

Doctrinal Indifference

The Bible describes the church as "the pillar and ground of the truth" (I Timothy 3:15). That is a clear and emphatic way of saying that it is the church's task to uphold the truth. Just as clearly and just as emphatically Scripture teaches that it is the church's business to proclaim the Word of truth (e.g., Matt. 28:18-20; Acts 1:8). That being the case, the church has no more destructive enemy in its midst than indifference to the truth.

There are those within the church who deny the most cardinal doctrines of the Christian religion. Deniers of the Scriptural teaching of the Holy Trinity, the Deity of Christ and the vicarious atonement are found in the church's pulpits and in seminary chairs. That of course is deplorable beyond words. But an even sadder fact must be recorded. It is the fact that in most instances the church is not concerned to cast these false teachers out. If the church had a zeal for the truth, it would rid itself of them summarily, but that is precisely what the church lacks. Church members by and large do not know what truth is, nor do

they care to know. The churches are filled with Pilates who ask sneeringly, "What is truth?" What they mean to say is,—I don't know, you don't know, nobody knows, nobody can know; let's quit quibbling about truth. Some twelve hundred ministers of the Presbyterian Church in the U.S.A. expressed the opinion in the Auburn *Affirmation* that it does not matter whether or not a minister in that communion believes in Christ's virgin birth, His bodily resurrection, the orthodox view of the atonement, or the miracles of the Bible generally. The silly notion is still held widely that Christianity is not a doctrine but a life. Church union at the expense of truth is demanded on every hand. Any number of church-members applaud the alcoholic who requested a minister to tell him the difference between Modernism and Fundamentalism, and, on being advised to repeat the question when he would be sober, retorted that then he would no longer care to know.

Thus it has come about that practically all the Protestant churches in America are tainted with Modernism, which is not a brand of Christianity but a denial of it, and that several of them are so definitely under the control of Modernism as no longer to deserve to be called Christian churches.

* * *

The question may well be asked whether its glory has not departed from the church. It would seem that *Ichabod* had better be chiseled over its gates.

And yet, unbelievable though it may seem, applicable to the church of all ages, also of this age, is the exultation of the Psalmist: "Jehovah loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God" (Psalm 87:2, 3).

Heidel Lecture

AS ANNOUNCED previously, Dr. Alexander Heidel of the Oriental Institute of the University of Chicago will deliver two lectures at Westminster Seminary on Monday, October 13, at 4 and 8 p.m. His subject is "Mesopotamian Monuments and the Old Testament." The public is cordially invited.

"Harry Hanson" Around Again

THE PRESBYTERIAN GUARDIAN of January 25, 1945 carried on page 32 a warning about an individual giving the name of Harry Hanson, who had been visiting some of the churches and victimizing some of the ministers. Apparently the same individual has reappeared again, in the Philadelphia area, and has managed to get loans and lodging through stories that his pockets were picked. While claiming to have been transferred to a Philadelphia Bond Bakery company from the west coast, he is unknown at the office of that concern. He gives the names of Orthodox Presbyterian ministers as references, and has from time to time appeared in church gatherings. His stories appear to be unreliable, and it is recommended that ministers do not place confidence in him.

Church Organized At National City

ON September 7, 1947, the First Orthodox Presbyterian Church of National City, California, officially came into existence. This is the congregation where the Rev. Bruce Hunt worked while in this country awaiting return to the Foreign Mission field, and where the Rev. Charles G. Schaufele has been serving since Mr. Hunt went to Korea.

It was last April that the members of the group signed the covenant for the association, and applied to the Presbytery of California to be received as a particular church of that body. The Presbytery appointed a commission to make the necessary examination, and to receive the church and install the pastor, which it did on Sunday evening, September 7th.

There are at present 17 communicant members and 12 covenant members on the roll of the Church. A number of other persons are undergoing instruction preparatory to becoming communicant members. Services are held in the Olivewood Women's Club, and weekday meetings are at the manse. The pastor, the Rev. Mr. Schaufele, also holds released-time Bible classes on Wednesday at the American Legion Hall.

Relief in Action

IN A letter to one of our Orthodox Presbyterian Churches from Het Landelijk Bureau Van Nederlands Volksherstel is this word of appreciation: "We feel consequently obliged to thank you by this letter most cordially for the wonderful assistance your Church, as a part of the American population, is giving us and the enormous work you have been doing to collect these relief goods and to forward them to the Netherlands. To the stricken people these shipments

give also a moral effect, which increases their propulsive force, so necessary for the heavy and difficult task of rehabilitation. You may feel sure, that although the recipients find it sometimes hard to express themselves adequately in English, their feelings and gratitude are intense and genuine."

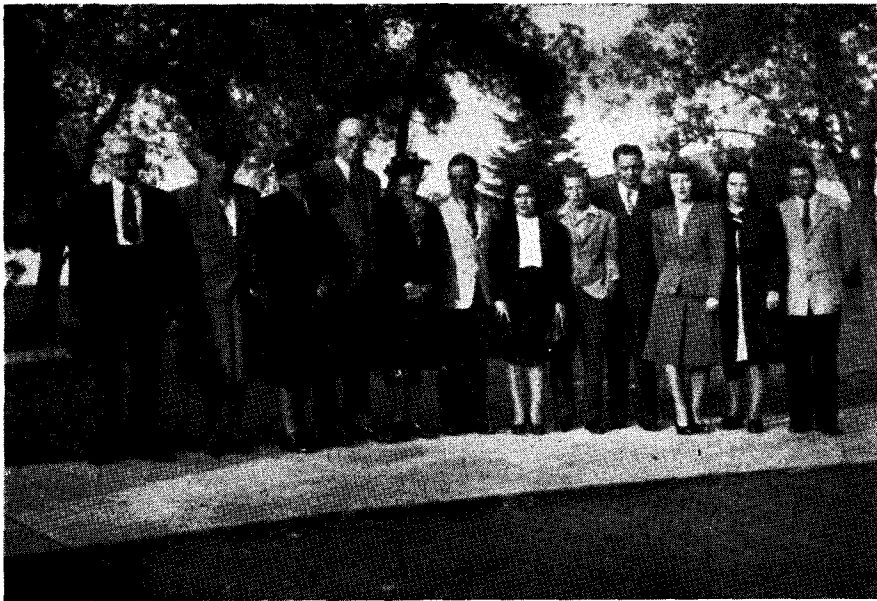
The Rev. Bruce F. Hunt writes from Korea, "I have also handled fifty-three packages of relief, today, that have been coming from our various churches from the Atlantic to the Pacific."

The Committee on General Benevolence of The Orthodox Presbyterian Church requests that it be kept informed of the extent and nature of gifts being sent to needy Christians beyond the purview of the local congregation. Chairman of the Committee is the Rev. Dean W. Adair, Cedar Grove, Wisconsin.

Son to Betzolds

CHAPLAIN and Mrs. John W. Betzold are rejoicing in the birth on September 14th of a son, John W., Jr. Chaplain Betzold has been serving with the armed forces in Korea. His period of service ends this fall, but he has reenlisted for another term with the Army. He expects to return with his family to the United States at the end of October, for reassignment.

A press release from the Thirty-Second Infantry Headquarters, reporting the birth of the youngest Betzold, continues: "Chaplain Betzold's experiences have been numerous and varied since he first became an Army Chaplain, after having served as Pastor of the Mediator Orthodox Presbyterian Church in Philadelphia. His keen awareness of Army problems and his vigor in dealing with these problems have made him a favorite of officer and enlisted man alike. Aside from his regular duties, Chaplain Betzold has taken an active interest in Korean affairs and has been instrumental in procuring passports for Koreans who wish to continue their studies in the United States. After having followed the Army through its campaigns on New Caledonia and Okinawa, Chaplain Betzold was among the first to land on Korean soil, arriving in September 1945. The next month he joined the 32nd and since then has pursued his mission to the utmost."



FIRST ORTHODOX PRESBYTERIAN CHURCH OF NATIONAL CITY, CALIF.
Upper picture shows Sunday school on annual outing. In lower picture are the charter members of the newly organized Church.

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The GUARDIAN NEWS COMMENTATOR

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

Church Union or Else

THE *Christian Century*, ardent champion of every step towards church union, reveals three steps which are now in process toward forcing such union on American Protestantism. The first is the merger of inter-church agencies and councils into a National Council of the Churches of Christ in America. Indications are that this merger will actually take place in the not too distant future. It will include the Federal Council of Churches, the International Council on Religious Education, the Home Missions Council, and probably the Foreign Missions Conference.

The second proposal is one made by the Congregational-Christian Churches in 1946. That proposal was that all churches which are ready to accept the ministries and sacraments of other churches as equally valid with their own appoint representatives to confer with a view to exploring the possibilities of church union. The Federal Council endorsed this proposal and circulated the invitation among its member denominations. Apparently, however, this frontal attack is receiving a "silent" treatment.

The third attempt to bring about some sort of a widespread union appears to be a more or less private enterprise. Dr. E. Stanley Jones has launched "The Crusade for a United Church of America", and with a committee of sponsors is engaged in holding meetings in prominent cities throughout the country, to "saturate the soul of the church with the demand for unity".

One cannot help but wonder what these people think they will have accomplished when and if some of their grandiose schemes for union materialize. The larger the church organization, the more power must be concentrated in an ecclesiastical hierarchy, a general council or what will you, and the more the religion of the organization ceases to be a matter close to

the people, and becomes a case of pious handouts from higher-ups. All of which only tends to the final establishment of another papacy.

Presbyterian Life Hopes to Dominate Field

THE directors of *Presbyterian Life*, the new magazine which is planned for appearance early in 1948, hope to buy out the other U.S.A. Presbyterian publications, including *The Presbyterian* and *The Presbyterian Tribune*, according to a recent announcement. Since the new magazine is to be the official publication of the U.S.A. Church and will be under the General Assembly, this would mean the elimination of a free and independent press within the denomination. Although *The Presbyterian*, as a result of recent changes, has pretty much swung into line, it used to be described as the voice of evangelicals in the U.S.A. Church.

It has also been announced that outstanding leaders in the field of journalism will be invited to constitute an advisory committee to assist the staff of the new publication. Included are Henry Luce of *Life*, *Time* and *Fortune* fame, and Robert Fuoss of the Curtis Publishing Company. If these are any more than names on the masthead, *Presbyterian Life* ought to be a rousing success from the start—success, that is, in terms of journalism and appeal. What it will be in terms of religion, other than that it will be typical of the Presbyterian hierarchy, remains to be seen. Dr. William T. Hanzsche of Trenton is president of the board of directors.

New World Student Fellowship

A NEW Christian student organization was formed in August at

a meeting in Harvard University's Phillips Brooks House. The name is The International Fellowship of Evangelical Students. Participating in the organization are Evangelical Student Movements from various countries, notably the Intersarsity Christian Fellowship of this country and Great Britain. The first president of the IFES is Professor O. Hallesby of Norway. Dr. Martin Lloyd-Jones of Great Britain has accepted the position of chairman of the Executive Committee, and C. Stacey Woods, present General Secretary of the American and Canadian Intersarsity, has been invited to become General Secretary of the organization. There will be associate General Secretaries for various of the countries included, as Europe, Africa, and the Far East.

The announcement, which appears in UEA, asserts that there is no intention of establishing a close federation under one particular constitutional framework, nor is it planned to use stereotyped modes of action. The autonomy of each national movement will be strictly safeguarded. The purpose of the organization is to give all assistance possible to evangelical students in the various universities of the world, as they seek to discharge their task of carrying the Gospel of Christ to their fellow-students. Student movements already exist in many of the universities of the world, and doubtless their establishment in other universities will be encouraged by this organization.

Minister Leaves White Race

THE extreme to which people, including ministers, will sometimes go to attract attention and express themselves, is almost unbelievable.

A Unitarian minister has now renounced the white race. After reading Sinclair Lewis' novel, *Kingsblood Royal*, and meditating on the dis-

crimination practiced against Madison, Wis., negroes, the Rev. Kenneth L. Patton has decided hereafter to identify himself as a "man of color". He says that there is some Indian blood in his family tree, though he has not actually traced it far enough to know all the component parts.

In a statement concerning his action, the youthful minister said, "I'm going to do everything in my power to jam up machinery whereby this silly and vicious discrimination against the colored people is allowed to continue". Mr. Patton plans to promote an organization to be known as the "United Colored Race of the World".

If Mr. Patton would give more attention to the Bible than to Sinclair Lewis, he would learn two things. He would learn that "God hath made of one blood all nations that dwell upon the earth". And he would learn that the viciousness of the discrimination which is practiced traces back also to sin, for which the only cleansing is the "blood" that flowed on Calvary's tree. It is not a man's blood, but a man's sin, that sets him against his neighbor. And it is not renouncing a man's race, but renouncing sin and resting in Christ for salvation, which offers the only hope for a real "love of one's neighbor as one's self".

Catholics Defend War Record

THE Roman Catholic Church is one of the most amazing institutions in the world. It can always prove that it has ever stood on the side of the winners.

The cry that has been raised over the arrest and mistreatment of certain Catholic priests in Europe is an example. We have previously noticed the Stepinac case, and others in which there was at least some good evidence that the Catholic church had collaborated with Nazi and Fascist forces. It is certain that if those forces had been ultimately victorious, Catholicism would have been able to make its peace with them and live on.

But they were not victorious. And now Catholicism is ardently engaged in clearing its skirts of all such entanglements. A Viennese priest has just completed a book designed to tell "the truth about Nazism's fight against the Catholic Church in Austria". And in France a Catholic Arch-

bishop has written a book denying that the Catholic hierarchy collaborated with the Vichy regime. It would be interesting if some Catholic priest would write a book attempting to deny that the Catholics played ball with the Italian Fascists at the time of the Italian conquest of Ethiopia. But it doubtless could be done.

LeTourneau Foundation Plans Young People's Camp

THE Letourneau Foundation has purchased a 444 acre development near Little Rock, Arkansas, for the establishment of an interdenominational camp for young people. The new camp will replace Bethany Camp at Winona Lake, Ind., which is reported to have been sold recently. The site was acquired from the Baptist State Hospital, which acquired it three years ago with a view to setting up a convalescent home.

Religious Census Stopped

THE census of religious bodies which was started by the Census Bureau some time ago, in accordance with announcements made at the time, has been terminated without being completed. Congress failed to make the appropriations that would have been necessary to continue the work. It also appears that the regulations governing the taking of the census permitted organizations to refuse to reveal basic information, such as membership and finances, so that the census would not have been a full record.

Using False Name

CALVARY Baptist Church of New York has issued a warning to churches and church leaders to be on the lookout for a young man using the fictitious name of Dr. Joseph Paul Atkin. Stationery listing him as pastor of the Claymoor Baptist Temple, Claymoor, Fort William, Canada is being used. Mail to that address has been returned. His claims to having supplied in large churches are unfounded. Some who have put confidence in him have been embarrassed and discovered themselves quite involved.

Christian School Course of Study

THE Wm. B. Erdmans Company has announced the publication of the *Course of Study for Christian Schools*. Prepared by the Educational Committee of the National Union of Christian Schools, the volume contains sections on A Philosophy of Christian Education by H. Schultze; History of our Christian Schools by Mark Fakema; and studies of specific subjects as Bible, Arithmetic, Language, History, Citizenship, Science, Health and Music. One purpose of the book is to aid Christian teachers in formulating the general objectives of Christian education, as well as the more particular objectives in the various subject matter and activity areas. It will also serve as a manual of generally useful information for Christian teachers. Price is \$5.00, and the book contains some four hundred pages. It may be ordered through THE PRESBYTERIAN GUARDIAN.

Chiang Gives Estate to Methodists

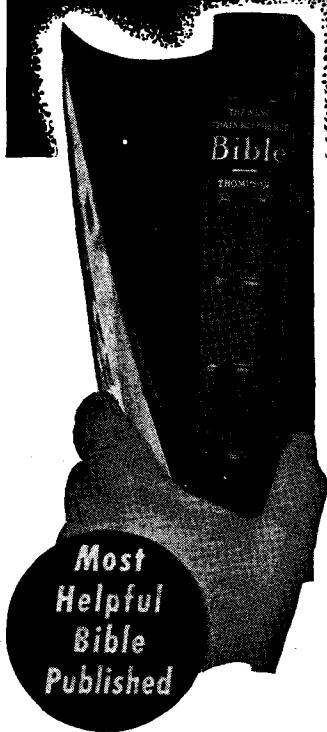
IT HAS been announced that Generalissimo and Mrs. Chiang Kai-shek have donated their estate of 20 buildings in West China to the Methodist Church as a home for war orphans. The Chiangs also gave some \$60,000 for maintenance of the project. An additional \$50,000 is needed to reconstruct the estate. The Chiangs are Methodists, in spite of Catholic-originated reports some time back that they were taking instruction in Catholicism.

Child Evangelist Given Cold Shoulder

SEVEN-year-old Renee Martz of Los Angeles, billed as "the child preacher of North America", has been making a tour of England, in the company of her parents and a pianist. When the group reached Belfast, however, the local papers refused to provide the publicity which Papa Martz wished. The editor of one paper stated that publicizing the child would be pandering to sensationalism and would not be in the interests of religion. Religious circles generally have supported the position of this paper, apparently feeling that the methods of the Martz family savor too much of stunting.

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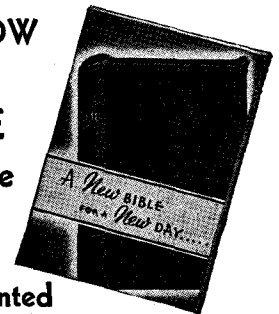
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