

TWENTY CENTS A COPY

PUBLISHED TWELVE TIMES A YEAR

TWO DOLLARS A YEAR

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

China Needs Our Help

Egbert W. Andrews

Beverly Church Dedic- ates New Building

Dwight H. Poundstone

First Aid for Busy Pastors

Robert K. Churchill

Where Shall We Meet?

George W. Marston

Glory of the Christian Church

R. B. Kuiper

Unbelief in Presbyterian Church in the U. S. A.

Leslie W. Sloat

Orthodox Presbyterian Church News

Guardian News Commentator

First Christmas in Korea

Miss Florence Handyside



*Certainly if there be no absolute law
of God, there can be no consciousness
of sin; and if there be no consciousness
of sin, there can be no faith in the
Saviour, Jesus Christ.*

—J. Gresham Machen



January, 1949

VOL. 18, NO. 1



Your FAMILY ALTAR

Daily Bible Readings

Week of January 31

Monday	Acts 1:1-14
Tuesday	Acts 1:15-26
Wednesday	Acts 2:1-13
Thursday	Acts 2:14-28
Friday	Acts 2:29-47
Saturday	Acts 3:1-10
Sunday	Acts 3:11-26

Questions for Sabbath Meditation

1. Why did Jesus remain on the earth for forty days after His resurrection?
2. How was an apostle chosen to take the place of Judas?
3. What took place at Pentecost? Explain.

Week of February 7

Monday	Acts 4:1-12
Tuesday	Acts 4:13-22
Wednesday	Acts 4:23-37
Thursday	Acts 5:1-16
Friday	Acts 5:17-32
Saturday	Acts 5:33-42
Sunday	Acts 6

Questions for Sabbath Meditation

1. For what reason were Peter and John imprisoned? How did they answer the question of the high priest Annas?
2. What was the sin of Ananias and Sapphira? What effect had their punishment upon the church?
3. How were the first deacons chosen? Why were they chosen?

Week of February 14

Monday	Acts 7:1-14
Tuesday	Acts 7:15-34
Wednesday	Acts 7:35-50
Thursday	Acts 7:51-60
Friday	Acts 8:1-13
Saturday	Acts 8:14-25
Sunday	Acts 8:26-40

Questions for Sabbath Meditation

1. What charge did Stephen seek to answer by his sermon?
2. Did the temple at Jerusalem continue to be the place where God met His people after Christ had come, lived, died and rose again?

3. What did Simon the Sorcerer want from Peter and John? How did he wish to get it?

4. How did Philip lead the Ethiopian eunuch to faith in Jesus Christ?

Week of February 21

Monday	Acts 9:1-9
Tuesday	Acts 9:10-22
Wednesday	Acts 9:23-35
Thursday	Acts 9:36-43
Friday	Acts 10:1-16
Saturday	Acts 10:17-33
Sunday	Acts 10:34-48

Questions for Sabbath Meditation

1. What was Saul's intention as he traveled toward Damascus?
2. What happened to him on the way?
3. Who introduced Saul to the apostles at Jerusalem as a true disciple of Christ?

Evangelism

"A satisfied customer is the best salesman for any product," it is said. So those who have experienced the grace of God in their lives should proclaim the glories of faith in Jesus Christ. The early church was made up of men and women who willingly assumed the task of making known Christ to the world.

Some modernistic groups are urging evangelism upon their members. And they are urging the laity to do this work. Unfortunately, the message of evangelism is considered unimportant. And the bearers of the message of salvation by "good works" are themselves often unsaved. Hence, there can be no real fruit from such a program.

There is only one message for us to carry to the world lost in sin, and that is that Christ graciously saves those who put their trust in Him. He presents Himself to men as the Redeemer who is willing and able to save the lost who will come to Him. This is the message that was proclaimed by the apostles chosen by Christ. But it was also carried to sinners by those not in official positions in the church.

Too often those in the pew consider the work of witnessing to be that of the ministry. But if we are each prophet, priest and king, then the work of a prophet we must do even though we have not the office of minister. It is said of the early Christians that when they were scattered abroad, they

went everywhere preaching the word (Acts 8:4).

It was the little maid in the home of Naaman, the Syrian, that carried the news of Elisha's power to Naaman.

A Sunday School teacher was instrumental in the conversion of Dwight L. Moody. And many others who have never preached a sermon are used by God to bring the message of salvation to men.

This is not to belittle the official preaching of the Word. That ministry, ordained of God, must never cease. But it is supplemented by personal evangelism on the part of the members of the church. Many are the opportunities for witnessing in social gatherings, places of business, and school, which never come to the minister of the gospel.

What are the qualifications for such work? First, those who would evangelize the lost must know what is the way of salvation. Personal Bible study with a good book of doctrine is indispensable equipment for the Christian witness. Secondly, earnest prayer for those to whom we declare God's truth and for ourselves, that we may be bold in Christ, and that the lost sinner may have his eyes opened to the truth. Thirdly, self-sacrifice, or a willingness to be active in the work, is a necessary characteristic of one who would win others to Christ.

We are called to peace as believers, but that peace does not mean inactivity. It is peace of mind and heart, assurance based upon the promises of God. But that very peace should also release us for service in the kingdom. It will if we heed the commission of our Lord, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). And, "go ye into all the world and preach the gospel."

Some Prayer Suggestions

Pray for the Rev. Egbert W. Andrews, missionary to China now home on furlough, as he travels about this country telling of the need in China.

Pray for Christian students in China, that they may be strong in the faith in this time of turmoil in their country.

LE ROY B. OLIVER

The Presbyterian
GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

Leslie W. Sloat

Editor and Manager

John P. Clelland

Arthur W. Kuschke, Jr.

Robert S. Marsden

Contributing Editors

ADVISORY COUNCIL

Robert L. Atwell

Leslie A. Dunn

John Patton Galbraith

Edward L. Kellogg

**Church Councils and Civil
Affairs**

THE Church of Christ has certain proper limitations. These limitations are divinely imposed. It is bounded by the Word of God; where the Word of God speaks, it must speak, and where the Word is silent, it must be silent. But more than this: as a spiritual body it is not to dabble in worldly matters, except as the Bible gives warrant.

Capitalism, Communism, President Truman's civil rights program, politics, economics: are these the direct business of the Church? We think not. The Church of Jesus Christ is commissioned in the things of the Kingdom of Christ, a Kingdom not of this world. To be sure Christian *people*, as distinguished from the organized Church, ought to have a hand in politics and society. As the light of the world and the salt of the earth they ought to be zealous to seek for righteousness in all sides of life. Independent Christian periodicals may do so as well. A Christian political party is by no means contrary to principle. But the Church, as the Church, must abide by its divine calling. It is a spiritual body, with spiritual powers, and its sole reliance the force of divine truth according to the divine promise.

Accordingly when the American Council of Christian Churches issues official pronouncements defending capitalism and the American system of free enterprise, and attacking John Foster Dulles as unfitted to represent the country in foreign affairs, we feel that the American Council forgets what it is. It is a Council of *Churches*.

As such it has no right to meddle in matters in which the Church itself has no right to meddle. We do not speak of the right or the wrong of capitalism, the views of Mr. Dulles, or other matters about which statements have been made. We only observe that these, while properly matters with which Christian societies could deal, are not the special business of the Church.

Recently the Federal Council of Churches, which sometimes seems to exist solely to propagandize social and political causes, issued a statement on civil rights. This statement was received with alarm by some of the opponents of that modernist body. We would count it a grave error if the American Council, in retaliation to the Federal Council, should take an opposing stand on civil rights. It is conceivable that even modernists might find reason to attack *some* evils. But it is to be emphasized that official pronouncements on this highly debatable subject constitute an invasion of the Church into the affairs of the State, and an intrusion of mundane things into the spiritual functions of the Church.

The Westminster Confession, among its many noble utterances, contains a passage which Dr. Machen was fond of quoting. "Synods and councils are to handle, or conclude nothing, but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or, by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate" (XXXI, 5).

Moreover the Westminster divines were far from favoring an absolute separation of Church and State. They thought that there should be an established Church for England, Scotland and Ireland, and it was with the very task of drawing up a Confession for such a Church that they had been encharged. But even when the Church is a *state* Church, it has, in their view, no ordinary right to "intermeddle with civil affairs."

Such is the teaching of the Confession, and we ought not to be forgetful of its clear statement. It limits the prerogatives of the Church. And if the Church goes beyond to indulge in all manner of deliverances on public issues, it thereby fails to mind its own divinely given functions and duties.

As this limitation from meddling in civil matters applies to the Church, it also applies to "Councils" of Churches.
A. W. K.

The Narrow Way

PERHAPS one of the saddest days in our Lord's public ministry was that day when He turned to His disciples and asked, "Will ye also go away?" He had been presenting to men a strait gate and a narrow way. But when His hearers saw how narrow that way was, how strict and specific His teachings were, many went back and walked no longer with Him.

Paul knew something of the same sorrow. From a prison cell he wrote "that all they which are in Asia be turned away from me." He was suffering the reproach of the gospel.

Often in the church those who have sought to adhere closely to the teaching of Scripture have suffered a similar reproach. Charles Hodge is looked up to in orthodox Presbyterian circles as a reliable standard of theological accuracy. But how many people know that he was strenuously opposed by men who thought he was substituting his own narrow interpretations for the theology of the Westminster standards? Here is what one person said of him and of his son A. A. Hodge: "It is the theology of the elder and the younger Hodge that has in fact usurped the place of the Westminster theology in the minds of a large proportion of the ministry of the Presbyterian Church and now stands in the way of progress in theology and of true Christian orthodoxy." The Princeton theologian was suffering the reproach of adhering closely to the truth.

Coming closer to our time, men who sought to hold fast such fundamentals of the faith as the virgin birth and bodily resurrection of Christ have been charged with seeking to impose narrow interpretations and "theories" upon the church, instead of being content with the so-called "facts and doctrines" of the faith. Even Dr. B. B. Warfield was accused of insisting upon a much narrower doctrine than the line of orthodoxy established by Charles Hodge.

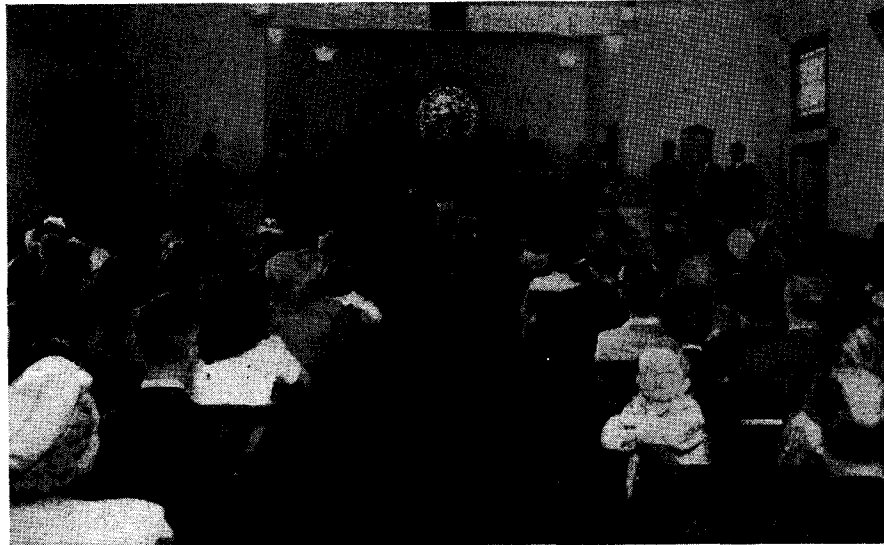
We do not consider such charges and accusations to be justified. The system of doctrine taught in Scripture and the Westminster standards is not some vague form of belief easily sepa-

rated from the words and phrases in which it is expressed. The attempt to distinguish between essential and non-essential articles and elements in the Confession is fraught with high danger and the threat of disaster. The charge against Hodge cited above was made by Charles Briggs, who was in many ways an expert on the history of the Westminster standards, but who was soon thereafter suspended from the ministry, because he denied the truth and authority of the Bible. The Auburn Affirmationists claimed the protection of the Westminster standards and broad Presbyterianism in rejecting the "theories" of the virgin birth and bodily resurrection. And it was neo-Modernist Emil Brunner who found Warfield too far afield to suit him in matters of theology. When men try to be broad-minded in theology, they often instead become so narrow that they cannot have fellowship with those whose views are stricter than their own. Hence they heap reproach upon men who are sincerely trying to be faithful to the doctrine they profess to believe.

We are grieved to find that charges similar to the above are now being cast at the faculty of Westminster Seminary and at those in The Orthodox Presbyterian Church who have stood with them in recent doctrinal controversies. It is unfortunate that when men sincerely try to stand for the Word of God and the theology of the Westminster standards they have to be accused of adopting narrow interpretations, and of setting up extra-constitutional "tests of orthodoxy." What we need today is not casualness toward our theology, but men who are in dead earnest about it.

We are especially grieved to discover that such charges are being used to justify the withdrawal of ministers from the Orthodox Presbyterian denomination. Moreover the sessions of Calvary Church, Willow Grove, and of Faith Church, Quarryville, have recently called special congregational meetings to consider what to do in the alleged situation. The Willow Grove letter asserts that obscure theological points are being made tests of orthodoxy in the church, that single words and short phrases of the Confession are being overemphasized, and that this has reached the point where the original purpose of the denomination has

(See "Editorial" page 16)



Dedication Service of new Beverly Church building. Pastor Dwight Poundstone is standing at head of the aisle.

On the platform are the choir and on either side of the platform are visiting ministers and speakers.

Beverly Church Dedicates New Building

*Los Angeles Structure Will
Seat Two Hundred*

By DWIGHT H. POUNDSTONE

SUNDAY afternoon, November 21st, the new building of the Beverly Orthodox Presbyterian Church of Los Angeles was formally dedicated to God.

A capacity audience of about 300 people attended the dedication service. Every seat in the auditorium was taken; extra chairs were set up in the vestibule and mother's room (a sound proof room with double glass window and loudspeaker); still there were some who stood during the service, and others who listened from a room in the basement equipped with a loudspeaker.

Several visiting ministers were present and participated in the service by bringing messages of congratulations from their congregations.

Mr. Henry Jensen, director of the choir, played, as a trumpet solo, "The Holy City" by Adams. He was accompanied by Mrs. Horace Hunt. The choir of twenty-six voices, wearing their new maroon robes for the first time, sang the anthem "Dedication" by Hardy. The choir robes had been

made the previous week by women of the church.

An appropriate message for the occasion was delivered by the Rev. Charles G. Schaufele, Pastor of the First Orthodox Presbyterian Church of National City. His subject was "What Mean ye By These Stones?" (Joshua 4:6). Three carloads of people from National City made the trip of some 130 miles in order to attend the service.

The service of Dedication culminated a long period of testing during which the congregation stood loyally behind their pastor, the Rev. Dwight H. Poundstone, and worked hard to maintain a consistent testimony in a needy and promising field.

Twelve years ago, under the leadership of their pastor, the Rev. Donald K. Blackie, an earnest group of Christians withdrew from Trinity Presbyterian Church and organized the Beverly Orthodox Presbyterian Church. These people withdrew from Trinity (See "Beverly" page 9)

China Needs Our Help!

An Open Letter to Christian Friends in America

By **EGBERT W. ANDREWS**

IMAGINE a city with a population of five million—the hub commercially, economically, politically, educationally and socially of a nation comprising one-fourth of the human race. Consider also that within this city are being educated one-fourth of the college and university students of the entire nation; that these educated youth, because they comprise only 200,000 of the nation's five hundred million, have an importance far out of proportion to their numbers—twenty years hence they will be the nation's leaders: merchants, bankers, lawyers, officials, professors, doctors, preachers. And note well that one out of four of all these leaders will come from this city: Shanghai.

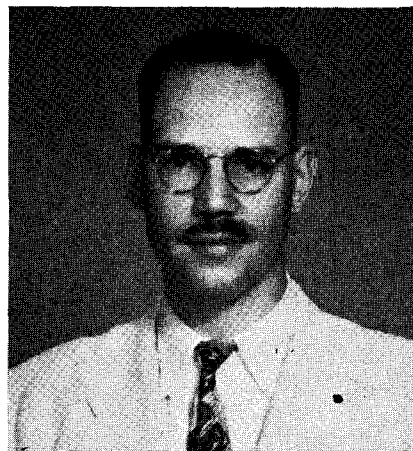
What is the story of this significant element of China's millions? Traditionally the leaders of Chinese society, the students have played a leading part in every important movement since the last imperial dynasty was overthrown in 1911. In 1919 they sparkplugged The Chinese Renaissance, one result of which was to start bringing the written language more into conformity with the spoken, thus hastening increased literacy. In 1925 they spearheaded The Nationalist Revolution which unified the nation-wide resistance to Japanese aggression and, when war came two years later, world-wide attention was drawn to the heroic trek of the universities over thousands of miles deep into the interior of China. The hard conditions of exile and of war-time privations taught the students lessons that they never learned in their more happy academic environment. For the first time they realized their own utter insufficiency to cope with the conditions that confronted them; they looked on in wonder at the sacrificial spirit and heroic fortitude of Christian compatriots whom they had formerly despised as "running dogs of the imperialists." Their previous attitude of bitter opposition to Christianity gave place to one of inquiring interest. They began to read and study

the Bible. They organized Christian fellowships on their campuses for Bible study and prayer instead of for the social parties, social service and political activity that had previously been the sole concern of such groups. In the good providence of God, on July 23, 1945, during the last month in which the war with Japan held them concentrated in the interior of China, forty of these fellowships organized "The China All University Christian Students' Union," an independent organization affiliated with the International Fellowship of Evangelical Students. Thus was a new chapter opened in the history of The Chinese Student Movement.

It was my privilege to be in Shanghai when the students came back from the

interior in the Spring and Summer of 1946. My work in the past two years has been with almost a score of Christian fellowships in the Shanghai area. It has been thrilling to watch the numbers and spiritual strength of these fellowships grow. Contrary to conditions that prevail in student circles in more favored lands, I have found that students of varying interests are equally eager to hear and receive the Christian message. Students of Economics, Politics, Law, Journalism, Education, Engineering, the Sciences, Agriculture, Medicine, Art, Music and the Liberal Arts have become devoted Christians and are keen to know Christ better and to make Him known. Preachers of the social gospel who hitherto have had the ear of these students cannot understand the work which God has done among them. They call "escapists" those students who, no longer confident of their own ability to follow the example of Jesus, are deeply conscious of their need of a Divine Saviour who lives today, and have put their trust in Him. I know, however, that these young people are not escapists. They are concerned not only about their relationship, through Christ, with the living God, but also to know their life vocation and the Christian solution for the various ills that vex modern society. These problems become more acute in a land like China which is largely turning away from its own Confucian morality but has no heritage of Christian tradition to which these young Christians may appeal. They are deeply exercised to know the will of God in everything which concerns them. Without a doubt the opportunity since VJ day to present the Gospel of Jesus Christ to the students of China is without parallel in history.

I deeply regret that I have been unable to present this opportunity and the urgency of the need more adequately. This is the more so since I have repeatedly been impressed by the fact that our Orthodox Presbyterian



THE Rev. Egbert W. Andrews is a missionary of The Orthodox Presbyterian Church, who has been working in China. During the past several years he has been in Shanghai, the city of which he speaks here. He arrived home on furlough on December 19. During the coming months he will be visiting churches in the interest of the work of foreign missions.

Church has the message to meet the need. The opportunity may not exist very much longer. Indeed, China is at this moment in greater peril militarily, politically and economically than it has been in decades. A people whose whole philosophy is the antithesis of Communism is threatened with engulfment by Communism because some have blindly chosen it as a desperate alternative. It is well for us in America to consider our responsibility in all of this. Many of the idealistic students of twenty years ago are in the Chinese government today. There was scant opportunity to give them the Gospel then. But what are we doing today for the students who are even now waiting to hear the truth? Many of those in the government today were students in "Christian" America two decades ago. What are we doing today to give the Truth to the Chinese students now among us? It is in order personally to tell you how you may help answer this call that I am now returning to America for a few months. In the meantime let us pray that God will deliver this people from the danger that threatens.

On December 17th it was exactly four years since my arrival, in Chungking to serve with several thousand of the students of China in the war effort. At that time Japan's armies were threatening to cut the country in two, to march on Chungking and to knock China out of the war. Things had never looked more serious militarily in the whole eight years of resistance. Missionaries were being evacuated to India and people were predicting total collapse within a matter of weeks. But just when things looked blackest God intervened. That part of China experienced its first snowstorm in more than half a century. (I remember it vividly because the zero ceiling and the ice on the wings of our plane caused us to make an emergency landing away from our destination.) The unpreparedness of the Japanese for the unexpected cold in that latitude made them halt long enough for Chinese reinforcements to come from the north and stop their advance. That was the high tide of Japanese penetration into China. The situation is many times more serious today. It is difficult to see in what direction a solution lies. We must commit the matter to our omniscient, omnipotent God.

"... He doeth according to His will in the army of heaven, and among the

inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?" Daniel 4:35.

Letter from China

THE following excerpts are from a letter of the Rev. Richard B. Gaffin, Orthodox Presbyterian missionary in Shanghai. The letter was written on December 6.

"Mob psychology surely is a terrific thing. Although things are very orderly here in Shanghai, yet the desire to flee to some other supposed place of safety has gotten hold of so many people that now what I was afraid would happen has happened with the sinking of the coastal steamer on Friday night with the loss of over 2,000 lives. The way people jam themselves onto the ways of transportation is unbelievable unless you see it. It is too bad that when the military determines to fight on, the people take such a defeatist attitude. The Commies have not gotten to the Yangtze River yet and it will not be easy for them to get across. With the people acting as if all is lost, I should think it would be exceedingly difficult for Mme. Chiang to enlist much support for China from America . . . It is rather hard to help China when certain 'families' receive most of the benefit from the aid. If America helps I am sure it will be only because we see that at whatever cost we must not let Communism spread any farther . . . I still think that the Chinese, being what they are, would rather lean toward some democratic form of life than a totalitarian form. If the Commies came to Shanghai they would find themselves up against four or five million rugged individualists and conditions which they have not been used to. Then they would either find out that it would be more than they could handle, or else they would become corrupted themselves by the ways of this big city . . .

"Two of the students in my class are possibly to be sent to Nanking to help in the taking care of the many wounded soldiers there. These two came to me after our Student Prayer Meeting in Kiangwan on Sunday afternoon and in view of the possibility of their going to Nanking they wanted to express to me their feelings with regard to their relation to the Lord Jesus Christ. They with real emotion told me that as a

result of my coming out and teaching them God's Word each week they had come to understand and really trust in the Lord as their Saviour and King. They both had heard the Gospel when they were in Primary school but it was not until now that they had come really to know the Lord. Although they realized that to have to go to Nanking meant not only the breaking up of their medical training, but also facing danger and experiencing hardship, they are ready to go, knowing that Romans 8:28 is true and believing that the Lord will use them not only to help save the physical lives of men, but also their spiritual lives.

"Last Tuesday one fine young fellow from Tung Chi New Students School stood up after my class to confess his faith and on Thursday evening after my class at Shanghai Commercial College seven freshmen stayed after the service and after a period of answering questions and further instruction, they all confessed their sins and called on the Name of the Lord. I surely praise the Lord that He has given me real peace at this time, and I look forward to times of continued blessing in this great work among students.

"Surely if I looked to men and the world about me, I would indeed flee, indeed have no hope. I am afraid that too many Christians have looked at man instead of God and because they see no hope they flee to safer places. I do not judge those who have left or are leaving but I do feel that this is a time when by God's grace we can be a real witness to the unsaved and to young Christians, by showing that we have a faith which 'overcomes the world,' because our faith is in Him who said, 'These things I have spoken unto you, that in Me ye might have peace. In the world you shall have tribulation, but be of good cheer: I have overcome the world' (Jn. 16:33)."

Correction

MR. ANDREWS has called our attention to an error which appeared in the article published in the October GUARDIAN under the title "On the Mission Front in China." On page 236, first column, there is an account of missionary work in the 'Comluck' restaurants, and of English and Bible classes among the employees. Through an error in preparing the article for publication, the name of Mr. Andrews

replaced that of Mr. Gaffin. It was Mr. Gaffin who conducted these classes, and who received the birthday remembrance. We thank Mr. Andrews for

calling attention to this error, and apologize to both Mrs. Gaffin who wrote the article and to Mr. Gaffin whose work was involved.

invited in? Yes, quite often. What do we find? There may be a sick person there, in a dying condition—with your Bible and helpful prayer you are more than welcome. I remember once an elderly man invited us in; he was home from work and did not feel at all well. We talked of our need, as sinners, of God's grace. He seemed eager to listen. Before we left we presented the plan of salvation, and then knelt while he prayed after me for God to save him. He had no Bible—we left ours. In less than three weeks he had passed away.

A Christian Scientist may invite you in. After all, there is no evil, says he, so come on in. You are bound to be converted—who can resist "Science and Health"? You have the Bible, and he has Mrs. Eddy's *Key*. Here is a conversation of several hours, at least, and I'll need your help. When I get off the beam, you can start on another tack. The shed blood is our weapon here, for this is Satan's angelic light.

Behind the next door there may be a woman with a baby, which has not been baptized. She likes your little church in the community, and knows some of the people there. She wants her children to have Christian baptism. Better let the pastor take over here and just pray harder than you ever prayed before. For this is where heaven and hell meet in deadly combat. Only a sympathetic understanding and a firm application of "covenant theology" will meet the need. No truth has been more sinned against.

Next door? Well, well, he invites us in. What is he doing home at this hour? We notice some Bluebooks on the desk with "University of California" printed on them. Are you a G.I. student, we ask? No, says he, I teach at the university. What subject? Philosophy! . . .

"What do you want me to do tomorrow?" There is much to be done, and I need you. I've been waiting for you for a long time.

Of course, you must understand that this work may be interrupted. There is need for a larger Sunday school room at the church. Can you help me knock out that partition, and build a little platform? The church also needs painting, and are you good at carpentering, and the occasional plumbing jobs the old building we use for a church occasionally needs. You may, of course, be called suddenly from driv-

First Aid for Pastors

A Busy Pastor Meditates on the Benefits of a Student Assistant During the Summer Months

By ROBERT K. CHURCHILL

"WHAT do you want me to do tomorrow?"

How would you, if you were a distraught pastor, like to have that question put to you by an energetic Seminary student who was fairly bursting at the seams with knowledge?

I know what you would say, if you could say anything on such an occasion. You would say plenty, or rather feel like writing a book in answer to the question. What is there to do tomorrow in a struggling Orthodox Presbyterian mission church? Rather, what isn't there to do? Why, there is vacation Bible school to plan for, and what mountains of work it takes just in planning and getting ready for this regular summer workout. Then there is the actual program of the school itself, with the need for song leading, teaching, managing handwork, directing recreations. Parents and children often ask why we don't have the Bible school for a whole month!

Oh, yes, then there is that special music for the church services, which needs a shot in the arm. Could you build a choir?

And then there is the pulpit supply problem. How can we get Reformed preaching for an Orthodox Presbyterian Church pulpit—than which there is none more important in the city? Could you preach once or twice while the pastor takes a vacation (preaching for someone else)?

How about the young people's work? We have two groups—a high school society and one for college age youth. We also need one for the younger children. Can you do any or all of these things? Then there are the catechism classes which we try to work in; the biggest problem being to get the children from pagan homes to come. So there must be special attractions. Can you take hold of this?

And oh, yes, I forgot for a moment the most pressing need of our churches—that of evangelism. Can you help there? No, I don't mean preparing sermons and opening the church for revivalistic services and having an altar call. Sorry, but that is too easy, even if it would work. Can you, or rather are you willing, to try doorstep preaching? What is that? Well, it takes a lot of grace, and Calvinism. Pastor and helper start out in the morning about 10 a.m. with pockets filled with a special tract telling of the program of the local church. They go from door to door around the block, and cover as many blocks as possible. Yes, you may get the door slammed in your face; cursing and swearing may come at you; but very rarely. For the most part you will find needy hearts, and many opportunities to speak of Christ's saving gospel. With the love of God in your heart you will want to get to that next house also. Wonder if you will be

STUDENTS at Westminster Theological Seminary are encouraged to spend their summer vacation time gaining practical experience in church work by serving as assistant to some pastor. One such student helped in the work in Berkeley and San Francisco this past summer. Here Mr. Churchill, who was then pastor of the Berkeley church but has since moved to Cedar Grove, Wisconsin, reflects on his experience of having such an assistant, and on some thoughts that came to him in consequence.

The assistant in this case was Westminster student Harold N. Englund, and Mr. Englund has also written a brief note about his experience, which we include with Mr. Churchill's longer article.

ing nails, to conduct a funeral, or to teach metaphysics to university students. Can you shift gears rapidly?

Sunday morning is hard. I must circulate the city to pick up children, then keep on my toes for opening exercises at the Sunday school. We must try to build up attendance. Then I have a Sunday school class of home-builders, and from that I go immediately into the pulpit for the worship service. I never tell anyone, but I'm really not at my best for the preaching of God's Holy Word, and I should be. Can you help me here, at least during the summer?

And while you are standing there all eager and fresh from a few months at our beloved Seminary, I want to tell you something that has been on my heart for a long time.

Our kind of church needs that kind of Seminary, and needs it desperately. The kind of work we have to do calls for the best theological training in the world, and though there may be deficiencies, that is exactly what you get at Westminster. Don't be satisfied with anything else. Thank God that the best in scholarship and the most comprehensive in theology can be wedded to the humble pioneering work of a struggling mission church. You have a high view of the church, and will fight for it against overwhelming odds—that is what we need. You have a big message, too—the whole counsel of God. Well, we may be a small church, but we can stand for something big in the world.

But this is only one part of the subject on my heart. The other is the conviction that the Seminary needs the church—needs our little struggling church. That tremendous theology and learning you get there needs to buck up against the toughest job in America in order to strike fire. You are not reeds shaken with the wind. You have become acquainted with Calvinism, which means that for the first time in your life you have really come to know the great God of the Bible.

This equips you to enter seemingly impossible situations. Think of Paul when no man stood with him. How like our church at times. But he adds, "The Lord stood with me." That is why there was a church built in that city. Yes, believe me, this church and this Seminary need each other, and under the providence of God were made for each other.

I'm surely glad to use you this summer. You know, summer is the slump time in all the churches. But I've always had the feeling that with proper handling, and by hard work with a Seminary student's help, the work could not only be kept up during the summer, but increased and built up. Then when the fall came there wouldn't be that struggle to gather the pieces and sort of start over again. The fall program needs a church ready for anything. That is why we need Seminary students to work with us during the summer months.

Then I'll tell you something else if you promise not to remember it—it might inflate your pride so the Lord could not use you here. Starting a church is like fighting for a beach-head. It takes up so much time, concentration and ammunition that there is not sufficient time left for adequate study. You are fresh from the battle on another sector of the front, the more academic one. You ask me questions on theological and contemporary subjects, vital questions sometimes. I need those questions; yes, and sometimes I need your contributions toward an answer for them. We must not go to seed on this job. I fear getting into a rut. And the only difference between a rut and a grave is that one is deeper than the other!

DEAR MR. CHURCHILL:

Many times in the last few months I have had occasion to thank God for the blessings I received while serving in Berkeley and San Francisco this past summer. More than ever I am convinced that the only way to prepare adequately for the vocation of a pastor is to view the problems of a pastor through the eyes of a pastor, and this before Seminary days are over.

How vividly I recall some of the visits we made. The home where the mother wanted her baby "christened," and the long discussion we had there. I thought at the time you were a bit harsh, but now I see it was necessary to make the issues clear.

And the home where the father was a bartender, and yet insisted that his children attend Sunday school. You know, I still think there is a real chance to make that man see his need of Christ.

And the home where the mother lay dying, and we had the opportunity to

impart some of the comfort wherewith we ourselves are comforted of God. How wonderful that she was resting truly in God's grace.

And the professor of philosophy who thought he knew so much, and yet was taken aback to find a Christian minister prepared not only to understand him, but to step into the arena, as it were, and to pierce through the philosophical cobwebs and lay bare a human soul in need of God's grace.

I recall, too, the hills of San Francisco, and the long flights of stairs in the apartment houses. No wonder Mr. Ahlfeldt keeps in shape with a territory like that to cover. Of course there were slammed doors, and some abuse, but that was profitable, too.

To an outsider, our Sunday morning congregations must have looked as if they were composed of ordinary people. And yet, when I considered the lives of those present, the burdens of suffering, heartache, remorse, longing, it was enough to make one weep. But who is to say that they weren't ordinary folk. Truly the sum of human need is appalling.

You know, I feel more like studying now. The courses aren't just hanging in midair. Recollections of the tragedy of Berkeley's complacent families, of San Francisco's broken homes, of the superstition and ignorance of the common unchurched people; and the joy of the eager children in the Vacation Bible schools, of the keen young people with their zeal and devotion to Christ, and of the faithful worshipers of God in both churches—all this lends a new sense of urgency and mission to my work here at the Seminary.

We do have a "high calling," don't we? The never-ending battle for the human soul, the never-ending care for God's church, the never-ending desire for God's glory!

Day of Prayer

THE annual Day of Prayer at Westminster Theological Seminary will be held on Thursday, February 17th. Program for the day includes the omission of regularly scheduled classes, the holding of special student and faculty prayer meetings, and services with a visiting preacher. The guest speaker this year will be Navy Chaplain George W. Vanderpoel, a graduate of the Seminary in 1944.

Where Shall We Meet?

Convertible Building May Provide Solution to Church Problem

By GEORGE W. MARSTON

ONE of the major problems in church extension work is to find an adequate meeting place for worship during the formative period of the church's life.

The problem is especially acute in a new residential area where school buildings or vacant stores are non-existent or unavailable. Meeting in a private home may work for a while, but there are many difficulties and drawbacks. This is the more true if the home is not in the possession of the pastor or a family of strong Christian convictions.

And in a residential area where there are established congregations meeting in church buildings, the difficulties are even greater. Those who attend church in our country do not hesitate in deciding whether they prefer to worship in a church building, or in a home or school. The group which holds its meetings in a non-conventional type of building is at a distinct disadvantage in its efforts to attract Christians to its fellowship or to reach the non-Christian family with the gospel of Jesus Christ. The fact that the message preached in such a non-conventional type of building is more true to the Word of God than many messages preached in historic church structures has little weight in the minds of those whose Christian knowledge and Christian convictions are poorly developed.

Evergreen Park is an old residential area with a great deal of new building in progress. There are five protestant churches in the village, each with a conventional type place of meeting. But now in the Westminster Chapel work we have, in the providence of God, about 60 families that either attend church or send their children to Sunday school (mostly the latter). We have found it very difficult, however, to compete with the established churches for the attendance of people newly come to the village.

The cost of erecting even the first unit of a church building was found to be prohibitive at this time. The estimated cost of a modest semi-Gothic structure was about \$40,000. One of the contractors, however, told us that

he had recently erected a church house which he thought might be of interest to us. We examined it, and found it very satisfactory.

This building is essentially a one story brick residence, having a basement with a high ceiling. The building is 26 x 52 feet and is designed along semi-colonial lines, with a steeple added to give the exterior a church-like appearance.

With the exception of a small room at the head of the stairs, which can be used for the pastor's study or a nursery, the main floor is one large room, open to the roof. The room really resembles a church interior, and will seat approximately 140 people. The basement is so planned that the wash rooms, heating plant, and kitchen are at the end of the building, leaving a maximum of space for Sunday school classes.

We have found that this building will give us approximately the same floor space as the semi-Gothic structure originally considered, at an estimated cost of \$21,000 if we do our own painting and electrical work.

We plan to locate this building on our lot where the manse should be placed. We will use it as a place of worship until we are ready to erect a regular church building. At that time we plan to erect a colonial church structure, and then to put partitions into the church house and turn it into a six room manse.

Here we have one solution to the problem of a meeting place, which is faced by our missionaries who are doing church extension work, and by some of our small congregations. On the one hand, the need is for a building that will look like and serve as a church building. On the other hand, it would seem an act of presumption to begin a new work with a regular church structure, and often the cost stands in the way of such a building.

However a church house of the type described seems to provide the answer. The appearance of the building is church-like. The lay-out is suitable for church work. And when a larger building is provided, this one can be converted into a manse. Because it is

a residential structure, the cost is lower, and since it is not a one-purpose building, it can be financed more easily. In case the whole project should fail, partitions can be put in and the building sold as a residence.

Moreover, with this type of structure, the present location need not be final. When a regular church structure is erected, the congregation is committed definitely to a certain location. But with this type of church house, if the congregation should presently feel that another location is better for it, the house can be converted to a residence, sold, and the congregation can move to the better location.

We hope to be able to begin the erection of a church house of this type in Evergreen Park shortly after the first of the year. To realize our expectations, we need \$1,000. We are praying that this sum may be available, so we can begin construction before another round of price increases adds again to the costs.

Beverly

(Continued from page 4)

Church, not because of a "church fight," but because they could not support the program of modernism being fostered by the Presbyterian Church in the U.S.A.

It was a happy group that began to worship in a tent during the Fall of 1936. They had given up a fine new church building, just recently completed, and had moved into a tent, but they were happy because they had severed relations with an organization which had rejected Christ as the Head of the Church, and had united with a group that stood uncompromisingly for the truth of God in all of its fullness.

Wind and fire drove the congregation from their tent and into a clubhouse which they used for several months. From this meeting place they moved into a converted store building, which they occupied as a place of worship for more than ten years. Those of you who have seen pictures of that building, or have been in it, know how unattractive it was.

A new community was growing up all around the church, but it was difficult to interest people in attending service in an ugly store building. In spite of physical hindrances, however, the work showed a slow but steady



Architect's drawing of proposed Beverly Church structure. Recently

dedicated was the main auditorium unit at the right, with the tower.

growth. Genuine Christians who could see beyond the outward appearances were added to the church and a testimony against error and for the truth continued to go forth.

During these ten years the congregation was looking forward to the day when they would have a new building of their own. A building fund was established, property was purchased, and in February 1947, ground was broken for the new structure. It was not until August 1, 1948 that the first worship service was held in the new building.

Considerable volunteer labor went into the building of the church. Very little help was received from the outside. Practically all of the funds have come from members of the congregation. When it was seen that it would be necessary to borrow money in order to complete the first unit, \$12,000 was secured at 3½% interest from the members of the congregation.

There are many things which the church needs and would like to have, such as new pews, an electric organ, etc., but the people realize that many of these things must wait. Already there is a great need for additional Sunday School space, and a large room for young people's social activities.

The present auditorium will seat about 200. By using the sound proof mother's room, the vestibule and the choir loft 275 can be comfortably seated. A large basement room with a loud speaker will accommodate an overflow audience of about 50 persons.

When the education unit is added to the present building, it is believed that this will be one of the most complete and attractive buildings in the Orthodox Presbyterian Church.

Korea Seminary Given Presbytery's Approval

A LETTER from the Rev. Bruce F. Hunt, Orthodox Presbyterian missionary in Korea, under date of December 16, tells of recent developments in connection with Korea Theological Seminary, where he is teaching at present. The following is a portion of this communication:

"Seminary closed for its winter holidays last Wednesday night. The end of the Semester found us with 82 regular students in the Preparatory and Regular courses combined, plus 8 auditors, making a total of 90. The Higher Bible Institute has over 70 enrolled already. The students have a fine spirit and we are hoping to hear good reports from their work throughout the area during the winter holidays.

"We are nearing completion of our work on the publication of Mr. Park's commentary on Revelation, which was helped by the gift of \$500 worth of paper from the States. The book is being proofread at present. In addition to this Mr. Park has published in Mimeograph form commentaries on almost all the books of the New Testament, which the students are buying and using as text books. The students are also sponsoring a much needed paper for our movement. The first issue is expected to be off the press this Saturday.

"At the Presbytery last week the opposition to our Seminary suffered quite a set-back. They rather over-stepped themselves when they tried to attack the Seminary from the doctrinal standpoint, and called a special meeting of Presbytery a few weeks ago to get the

Presbytery to withdraw its support of the Seminary as a place in which young men should get their theological training. You see the Assembly, (in the hands of the wrong crowd) voted last spring that presbyteries should not send men to our Seminary, or give them letters from sessions, etc. The wrong crowd here, with that to help them, thought they could put the Seminary out of business completely, did succeed at the specially called meeting of Presbytery to get the Presbytery to vote to back the Assembly's action in withdrawing approval of the Seminary. At the recent regular meeting of Presbytery, however, they rescinded that action and now, in opposition to the Assembly's action, the Presbytery has voted to approve men for our Seminary. Not only so, but the Presbytery voted to ordain one of the men of our first graduating class which they had refused to do so far. Also they passed a motion that they should not recommend men for ministerial studies at the liberal seminary (Chosen Seminary) in Seoul, that the Presbytery should not make contributions in the future to that Seminary, and that the Presbytery overture the Assembly to have the ministers who are liberal teachers in that Seminary to be tried for heresy. The Presbytery also voted that all ministers and elders who were ordained under the non-Presbyterian and non-Calvinistic and in some respects non-Christian Japanese church during the war, should be reexamined before being recognized as ministers or elders in regular standing in the Presbyterian Church of Korea. Also the Committee on standards was instructed to draw up some statement on the whole matter of shrine worship, bowing to the east, and bowing to flags, offering prayers for the dead, etc., and it is planned that every minister be asked to subscribe some confession involving these matters in the hopes of getting the atmosphere in the Korean church cleared up. I was not at the meeting of Presbytery where these actions were taken, but they are things which I have been largely standing for ever since I got back to Korea.

"In the last few weeks I've been holding some special meetings in different places, both in the city and in outlying areas with heartening results. Maturer people have expressed their faith and have shown by their coming to subsequent meetings that it was not a mere passing emotion."

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XVI

ITS HARMONIOUS MEMBERSHIP

THE church is the body of Christ. He is its Head, and all who believe on Him are its members. The church is glorious because of the resplendent majesty of its Head. It is glorious also because of the beautiful harmony of its members.

The Imperative of Harmony

To all outward appearances the church frequently presents a picture of dissension rather than harmony. Nor are such appearances altogether deceiving. As a matter of plain fact, there is at all times considerable disharmony within the visible church.

For that reason Scripture enjoins church members to manifest their harmony "with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. 4:2,3). For the same reason, when the apostle Paul was informed that there were parties in the church at Corinth, he wrote to that church: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10).

What accounts for disharmony in the church? There are, of course, many contributing factors, but all of them may be brought under two heads. On the one hand, there are always those in the church who are not of the church. Inevitably they occasion division within the church. With reference to such members Paul wrote to the Galatians: "I would they were even cut off which trouble you" (Gal. 5:12). The faithful exercise of discipline, if need be to the point of excommunication, is definitely in the interest of harmony within the church. On the other hand, those who are truly of the church have not attained to perfection. The best of them are still very poor

Christians. The frequent disobedience of the members of the church to its Head drives them apart.

The obvious reason why the members of the human body normally act so harmoniously is that all of them alike obey the head. If only all the members of the body of Christ would obey the Head, who has enjoined them with all the emphasis at His divine command that they love one another as He has loved them, what harmony the church would display! Instead, church members indulge so often in the twin sins of pride and jealousy. So few of them have learned to "esteem other better than themselves" (Philip. 2:3). Time and again they must be told to lay aside "all malice, and all guile, and hypocrisies, and envies, and all evil speaking" (1 Pet. 2:1). Like the disciples of old, who disputed with one another which of them was greatest in the kingdom of heaven, they need to be reminded of the Master's telling words: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matth. 18:3). Those who fail to repent of the sin of wanting to be first will not even be last.

The Semblance of Harmony

Often the church is harmonious only in outward appearance, not in reality. Then harmony is a mere sham.

That occurs whenever the church forgets or declines to be militant against whatever evil dwells in its midst. There is flagrant sin, let us say, among prominent members of a given church. It may appear in the form of doctrinal error or of offensive living. To combat such sin will unavoidably disturb the peace of the church. In order to prevent this, the matter is made light of. The offender is excused with the trite remark that nobody's theology is perfectly sound and that there is not a church member who does not sin. Thus the storm that threatened to break is dissipated. Peace is maintained. But a malignant disease keeps gnawing at the vitals of

the church. Its peace is the peace of the cemetery.

Or let us assume that there is controversy in a church on an important doctrine. There are two opposing groups or wings. It is practically a foregone conclusion that many members will refuse to take sides. They pride themselves on striking "the golden mean." Although the doctrine at issue is of such moment that Christianity stands or falls with it, they opine that this particular doctrine is relatively insignificant. Although one side is essentially right and the other essentially wrong, they insist on the obvious fact that neither is infallible. They are certain to condemn both sides for the "bitterness" that mars their debate, and in view of the fact that no controversy in the history of the Christian church was ever carried on in perfect love, they have a point here; but they forget that they themselves are guilty of the heinous sin of doctrinal indifference. They boast of their zeal for the peace of the church, but the sad fact is that they are working overtime for its destruction. Middle-of-the-road pacificism in significant doctrinal controversy has ruined many a church.

The prophet Zechariah exhorted the Jews of his day: "Love truth and peace" (Zech. 8:19). He did not urge them to seek peace at the expense of truth, for he realized that peace purchased at that price is not really peace at all. No, he regarded truth as an absolute prerequisite of peace that is truly peace. He also knew that the way of truth is the sure road to peace.

The Reality of Harmony

There is much disharmony within the church. There is also a great deal of simulated harmony. These are indeed sad facts. But they do not alter the truth that the church of Jesus Christ is characterized by a very real harmony.

The book of Acts paints a beautiful picture of the early church at Jerusalem. "They continued steadfastly in the apostles' doctrine and fellowship,

and in breaking of bread, and in prayers. . . . And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favour with all the people" (Acts 2:42-47). Although the New Testament nowhere commands other churches to imitate in detail the "communism" of the Jerusalem church, every true church of Christ is characterized by some measure of a like harmony, for the same Spirit indwells it.

Shortly a difficulty arose in the Jerusalem church. The Grecians murmured against the Hebrews because, as they supposed, their widows were neglected in the daily ministrations (Acts 6:1). It was then that under the guidance of the apostles a new office was established in the church. It was the diaconate, the office of mercy. It is a permanent office in which, throughout the centuries, the love of the members of the church for one another, particularly for the poor and needy, comes to tangible expression.

In the same letter in which he berated the Corinthian Christians for divisions among them, the apostle Paul strongly stressed the truth that believers are members of one body. And not only did he exhort them to behave toward one another as members of the same body should, he also declared boldly that harmonious operation of the members of the church is as much a fact as is the harmonious operation of the members of the human body. The church *is* the body of Christ. Believers *are* the members of that body. They *are* controlled by the one Head. Therefore they *do* act harmoniously. All that is plainly implied in the words: "For by one Spirit are we all baptized into one body" (1 Cor. 12:13).

The harmony that prevails among the members of Christ's church is made to stand out strikingly in relation to their diversity. Harmony presupposes diversity. When identical voices sing identical notes, no one thinks of harmony. But when different voices sing different notes and yet blend with each other, the product is harmony. If the human body consisted of several parts, all of the same size and

shape, harmony would be out of the question. Now that it consists of many widely differing members, all aiding one another, the quality of harmony is outstanding. There is much diversity among the members of Christ's church. Some have five talents, others but one. Some have attractive characters, others are unattractive. Some are leaders, others followers. Some are rich, others poor. Some are highly educated, others are

illiterate. Some are strong in the faith, others weak. But each needs all the others. They complement one another. They cooperate with each other. Collectively they constitute one body. And all are bound together by the greatest of all Christian virtues—love.

That is harmony indeed. And such harmony is of the essence of the church. Where it is wanting there is no Christian church. It is found in every true church.

Unbelief in the Presbyterian Church in the U. S. A. (3)

Religion, But No Redemption

By LESLIE W. SLOAT

IN previous articles we have considered two of the reading books of the new Curriculum for Sunday schools of the Presbyterian Church in the U.S.A. We have discovered that they present confused and erroneous teachings concerning the life and work of our Saviour, Jesus Christ.

We now turn to the third of these reading books, a volume by Paul S. Minear and entitled "The Choice." Designed for senior high school and college youth, it is an imaginative account of a young Jew who went to Rome to help rebuild some of the buildings destroyed by the famous fire during Nero's reign, in the 60s of the first century. This setting makes for an interesting story in itself. The writer pictures this Jew, Clement, coming to Rome, worshipping in the local synagogue, hearing Peter preaching the gospel, coming into contact with the little Christian community, watching the Christians in their fellowship and their suffering, and finally accepting their faith as his own and being cast out of the synagogue.

Historical Background

We have no reason to doubt that the picture given here, in so far as it relates to the outward forms of church life and organization in Rome at this time, is substantially correct. The 'church' is a group of believers who meet in a private house. Missionaries visit the synagogue and preach on its porch. Inquirers attend the Christian meetings, and questions of Christian faith are discussed. There are catechu-

men classes, and after one professes his acceptance of their teachings, and adherence to their community, he is permitted to join with them in the sacrament of the Lord's Supper.

In these matters of outward form the book is generally correct, in our opinion. Even here, however, certain matters of doubtful propriety are introduced. Thus Peter is pictured as being in Rome, and as being imprisoned and probably killed there, during Nero's reign. Romanism has claimed that Peter visited that city, and has tried to make capital for its Papal system from this claim. But history does not support the claim. Though the question has not been definitely settled, there is good reason to doubt that Peter ever was in Rome. We are also told that Mark, who is a chief figure in the story, did not know of Jesus until three years after the Crucifixion. But again it has been frequently maintained that the young man of *Mark* 14:51 was Mark himself, and if so he was in contact with the disciples even before the crucifixion. And finally, while there was an actual Clement associated with the Roman church near the end of the first century, who wrote a letter which is still studied, the placing of that individual in the setting of this book is quite arbitrary. In a book intended to be used in connection with the study of the early church, the taking of dogmatic positions on matters of this sort can well lead to confusion.

Early Christianity

But these historical questions are

relatively minor matters as compared with the far more important question of what Christianity, as a faith, was in the middle of the first century. This was very close to the period when Paul's letters were written. The period is itself probably covered in the narrative of *Acts*. The book before us, in the course of the narrative, attempts also to describe to us the Christianity of this time. And the description it gives is essentially and basically wrong.

We make that statement without hesitation. The heart of the Christian faith of the first century lay in the death and resurrection of Jesus Christ, viewed as one grand redemptive act which brought deliverance from the guilt and punishment of sin for those who trusted in Jesus as their Saviour. As Paul said, "that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the scriptures, and that He was seen . . ." was the heart of the Gospel (I Cor. 15:3-5). The religion of the Christian community was a religion of redemption, and the adherents of that community believed that they had been redeemed by the work of Christ, who died under the judgment of God in their place, so that His death was a substitutionary sacrifice which satisfied the justice of God and made reconciliation between God and His people.

The religion set forth in this book, however, is not such a religion of redemption. For here Christ is pictured as a Saviour only in the sense of His being an example, the first one to travel the road. His death likewise is pictured as exemplary and revelatory, but not as a redemptive act. His resurrection is pictured in terms which would be satisfied by a hallucination theory of that event. And Christianity as presented in the Catechumen classes is a way of life involving chiefly repentance in the sense of humility, and forgiveness of others. In all of this we have nothing more or less than the old modernism of the present day, carried back into the first century, and made to appear as the religion of the Christian community at that time. The whole picture is utterly unhistorical and anachronistic. It is a part of the program by which the Presbyterian Church U.S.A. is trying to educate its youth into thinking that Modernism is Christianity. But Modernism is not Christianity.

New Road in Jesus

In support of the positions stated in the previous paragraph, we shall quote from the book before us. On pages 122 and following, Clement is supposedly reading Paul's letter to the Romans. A summary of the first portion of that letter is given. Both Gentiles and Jews are under condemnation. If everyone was under condemnation, what was the solution to the situation. Clement, we are told, "did not need to read much farther to get a glimpse at the answer. According to the writer, God has intended to close the roads which Jew and Greek followed in order to open a new road. He revealed this new road in Jesus the Messiah. Apart from Him all are lost. But through Him all may be saved. Though all men have sinned and are under condemnation, God loves all men equally and has disclosed His love by sending His Son to die for men, while they were still sinners. Now, the man who recognizes his own helplessness and trusts God's love completely can start life again on a new basis. Accepting God's forgiveness, he can be freed from despair and condemnation. He can begin again as a son of Abraham, a member of the family to whom God fulfills his promises . . . those who follow the Messiah on this new road receive the Holy Spirit as a constant companion" (p. 124).

At first glance this might seem good, but notice that it carefully omits that which is the heart of the third chapter of *Romans*, the propitiatory character of the death of Christ. Christ is the example, and in Him a new "road" was opened, which we follow, but this is not the Pauline doctrine that Christ is the redeemer, and that the very 'righteousness' possessed by the believer is the righteousness of God imputed to him on the grounds of Christ's atoning work. That it is Minear's view of the death of Christ becomes even more clear in some other connections.

Thus the glorified Christ, after the resurrection, explains the Cross in these words: "The Cross is the road to the Kingdom, he explained, and it was necessary for the Messiah to take that road so that men like us might also find it" (p. 173). Or consider this explanation, "God is willing even to sacrifice His Son in order to demonstrate His power over sin and death" (p. 52). Whatever may be included in such statements, they do not include,

but carefully omit, the true and essential doctrine of Scripture and of the standards of the Presbyterian Church. For the 1923 Assembly of that church declared that "It is an essential doctrine of the Word of God and our standards that Christ offered up Himself a sacrifice to satisfy Divine justice and to reconcile us to God." Minear's book would have us think that the 1923 Assembly was wrong. We think that in this it was true to Scripture.

Christ Repents

That Christ is viewed as our example, rather than as our redeemer, is plain also in the matter of repentance. The first of the catechumen classes deals largely with repentance. But what is repentance? The Constitution of the Presbyterian Church declares that "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavour after, new obedience" (*Shorter Catechism* Q. 87). Read that statement, and then read this: "Jesus Himself, our Messiah came and was baptized by John, entering the road of repentance" (p. 93). Or this, "The truest picture, one from which we cannot escape is the picture of our Lord. In Him repentance was perfect." (p. 198). Now it is true that repentance, in this book, does not mean sorrow for and turning from sin. Hence the apparent implications of the above contrast cannot be drawn. Repentance, according to Minear, is rather an attitude of humility and self-denial. This is clear in the discussion of it as presented on pages 188ff. But that just makes the whole matter worse. For the author is describing Christianity in terms of repentance and faith, an approach traditional in Christianity. But then it appears that repentance doesn't mean what it has traditionally meant. And so the Christianity of Minear becomes something that involves walking a new road under the inspiration of Christ's example, but it is no longer a matter of redemption from the guilt of sin, through what Christ did in history. The two interpretations are utterly different, and mutually exclusive.

Resurrection: Fact or Fancy?

We referred above also to the resurrection of Christ. Minear speaks in

this book of the resurrection. He speaks of it as a fact. But when he comes to speak more plainly of what he means, we cannot avoid the conviction that he implicitly denies that Christ was raised on the third day in the same body in which He suffered, which is the Scriptural teaching concerning that event.

Here is the passage to which we refer. Peter is supposedly explaining, from prison, why he is not afraid or discouraged. "Most of all, however, there comes back to me the scene at the lake of Galilee, after the crucifixion. We disciples had given up, and were back in the boat fishing. But our hearts weren't in the fishing, and we kept talking, in aching despair, about how our hopes had crumbled and how God had forsaken us. I think that deep in our hearts we knew that we had been faithless to God, but we were aware only of a haunting feeling that God had been faithless to us. None of us knew what to do.

"Then he appeared to us. We saw Him in His heavenly glory, white and dazzling. He came toward us and called us to the shore. He broke bread with us, and explained to us why His Father had led Him to the cross . . . He asked us how much we loved Him. This time I could only stammer, 'Depart from me, for I am a sinful man, O Lord'" (p. 112f).

One of the explanations of the resurrection story given by those who don't believe the resurrection happened, is called the hallucination theory. People do have hallucinations in which, under great emotional pressure, they think they see people and events that are not there at all. So it is said the disciples after the crucifixion came to have hallucinations that they saw Jesus. One thing is essential to this theory. The appearances could not have taken place at Jerusalem near the time of the crucifixion, for then the fact could have been checked by a visit to the tomb. The appearances must have taken place far away in Galilee, and some time after the crucifixion.

In Minear's account we have the appearance taking place in Galilee, with no indication, but rather an implicit denial, that there had been any previous appearances. And Christ is seen "in his heavenly glory, white and dazzling." Minear of course doesn't say so. But there is nothing in this narrative to oppose those who hold the hallucination theory.

One thing is certain. Peter would never have described the resurrection in such terms. He who had run to the tomb and found it empty on the third day, who had talked with Jesus that same Sunday afternoon, seen Him with the disciple group that evening, and again with Thomas present a week later—that man would never have given a vague appearance "in heavenly glory" at the lake of Galilee as the basis of the change in the disciples from despair to courage and hope. And of course Peter's words, "Depart from me . . ." come from a much earlier point in his relationship to Christ. He never said that after the crucifixion and resurrection, either!

Incidental features of this book are also objectionable. One is the practice of quoting passages of Scripture, and, with no indication of the fact, omitting phrases and even sentences from the quotations. It is also notable that when Clement is received into the membership of the Christian community, nothing is said about his being baptized. He tells the leader he is ready to join them, and is taken directly in to the sacramental meal. Moreover

according to Minear the catechumen classes are placed after one's admission to the Lord's Supper. Actually they came before such admission.

Such is the third of the reading books sponsored by the Presbyterian Church in the U.S.A. as a means for helping its young people understand Christianity. But the Christianity it presents is not the Christianity of the Bible or of the standards of the Presbyterian Church itself. This is rather modern unbelief, parading in the terms and guise of the historic faith. In promoting such unbelief the officialdom of that church is being untrue to Jesus Christ, untrue to the Scriptures, and untrue to its own heritage.

May God grant that its members and its leaders will, with the help of His Holy Spirit, repent sincerely of participation in the sin of promoting such unbelief, and separate from a denomination where such Christ-denying doctrine is propagated. The work of the church in this world is too important for Christians to sit idly by as a great denomination teaches the coming generation to travel the pathway of unbelief.

Orthodox Presbyterian Church News

East Orange, N.J.: On November 21 Miss Frances Healy spoke at the Machen League meeting and at the evening worship service of Covenant Church. During the interim between her scheduled sailing date and the time she actually embarked, which was December 9, she was a guest at the home of Elder Matthew McCroddan. During these days she endeared herself to the whole congregation. On the Wednesday before Thanksgiving the congregation sustained a great loss in the passing of Mr. Albert K. Woodruff, who had been suddenly stricken with acute leukemia. 'Al' bore a wonderfully clear and buoyant Christian testimony up to the very hour he was taken to be with the Lord . . . The evening service December 5 was conducted by the quartet from Westminster Theological Seminary, with student Meilahn bringing the message. A recently organized 'Ninety-and-Nine' Club is seeking to reach boys and girls of the neighborhood with the gospel. The

Club meets Saturday afternoons, under the leadership of Mr. and Mrs. Joseph B. Meier, who with their three children have recently united with Covenant Church. In two weeks 30 youngsters united with the Club.

Portland, Me.: The Do-It Club, a new organization of young ladies of Second Parish Church, sponsored a Thanksgiving festival in November, and seven baskets of food were distributed to needy families. A Youth For Christ rally is held every Saturday evening in the vestry of the church, sponsored by a group of young people in the city. On December 19th the annual candlelight service was held at the church, under the direction of Mr. and Mrs. Carleton Winslow. On January 8 the pastor, the Rev. Calvin Busch, spoke at a city-wide youth rally in Brunswick, Maine, where Bowdoin College is located. Plans are being made to redecorate the church auditorium.

Bend, Oregon: The Westminster Church choir presented as a Christmas

cantata on the evening of December 19th the work of Holton, "The Chorus in the Skies." During the six weeks ending December 12th, the Sunday school increased its average attendance to 108, as against an average for the same Sundays last year of 78. The Sunday school Christmas program was presented during the school period on Sunday morning, the 19th. An offering was received for the home missions work of the denomination.

Volga, S.D.: A unique feature of the "Watchnight service" of Calvary church was a series of recorded messages of greeting from former pastors of the church. The film, "Reaching from Heaven," was also presented at this service. Average attendance at Sunday school jumped for a six week period this fall to 99, as compared with an average of 63 for the same Sundays a year ago. A Christmas fellowship supper, with 120 persons in attendance, was served on December 8. On Sunday morning, December 12, the Rev. John P. Galbraith, General Secretary of the Home and Foreign Missions Committees, preached the sermon.

Schenectady, N.Y.: The Christmas cantata "Bethlehem" by J. H. Maunder was presented by the Choir of Calvary church on Sunday evening, December 19. On Monday evening the Sunday school Christmas program was held. Mr. G. Travers Sloyer preached in the morning and Mr. George Silburn in the evening of December 26. A buffet supper followed by a watchnight testimony service was held on Friday evening, December 31.

Franklin Square, N.Y.: On Christmas Sunday morning the pastor of the Franklin Square church, the Rev. Robert Vining, spoke over Station WGBB of Freeport on the subject, "His Name, Jesus." The mixed choirs rendered the cantata, "The Christ Child," at the evening service December 26.

Evergreen Park, Ill.: The annual fellowship supper of the Westminster Church and Sunday school was held December 1 in the Christian Reformed Church building. Over 120 persons attended. The program included marimba numbers by Mrs. Donald Siegers and a religious sound film, "Door to Heaven," presented by Mr. Henry Riemersma. The Sunday school Christmas program was presented December 19th. Nearly \$400 was received for the building fund during November and December. Plans are under way

for breaking ground for the new church building early this year.

Rochester, N.Y.: Mr. Lambert Schumacher and Mr. Charles Remein were ordained as deacons in the Memorial Church on January 2. Mr. P. J. Vanderberg was ordained as elder at the same service. The Rev. John P. Galbraith, general secretary of the Missions Committees, is to preach at Memorial and Covenant Churches on January 16.

Pittsburgh, Pa.: The Veteran's Choir of Calvin College rendered a concert of sacred music at Covenant Church on December 28. A junior choir has been organized, and is singing at the evening services from time to time.

New Haven, Conn.: The active young people's organization of First Church, Hamden, is currently studying the life of Christ, using the lessons which were published in THE PRESBYTERIAN GUARDIAN. At the Friday evening Study Club meetings, the syllabus on Old Testament Prophecy written by Dr. Edward J. Young is being used. On the occasion of the annual Sunday School program, Miss Constance Pendlebury was presented with a gift by members of the church, in appreciation of her services as church pianist.

West Collingswood, N.J.: The religious film, "The Power of God," was presented at the New Year's Eve service at Immanuel Church. Plans are under way for a 10-week Bible Study course, to begin the last Wednesday of January. Miss Louise Crawford, one of the teachers in the Christian Day School, was received into church membership on January 2.

Park Hill Church of Denver Plans Building

DURING the past year the First Orthodox Presbyterian Church of Denver, Colorado, of which the Rev. W. Benson Male is pastor, has taken several steps toward an expanded program of church activity. Some time ago a union was effected with the Colorado Boulevard Mission, and the combined group adopted the name, the Park Hill Orthodox Presbyterian Church of Denver.

The changing character of the neighborhood in which First Church was located also led to the purchase of 10 lots strategically located in the vicinity of the Mission, at the corner of E. 34th Avenue and Albion Street. The archi-

tect's plans for the first unit of the new building to be erected at this site have been completed. The interest of both the church people and people of the community has been aroused, and many are ready to help in the work. It is expected the first unit of the building will cost about \$20,000.

Three young men, members of Park Hill Church, are now candidates under care of the Presbytery of the Dakotas, planning to enter the ministry. One of them expects to enter Westminster Seminary this year.

The Christian Day School, sponsored by the Denver Christian School Association of which Mr. Male is president, opened its second year last fall with over 60 pupils, supervised by three teachers. A fourth teacher has since been employed, Mrs. Bryce Senter. All regular school subjects and special courses in music and physical education are taught in the school, as well as the Bible. The school's operating expense at the present time is about \$500 per month, of which 60 per cent comes from tuition and fees, and the remainder from contributions.

Mr. Male writes that he and his family ('a mere nine') are delightfully housed in the activities building of First Church, where an apartment has been prepared for them. In another apartment in the same building Mr. and Mrs. Bryce Senter are living. Mr. Senter is teaching in the South Denver Christian School.

The letter from Mr. Male concludes with this paragraph: "In the face of shallow dispensationalism, and compromising Fundamentalism, the Reformed Faith in which we were so well instructed in our Alma Mater is soul-satisfying. What a blessing it is to be in a denomination where we are not forced to apologize for playing along with Christ-denying Modernism!"

Back to God Hour in Philadelphia

THE radio program of the Christian Reformed Church, which is known as the Back-to-God Hour, can now be heard in the Philadelphia area over station WIBG. The current time is Sunday from 1:30 to 2 p.m. Beginning April 24, the time will be Sunday from 9:30 to 10 p.m. Christians are urged to listen, and to invite their friends to listen to this program.

First Christmas in Korea

IN a letter sent to a number of her friends in this country, Miss Florence Handyside, missionary of The Orthodox Presbyterian Church tells of her first Christmas in Korea.

"MY first Christmas in Korea has been a very joyful one and a happy climax to my work in Seoul. I think I shall never forget my first experience in teaching the Christmas story (illustrated on the flannel board) to a group of eager-eyed Korean Sunday school youngsters. They listened so quietly and patiently in spite of the fact that I was teaching through an interpreter. Next Christmas I trust I shall be able to teach them in Korean.

"Christmas Eve the Youth for Christ group, both Koreans and GI's, went caroling on the streets of Seoul from about 8:30 to 10:30 p.m. The Korean Christians usually do their caroling from midnight Christmas night until about 6 a.m. Christmas morning. Woe unto you if you plan on sleeping during that time!

"Being especially fortunate I had the privilege of eating two Christmas dinners . . . Dr. Appenzeler and some of the ladies of the Methodist Mission entertained me for dinner at noon and at night I was with Dr. and Mrs. Underwood, of the Presbyterian Mission, and their family and friends. It was wonderful to hear them tell of their first Christmas in Korea—some 50 years ago, some 40, etc. They have certainly given their best for Korea and are still giving but there is a special need now for the younger generation to come out and carry on. So far there are less than twenty-five young missionaries in all Korea. Our Church has two. Korea needs our Christian guidance and leadership for she is confused, politically, spiritually and every other way. It is a wonderful opportunity for our Orthodox Presbyterian young people. Come out and see—and work. 'The fields are white unto harvest, but the laborers are few.'

"The first month of the new year will find me in Pusan, getting adjusted to my life as a full-fledged missionary. I wish you could see my new living quarters—but you shall, for I am sending some slides home with pictures of the Korean house in which I shall live. I shall live with a lovely Korean family. The father is a 'Chipsa' elder in a

CHANGE OF ADDRESS

Effective immediately Miss Florence Handyside's mailing address is Korea Theological Seminary, Pusan, Korea. The A.P.O. address she formerly used is no longer available.

Presbyterian Church. They have seven children (wonderful help for language study). None of them speak English. I shall have one large room for myself, with sliding doors all over the place, lovely large windows, roomy cubby-holes and closets. The floor is covered by Japanese mats, so if you visit me you must remove your shoes at the door. I might even make you sit on the floor for my furniture is rather scarce.

"I can hear you ask—'What will you eat, KimChi and Rice?' Perhaps sometimes, but I also have American canned food which has been sent from the States. Thanks to the prompt and efficient efforts of the Rev. Carl Ahlfeldt and the Church in San Francisco my food supplies arrived a few weeks ago and have already been sent to Pusan.

"My work at first will be primarily language study, and after awhile perhaps some teaching in the Bible school recently opened in Pusan under the auspices of the Korea Theological Seminary. If the Lord so leads, I should also like to have Bible classes in the city High School.

"Saying goodbye to Korean and American friends here in Seoul, and leaving my Bible Class students is difficult—but I anticipate with much joy the opportunities for service which lie ahead. . . ."

World Day of Prayer

THE American Council of Christian Churches has prepared for free distribution a pamphlet containing a suggested program for a World's Day of Prayer service. Friday, March 4 is the date for this observance. Copies may be obtained from the offices of the American Council, 15 Park Row, New York 7.

Miss Healy Arrives

A CABLE received at the Foreign Missions office on January 3 indicated that Miss Frances Healy had arrived at Ghinda, Eritrea the morning of the same day—Monday the third. Previously a card had indicated she was landing at Alexandria December 28. According to that card, her trip had been uneventful, except that all her money was stolen in Genoa, Italy. Friendly passengers on the ship held sales of one sort or another and turned the money over to her, to help make up some of what she had lost.

Editorial

(Continued from page 4)

been "betrayed" and "most emphatic" protest must be made.

The Orthodox Presbyterian Church is a voluntary association. It was formed to bear witness at home and abroad to Christian truth. By Christian truth was meant at the start, and still is meant, the system of doctrine set forth in Scripture and summarized in the Westminster standards. Committed to that faith, The Orthodox Presbyterian Church should oppose all departures from that faith, and should support all efforts to be loyal to that faith. We believe that to the best of its ability it has been doing this, and will continue to do it, both in our country and on the foreign field.

It seems to us that before members of any congregation in the Church pay undue heed to charges that the denomination is controlled by some "narrow" interpretation of theology and has "betrayed" its original purpose, they should take great care to learn the actual facts of the case. They should make sure that any action proposed to them will not in the end lead them away from the narrow road of truth that Christ appointed for His disciples.

It seems to us also that those who are even now in an ecclesiastical fellowship so broad that they must share the road with error and unbelief ought well consider whether perhaps such a "narrow" adherence to the truth as The Orthodox Presbyterian Church seeks to maintain does not mark just the place where by the grace of God they should be expending their efforts as servants of God and of His Christ.

L. W. S.

The GUARDIAN NEWS COMMENTATOR

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

The World Council and Socialism

MR. WINFRED E. GARRISON, Professor Emeritus of Church History at Chicago University, in a year-end report on religion in 1948, described the formation of the World Council of Churches in Amsterdam as the most conspicuous religious event of the year, "and probably in the long run the most important." He failed even to mention the formation of the International Council of Christian Churches. That apparently was not sufficiently "conspicuous," though it was characterized by a much greater concern for Christian truth.

Concerning the World Council Garrison said, "In spite of wide differences in theology, liturgy, and polity, the member Churches found their agreements sufficient to be the basis for practical cooperation and for further consultations directed toward closer unity." But he adds, "A rather decided slant toward the left was discernible in the discussions and reports of the 'sections' on social, economic and international questions. British, middle-European and Oriental opinion tipped heavily toward socialism."

This is an interesting analysis. A World Council of Churches was formed. But there were wide differences in theology, liturgy, and polity. It is in these, however, that the essentials of a church would seem to consist. What is left is not officially the business of the church as such. But according to Garrison it is in this other area that basis is found for further cooperation. And in this other area, the tendency is definitely toward socialism. In other words, the World Council was established, not on the basis of any sort of "community" in those matters which are central in the life of the church, but rather on an agreement "to the left" on economic and social questions. He confirms this by stating later that "There was no underwriting of socialism, but the prevailing color-

ation of articulate opinion was socialistic." Though he does not think that the machinery of the World Council will be used to advance any form of collectivism, one wonders, on the basis of his own analysis, what else there is for the World Council to do.

Arrest of Mindszenty

ROMAN Catholic Cardinal Mindszenty of Hungary, who has consistently opposed the present Communist regime in that country, and especially the nationalization of church schools, has been arrested and removed to a secret place of imprisonment, by the Hungarian officials. The charges against him are "espionage, treason, and black market currency dealings." Support of these charges is based on private papers found in the cellar of his home shortly before the arrest.

It was not long ago that Lutheran Bishop Ordass of Hungary was arrested and imprisoned on charges of fraudulent handling of currency. The government of Hungary, with its miscellaneous laws, can probably find ground for arresting anyone it wants to get out of the way. Cardinal Mindszenty has repeatedly issued pastoral letters to be read in the churches, denouncing the interference by the state in internal affairs of the church. His arrest was not unexpected.

We have no sympathy with the actions of the Hungarian government in making religious leaders who speak out of conviction, the target of their persecuting zeal. On the other hand, especially within Romanism, there can be little doubt that Catholic leaders do take an active part in political life in their countries. There are Catholic political parties in many of the countries of Europe. That Catholic clergy play leading behind-the-scenes roles in these parties can hardly be denied.

This is true in America as well as in Hungary. And those who engage in that sort of activity must expect the state to take an unsympathetic attitude toward them.

Liberalism in Education

IN 1947 there was passed in Northern Ireland an Education Act which made the teaching of religion in public and voluntary schools compulsory. In the fall of 1948, under the joint sponsorship of Anglican, Presbyterian and Methodist churches, a syllabus was prepared and published, designed to help those engaged in this religious instruction.

It now appears that a protest signed by a great many persons is being circulated, objecting to the heresy of the syllabus. The syllabus apparently goes down the line with the Modernist in denying the truth of the Bible and in praising those who have stood for Modernism in recent times.

The minister of education in Northern Ireland is expected to appoint a commission to investigate the charges against the new syllabus.

The situation in Northern Ireland pictures the problem which arises when the state assumes authority over the education of children, and especially over their religious instruction. The state as such is not competent to direct such education, especially in deciding the content of the instruction.

Regardless, however, of what the minister of education there may do, it will be interesting to see what the churches themselves do about those within their bounds who have put out this syllabus in unbelief.

Training Ministers' Wives

MOST theological seminaries in these days are faced with the fact that many of their students are

married, and hence their campuses are filled with future mistresses of the manse, as well as eager young ministerial candidates.

Emory University in Georgia has decided to do something about the situation, by giving schooling to the wives also. While the prospective preachers "baby sit" at home, the wives attend classes to learn to be better ministers' helpers. Maybe some training would be a help to all preachers' help-meets.

German Visitors to Study American Churches

PLANS are under way to bring to this country a number of German representatives who will study various aspects of American church life. The program of the visitors will be directed by various religious groups. The entire enterprise is sponsored by the American Military Government's Education and Cultural Relations division, and expenses will be paid by the United States government. The intention is that these visitors, having gained a familiarity with specific areas of American church life, will return to Germany and be able to engraft in German church life what they have learned over here.

Sponsoring groups in this country include the National Catholic Welfare Conference, and the National Conference of Christians and Jews, while the Federal Council, the International Council on Religious Education and the National Lutheran Council have been asked to become sponsors. Under such an arrangement it is to be feared that the Protestants among the visitors will see little save the Modernist elements in our church life.

Sabbath Award to Christian Reformed

THE Christian Reformed Church has received from the Lord's Day Alliance an award for "stressing the importance of Sabbath observance." This is the first such award given a religious denomination. The award was accepted on behalf of the Christian Reformed denomination by the congregation of the Alpine Avenue Christian Reformed Church of Grand Rapids.

Withdraws from Canadian Presbyterian Church

THE pastor and congregation of the Westminster Presbyterian Church of Sydney, Nova Scotia, have withdrawn from the Presbyterian Church of Canada because of alleged Modernism in that church. Particular claims were that the Church permits in its colleges teachings contrary to Scripture, that it has refused to take disciplinary action against a minister who publicly denied the virgin birth of Christ, that it is a member of the World Council, and that money contributed to support the historic Christian faith is used to promote projects permeated with Modernism.

Westminster Church was organized about twelve years ago. Its pastor is the Rev. Alexander A. Murray.

Atomic Workers Want More Churches

WORKERS at the Oak Ridge "atomic city" want more churches. At present the land is government owned and there is only one church building, which is used in rotation by various religious groups. There are a number of ministers in the city, but church groups have been unable to purchase land for the erection of church buildings. Senator Kefauver has promised to try and get land available for some of these groups. The proposed plan is for the Atomic Energy Commission to sell land to church groups, with the understanding that it will revert to the government if a church building is not erected.

Presbyterians Plan Ministerial Superintendence

THE General Assembly of the Presbyterian U.S.A. Church has set up a special department of Ministerial Relations, which will try and solve the problem of getting the right pastor for the right parish. Through a program of regional conferences, interchange of information and other matters relative to pastoral relations will be handled. The new department will have an executive secretary who, we doubt not, will before long become like unto a general superintendent, supervising the placement of pastors, and their removal.

Africans Send Offering to America

A sermon on "the evils of civilization and the bad habits of some Americans in their neglect of Christianity," prompted a native congregation in West Africa to send an offering of \$25.25 to America. It was directed to the bishop of the Episcopal Diocese of Chicago. The donors requested that the money be used to further work done among Negro congregations in Chicago.

Archbishop's Son Marries Catholic

THE son of the Archbishop of Canterbury, leading dignitary of the Church of England, was married on December 18 to a Roman Catholic. The young man, Henry P. Fisher, said that he would not become a Catholic, but did agree to the Romanist stipulation in the case of such marriages that any children be brought up as Roman Catholics. The marriage service took place at a Catholic church. The Archbishop was not present.

Ban on Snakes

THE Supreme Court of Tennessee has upheld a state law which forbids handling poisonous snakes in religious ceremonies. Basis of the decision was that the handling of poisonous snakes was dangerous to life and health, and could therefore be banned by the state, regardless of its relation to religion. The people could believe what they chose, but they could not act in public in a way which endangered life and health.

DeGaulle Will Support Church Schools

GENERAL Charles DeGaulle who hopes to become the leading political power in France has pledged support by the state to church schools, if and when he and his RFP party come into power. The matter is of particular importance to the Roman Catholics. Many private schools are on the verge of closing because of lack of financial support.

Ask Law Permitting Euthanasia

NEARLY four hundred Protestant and Jewish clergymen have signed a petition in New York state for passage of a law permitting voluntary euthanasia for incurable sufferers. Euthanasia of course means putting to death. The petition states that the "ending of the physical existence of an individual, at his request, when afflicted with an incurable disease which causes extreme suffering is, under proper safeguards, not only medically indicated, but also in accord with the most civilized and humane ethics and the highest concepts and practices of religion."

Signers of the petition include such well known liberals as Dr. Harry Emerson Fosdick and Henry Sloane Coffin, former president of Union Theological Seminary.

Says the *Larger Catechism* (Q.136): "The sins forbidden in the sixth commandment are, all taking away the life of ourselves, or of others, except in case of public justice, lawful war, or necessary defence; the neglecting or withdrawing the lawful and necessary means of preservation of life"

Many Missionaries Remain in China

A REPORT from the Foreign Missions Conference of North America states that most foreign missionaries in China have remained at their posts. There are at present 115 missionaries in Communist controlled areas (The report is dated December 30). The China Inland Mission is urging its missionary personnel to remain at their posts. It has about 50 missionaries in Communist dominated areas.

Lutheran Radio Budget

THE Missouri Synod Lutherans have increased their radio budget from \$1,250,000 to \$1,400,000 for the next fiscal year. Purpose of the increase is to secure additional stations, mostly on the Mutual Broadcasting system. The Lutheran Hour with Walter Maier is currently heard in 40 countries and is transcribed into 8 languages. The denomination is also considering filming the program, and distributing it to television stations throughout the country.

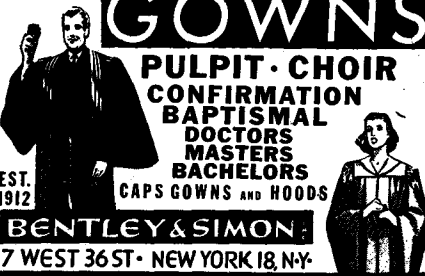
Mission Travel Agency

A NEW agency, Universal Travel Service, has been organized in Chicago to specialize in handling travel arrangements for missionaries, mission officials, and other church leaders. Director of the agency is A. S. Bowker. The National Association of Evangelicals, and the Evangelical Foreign Missions Association have already engaged this new service.

Study Automobiles in Seminary

STUDENTS in St. Chad's Anglican college in western Canada have a course in automotive engineering along with their theological studies. One of

the areas served by graduates of the Seminary is a vast region with little in the way of garage service. Out on the prairie alone with a car, it is a good thing for the men to know what makes their machine tick. This is true, however, not only in western Canada, but everywhere else also.



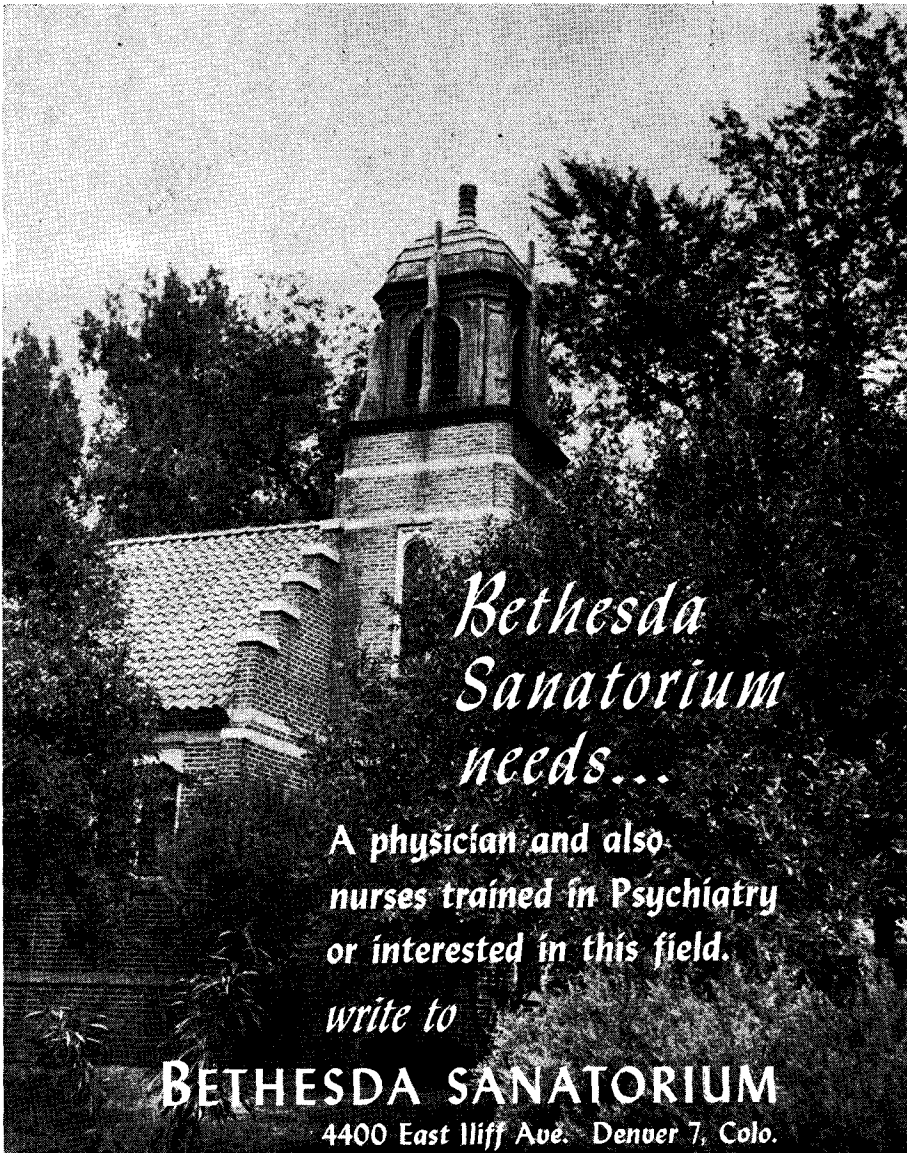
GOWNS

**PULPIT · CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS AND HOODS**

EST. 1912

BENTLEY & SIMON

7 WEST 36 ST · NEW YORK 18, N.Y.



Bethesda
Sanatorium
needs...

A physician and also
nurses trained in Psychiatry
or interested in this field.

write to

BETHESDA SANATORIUM

4400 East Iliff Ave. Denver 7, Colo.

Outlawing Masked Parades

LEGISLATION has been introduced in Georgia which would outlaw masked or hooded public parades or public assemblies. The bill is directed against the Ku Klux Klan especially. Agitation in this direction arose after a Methodist minister protested a KKK parade and managed to bring about a Grand Jury investigation.

Republishing Barnes' Notes

IN order to mark its tenth anniversary, the Baker Book House of Grand Rapids, Michigan, is arranging to publish a new enlarged type edition of *Barnes' Notes on the New Testament*. The printing will be from the

latest and best edition as prepared by the Rev. Robert Frew. The plan is to issue one of the eleven volumes each month during 1949. The price of volumes will be \$3.00 each, except for Revelation which will be \$3.50.

Doolittle Flier a Missionary

JACOB DESHAZER of Madras, Oregon, who some seven years ago was one of the fliers in Doolittle's famous bombing raid on Tokyo, has returned to Japan as a missionary, under the Free Methodist Church. The story is that after the raid he was captured by the Japanese, and during imprisonment received a Bible from a sympathetic guard. Reading the Bible led to his conversion, and after the war ended he volunteered for mission service abroad.

Be sure to read . . .

**YOUTH SPEAKS ON CALVINISM
A CHALLENGE TO THE CHURCH**

Has Calvinism lost its message for the world? Is the church meeting the needs of its youth? These and related questions are thoughtfully considered by a group of Christian Reformed young men in an up-to-the-minute 75 page pamphlet.

Order from only 40c

BAKER BOOK HOUSE
Grand Rapids, Michigan

STUDENTS WANTED

Young Women & Young Men
Train for Mental Nursing

THE NEED IS GREAT

You are wanted at the

CHRISTIAN SANATORIUM

WYCKOFF, N. J.

Address

Director of Nurses

SUNDAY SCHOOL PAPERS

Edited by Orthodox Bible Teachers

**Bible Lessons in Bible Order
Flannelgraph Pictures**

Ask for Samples

CHRISTIAN REFORMED PUBLISHING HOUSE
Grand Rapids, Mich.

You may copy or clip this form for use in ordering

THE PRESBYTERIAN GUARDIAN

1505 Race St., Phila. 2, Pa.

Dear sirs:

Please send the books checked to the undersigned:—

- THE INFALLIBLE WORD (2.50)
- WITNESS OF MATTHEW AND MARK TO CHRIST, Stonehouse (\$2.50)
- CHRISTIANITY AND LIBERALISM, Machen (\$2.50)

Enclosed find \$..... to cover the above order.

NAME.....

ADDRESS.....

ORDER FORM

THE PRESBYTERIAN GUARDIAN
1505 Race Street, Philadelphia 2, Pa.

Dear sirs:

Enclosed find \$2.00 for which please send The Presbyterian Guardian for one year to:

Name.....

Address.....

The Presbyterian Guardian is a monthly magazine committed to stating, defending, and promoting orthodox Presbyterianism as set forth in the Westminster Confession of Faith.

College Graduates

Christian education on all levels and in all areas of knowledge will become a reality only when educated Christians are united in the effort to formulate the principles of true Christian education. You may help by applying for membership in:

The Inter-Collegiate Gospel Fellowship,
INCORPORATED
464 Pequot Avenue New London, Conn.

G O W N S

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES

Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National CHURCH GOODS SUPPLY COMPANY
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.