

August 15, 1953

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*The Presbyterian*  
**G U A R D I A N**

*He that honoreth not the Son,  
honoreth not the Father that sent  
Him.*

John 5:23

*Jesus saith unto him, I am the  
way, and the truth, and the life: no  
one cometh unto the Father, but by me.*

John 14:6

*I and the Father are one.*

John 10:30

J. Gresham Machen  
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## Meditation

### Marks of Greatness

*"... that in everything ye were enriched in him, in all utterance and all knowledge."*—I CORINTHIANS I:5.

In some respects the church of Corinth was very disappointing. She had a record of schism, immorality, disorder, and heresy. Yet she was a great church. By divine inspiration Paul the Apostle praises her for her virtues, speaking of her as established in the faith, enriched in everything spiritual, and coming behind in no gift. To our "perfectionist" neighbors she may be a baffling riddle. But to Paul she was a church of God for which he praised him whenever he thought of her.

Two things in particular stirred his heart about this church and caused him to give thanks. She was rich in utterance and knowledge, which she owed to the grace of God.

Paul has small comfort for any brand of Christianity that never opens its mouth. A distinguishing mark of a man in his power of speech. He is not a dumb animal. And it is common knowledge that the mouth speaks of what the heart is full. Why then should a Christian be dumb in the things of God? The Psalmist tells the redeemed to speak of the goodness of God. Can we do less, upon whom God's mercy has been so richly poured out?

Much is said in some circles about living the Gospel. And the practice is sometimes even thought to be more effective with men than talking about it. But while a quiet life of Christian obedience is sometimes useful to bring the rebellious to a readiness to hear (I Peter 3), it can be no substitute at all for telling the good news. The Gospel cannot be lived by us. Neither the incarnation nor any other part of Christ's work of redemption can be duplicated or imitated by his people. He did it once for all. And he alone could do it. We can but tell the story. And unless the story is told in words, the Gospel is not known though the saints should live in all the glory of the eternal state.

The Gospel is something to tell, that men may hear and believe and live.

And it is a mark of distinction and reason for praise when it is told well with all the grace that God imparts. Silence is never golden where there is good news to broadcast. And the Gospel is the best of news. It is the story of redeeming love such as God alone could show, a subject full of meaning, full of things to talk about. Readily we speak on politics, economics, baseball, and the latest automobile. Are we silent on the love of God? It was not so at Corinth. There was no lack there of those who could speak and tell of Christ. They spoke freely and ably. And it marked the church as great.

Knowledge was also a mark of distinction in this church. It can hardly be lacking where there is praiseworthy utterance. To speak without knowledge is to beat the air—and to show the virtues of silence. But Corinth abounded in that insight into the truth of God that always marks his children. There was among them a pronounced ability to discriminate and to appreciate what God has done and what is pleasing to God. We call it Christian discernment. They were at home in the things of God, and were happily free from the dullness of judgment that makes men food for every deceiver. They had a lot of Christian sense in this church. And Paul was grateful.

How different his sentiment from the modern craze that seems to have taken the church by storm. Certainly discrimination can be no virtue where religious differences are treated with indifference, and concern for sound doctrine is considered a hindrance and a plague in the church. But pastors who feed their people on diluted diets out of professed concern for their digestion, and lull them into day-dreams with sentimental tales of "love" will not produce discerning churches. And can their churches be called great? Then must Paul be thought a fool, for he rejoiced in knowledge. And well he might, for Christ came telling us the truth, and himself embodies it. And it was he who said, "The truth shall make you free." Hence for John also men are of the truth, or they are liars; they are of the light, or else in darkness. The Scriptures know nothing of the good of ignorance nor do they teach us the virtues of indifferent-

ism. The theories that defend these things are but religious opiates that stupefy the conscience and keep it deaf to the call of God.

Let us seek understanding, and let us not conceal the light, for knowledge and utterance are marks of greatness in God's Kingdom—part of the riches we have in Christ.

HENRY P. TAVARES.

### Westminster to Reopen September 23

THE next academic year at Westminster Theological Seminary, Philadelphia, will begin on Wednesday, September 23, with opening exercises at 3 P. M. in Calvary Orthodox Presbyterian Church, adjacent to the Seminary campus.

The guest speaker for this occasion is to be the Rev. William Vander Haak, pastor of the Christian Reformed Church of Midland Park, N. J.

As of August first, it appeared that total enrollment in the seminary for the coming year would be 91. This is subject to some change, however, before the year actually begins.

### Son to Uomotos

As son, Earl Minoru, was born on July 16 to the Rev. and Mrs. George Y. Uomoto, Orthodox Presbyterian missionaries in Japan. The Uomotos have four other children, two girls and two boys. Mother and infant are reported doing well.

### Miss Choon Ja Park Here for School

MISS Choon Ja Park, eldest daughter of the Rev. Yune Sun Park, president of Korea Theological Seminary, arrived in this country on July 2. She plans to spend one year in high school, and then enter an American college, possibly Calvin. She is at present living with Mr. and Mrs. Russell Burley in Burlington, N. J. The Burley family became well acquainted with her father while he was in this country attending Westminster Seminary, in the late 1930s.

# THE PRESBYTERIAN GUARDIAN

AUGUST 15, 1953

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## *Wrath and Mercy*

**T**HE guns are silent now on the Korean battlefront. Though it be no final peace, the thing they call a truce has been set up, and the prisoners are going home—the ones who want to, that is.

The country is still divided, almost at the point where it was when the war began. It is being said that the United Nations "police action" has proven that aggression can no longer be expected to succeed. Perhaps so. But we doubt that anything has been proven in Korea—except that war is a costly business in ravaged land and dead or damaged men.

The prisoners are coming home, with their inevitable stories of man's inhumanity to man. And there are thousands that will never come home, and there are multitudes that even when they do come home will not be the same.

Such is war. It has always been that way, and it always will be. We say, "will be," for whether this particular war has ended or not, it is the tragedy of our sin-sick world that there will always be wars and rumours of war. Pride, enmity, hatred, strife, covetousness—these always issue from the sinful human heart, and when they reach sufficient proportions, the guns will boom again.

Are we then to rebel against the Ruler of the universe? Are we to say, What's the use? Is there no ultimate justice and will truth and righteousness never prevail?

It is a measure of how well we have learned to "be taught of God" that we can wait with patience the accomplishment of His sovereign purposes. Israel was four hundred years in the land of Egypt, and at their latter end those years became an intolerable burden. But out of that affliction God's own people came forth. The wilderness was cruel to the wandering thousands, but in the midst of that cruelty a merciful God watched over His own. Assyria was a rod of punishment in His hand, and the prisoners who came home from Babylon were few compared with those who had been carried away.

In the midst of a history we cannot explain, there

is a sovereign purpose of grace that is certain. Never was that more clearly shown than when the wrath of men and the judgment of heaven came down upon the innocent carpenter's Son. It was there, where One learned obedience through the things He suffered, and when that occurred which God's hand and counsel had before determined should take place, that atonement was made for the sins of men.

There is, of course, no repetition of that sacrifice. The sufferings of men on battlefields or in POW camps is not like in nature to the sufferings of Christ on Calvary. Yet as God rules the universe, it is also true that those human sufferings have a place in the purpose of God, either as occasions for the manifestation of His wrath, or of His mercy.

For these are the two attitudes to which we can point. The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men who hold the truth of God in unrighteousness. But the mercy of God is from everlasting to everlasting upon all those that put their trust in Him.

And all history stands as the continuing revelation either of God's wrath, or of His mercy. It is well that we learn this. For we are a part of history, and we too stand to experience His wrath and His mercy. At the last we will experience either His wrath or His mercy.

The Second Psalm speaks of the foolishness of men who rise in rebellion against the King on Mt. Zion. And that Psalm ends with the stern but gracious admonition—Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a moment. Blessed are all they that put their trust in Him.

We humbly give thanks to Almighty God that in His sovereign providence He has seen fit that the shooting war in Korea should stop. May He in His grace also speed the day when, as the gospel goes on its triumphant way, the forces of hatred shall be forever destroyed, and the triumph of His kingdom shall be complete.

L. W. S.

## Thank You!

WE wish to express our sincere thanks for the encouraging response that has been made to our letter concerning finances which was mailed out the latter part of July. The contributions to the work of the GUARDIAN have been substantial, and indicate a real interest in the successful carrying on of this project.

We also appreciate the numerous kind letters that have come, and the suggestions that have been offered. Will you not also pray much that the GUARDIAN may be increasingly effective in promoting that Christian faith to which we are so deeply committed.

L. W. S.

## The Voice of Moderism

THROUGHOUT the history of the case of Chapel Hill, N. C., which has culminated in the pastor of the Presbyterian Church there demitting the ministry of the Southern Presbyterian Church after being ousted from his pastorate by the Presbytery, there has been a lack of information concerning the particular charges against the pastor and the officers of the church. Presbytery acted through a Commission, and the information made public was that the "interests of religion" demanded the removal of the pastor.

On the side it was intimated that there was theological heresy, violation of Presbyterian principles, and especially departure from Southern social traditions.

In his statement to the Presbytery at the time he withdrew from the church, the pastor, the Rev. Charles M. Jones, set forth some of his own views as to the nature of religion, Christianity and the church.

An analysis of these views shows that Mr. Jones walked in the tradition of the older Modernism, according to which Christianity is a way of life lived after the example of Jesus, rather than a new life wrought by God and grounded in what Jesus has done in history. In the language of Dr. Machen, Jones held that Christianity is a life, not a doctrine.

This comes out especially in his comments on the *Confession's* view of Scripture, and the idea of revelation. We quote Mr. Jones:

"Since the writing of the *Confession of Faith* in the middle of the 17th century man has learned much about the ways in which God acts in the universe and our theory of how truth is revealed has undergone great change . . .

"The writers of the *Confession of Faith* believed the Bible to be the very words of God which had been 'wholly committed unto writing.' It, being the direct work of God, was perfect and infallible in every part.

"It is no reflection on the framers of the *Westminster Confession* that many thoughtful and devout persons can no longer hold strictly to this view. In the last three centuries historical study of the Bible shows it not a book whose words or ideas were directly and supernaturally given to man and infallibly recorded. The writings reflect historical situations and root in human experience, so much so that to neglect this fact makes for religious fanaticism and bigotry, and the truth of God goes unrealized . . .

"We cannot think of God acting directly, externally and wholly outside of man and his experience at some times and indirectly, internally and inside man and his experience at other times. We no longer set human discovery and divine revelation over against one another."

In the course of his continuing remarks, Jones sets the God of the Old Testament over against the God of the New Testament, as does Modernism (In the New Testament "God is no autocratic and fearful power issuing decrees and throwing in a lightning bolt to scare men into accepting them.") and plays down the authority of the Bible in favor of the authority of Jesus ("Theologians today think it more accurate to speak of Jesus as the revelation of God than the Bible as the revelation of God.") And of course, along this same line, he attacks the historic doctrine of the person of Christ when he says, "The transcendent God becomes known in a joining of divine truth with human life in human experience. Such is the meaning of the statement that Jesus was both God and man, human and divine."

It is apparent from his own statements, that Mr. Jones has no place in the ministry of a church holding the *Westminster Confession of Faith and Catechisms*, and professing to be a Presbyterian church. We regret, how-

ever, that the Commission of Presbytery chose to handle the case in such secrecy, and that no open hearings on the matter were ever held. When doctrinal issues arise, the welfare of the whole church is involved, and the whole church should have the evidence available. There are doubtless many in the Southern church for whom the views of Mr. Jones would not be heresy. But as long as the process of secrecy prevails, the issue, as it concerns the whole church, will not be faced.

L. W. S.

## Back Guardians Wanted

FROM time to time we receive requests for back issues of THE PRESBYTERIAN GUARDIAN. We would like to fill these requests, but our own files are incomplete at certain points.

If some of our readers have files of the early issues, and would care to help us close up our own files, we would be happy for this help.

Issues which are missing from our files are for these dates: 1935—Oct. 21; 1936—May 18, July 6, Nov. 13; 1937—August, December; 1941—July 10, December 25; 1942—Jan. 10, Dec. 10.

We have a sufficient supply of copies since 1944, but will be glad to receive copies from the earlier dates. Thank you.

L. W. S.

## The Presbyterian GUARDIAN

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# Under the Care of God

*A biographical note*

By JOHN D. JOHNSTON

**N**ORTHERN IRELAND, it has been said, is one of the most favored countries of the world from a spiritual viewpoint. God has graciously been pleased to visit that land again and again with marvelous tokens of His favor. In 1859 there was a great spiritual awakening there which began near my home town of Ballymena and resulted in the conversion of thousands of people. It has been estimated that upwards of one hundred thousand people were brought into the churches during that memorable year, so many that the Presbyterian church where my family worshipped was built to help take care of them. Another large church in Ballymena seating 2,500 people was built for a similar reason. My grandparents were converted in that "year of grace" as it has been called, and their conversion in turn was to have a great influence upon my father who became very active in Christian work though he himself was a farmer.

Our home became a center for religious gatherings and people came from miles around to hear the gospel. It was in my own home that I first heard the sweet music of the gospel. In spite of the fact that I was reared in such an atmosphere, it was not until I was in my sixteenth year that I came to an assurance of my own salvation. For years I had been greatly concerned about my spiritual condition and felt deeply the burden of my sin, but there came a night which I shall never forget when the light of God dawned upon my troubled soul and I saw in a flash that it was simply through relying completely upon the finished work of Christ alone that my sins were forgiven. At that moment the peace of God filled my heart and His Spirit witnessed with mine that I was now a child of His.

From a very early age I had a desire to be a missionary and this conviction deepened as the years went by. My parents emigrated to New Zealand when I was still a boy and it was there I received my education. I studied with a view to the ministry and after a university course I proceeded to the Presbyterian theological seminary from

**T**HE Rev. John D. Johnston, formerly of the Presbyterian Church of New Zealand, was recently received as a minister of The Orthodox Presbyterian Church. He has been approved by the church's Committee on Foreign Missions for mission service in Formosa. In this short article he tells of his background and refers to the more than three years spent in a concentration camp. Mr. Johnston is at present, pending the completion of plans for his going to the field, helping in Immanuel Church of West Collingswood, N. J., in its extension work in Cooper Park village. He is living with his family at the Camden Day Nursery, where Mrs. Johnston is employed.

which I duly graduated. After a year's ministry in my home church I was appointed to serve as a missionary in the New Zealand Mission in South China.

Very early in the year 1941 in company with a young doctor I set out for the field and arrived in Hong Kong early in March. As the Japanese were then in occupation of our mission field it was deemed advisable for us to study the Cantonese language in Hong Kong and then when the political situation eased we were to proceed to our station just north of Canton. We stud-

ied there until the fateful day of December 8th, 1941, when the Japanese armies launched their attack on Hong Kong and Pearl Harbor. God mercifully spared our lives during the weeks of intense fighting in Hong Kong. Many thousands of the gallant defenders of the island as well as countless thousands of defenseless Chinese civilians lost their lives during the siege. On Christmas Day the exhausted garrison surrendered to the Japanese army and all British and Americans were subsequently interned. Thus it was that in company with 2,500 others I found myself behind the barbed wires of a Japanese concentration camp where we were to remain for a period of three years and nine months. We were subjected to all the rigors of a Japanese prison camp, the worst feature being the semi-starvation diet. As a result of this the internees suffered greatly from the effects of malnutrition and numbers eventually succumbed and were laid to rest in the little cemetery on the hill.

There were times when hope and faith gave way, especially when news was bad and conditions in camp steadily deteriorated. Though we were cut off from all human resources, we were sustained by the assurance of God's unfailing presence and help. The Scriptures were precious in those days and many sacred pages shone with a new luster. Psalm 91, for instance, had a new meaning, particularly in times of great danger and trial. We were at the mercy of a ruthless enemy and but for



The Rev. and Mrs. John D. Johnston, with Ruth Helen and John Benjamin. The picture was taken at the Camden Day Nursery, where they are living at present. After a term of study at Westminster Seminary, they expect to go out to Formosa as missionaries of The Orthodox Presbyterian Church.

the restraining hand of our sovereign Lord we would have perished.

As I look back now over the experiences of those years I am sure that it was part of God's great plan for our lives. We learned lessons then which I trust we shall never forget. One of the main lessons was that of the need for an absolute dependence upon God, and that in seemingly impossible circumstances. We proved God's faithfulness as we could never have done otherwise. How wonderfully our Heavenly Father took care of us during that period!

Some would regard years spent in a prison camp as wasted, but to me they provided many opportunities for service among the 2,500 fellow internees. As well as working in the little hospital which was always crowded to capacity, I took part in the various church activities. We organized Sunday Schools, Bible classes and church services. I had the privilege also of organizing a series of evangelistic meetings and it was during these special services that we witnessed a number of striking conversions. I remember several young men who came to a saving knowledge of the Lord, saying to us that it was well worth while coming into that Japanese camp, for as a result they had found Christ.

The long hoped-for deliverance came at last and with great rejoicing and heartfelt thanksgiving to God we were set at liberty the end of August, 1945. How wonderful to be free again and enjoy once more the comforts of life which had been denied us for so long. It is impossible to describe the intense excitement that prevailed when allied planes came over our camp and dropped supplies by parachute. The day when the British fleet arrived in Hong Kong and the admiral came into our camp was another red letter day for us. Ships were provided to take us back to our homelands and in a month or so we were reunited with our families.

After a year's furlough in New Zealand I returned to China to take up the work that had been disrupted by the long years of devastating war. What a tremendous task awaited us! Many of the churches in our mission area had been completely destroyed and the congregations scattered. Some of the towns in which they had been located were utterly destroyed. Thus it was that we had to begin the work all over

again—a small mission of seventeen men and women confronted with the immense task of seeking to minister to the needs of a million people, the vast majority of whom were still steeped in heathen darkness. I must confess that my heart failed me as I looked upon those masses of people crowded together in hundreds of villages, still unreached with the gospel. I looked at our resources—three full-time evangelistic missionaries (the rest were nurses, teachers and doctors) and a few poorly trained Chinese preachers, and I felt how inadequate they were for such a task. There is neither time nor space to tell of the work we engaged in and of how we sought in every way, by preaching, teaching and distribution of the Scriptures to bring the glad tidings of salvation to those benighted people. We ran into opposition at times and our lives were threatened by evil men who said they intended driving us out of that area. We had nevertheless the priceless privilege of proclaiming the unsearchable riches of Christ to thou-

sands of Chinese in the market towns, villages, schools and temples.

After but a brief period of labor we were forced again to leave the field by the coming of the communist armies who eventually took over our hospital and schools and made it impossible for foreign workers to carry on. We reluctantly left China again towards the end of 1949, the task still unfinished, indeed scarcely begun. It is our earnest prayer that God in His mercy will again be pleased to open the closed doors and that the gospel may again be freely proclaimed to China's unevangelized millions. Will you join with us in praying that this may be brought to pass and that in the meantime the sorely tested and tried Chinese Church may be kept faithful to her testimony and may witness a good confession to Christ in spite of the opposition of a militantly atheistic communism.

The harvest truly is plenteous, the laborers are few—pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.

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## The Long, Long View of Life

### A Baccalaureate Address

By JOHN C. RANKIN

IT may be old-fashioned, but I have a conviction that if a preacher is to give a sermon, he ought to take a text and stick to it. So I have taken a text today. It is Psalm 16:11—"Thou wilt shew me the path of life, in thy presence is fulness of joy; at thy right hand there are pleasures for ever more." And my subject, based on this text, is, "The Long, Long View of Life."

A careful examination of the sixteenth Psalm will show that it refers primarily to Christ. David the Psalmist was what is known as a "type" of Christ, and it seems rather clear that the language used here was prophetic. On this interpretation, Christ, in David, was speaking of Himself in these words—"I have set the Lord alights before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad and my glory rejoiceth; my flesh shall also rest in hope. For thou wilt not leave my soul in sheol, neither wilt thou suffer thine holy one to see corruption. Thou wilt show me the path of life; in thy

presence is fulness of joy; at thy right hand there are pleasures for evermore." So understood the passage contains a prediction of Christ's resurrection, and of His ascension to His place at the right hand of God. The "Path of Life" in this sense would be for Christ the pathway of His exaltation.

But also this is a Psalm of David, and though it speaks primarily of Christ, it also speaks of David. In the same identical words Christ speaks of Christ, and David speaks of David. Taking the words now as those of David, we must ask what he meant when he said, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

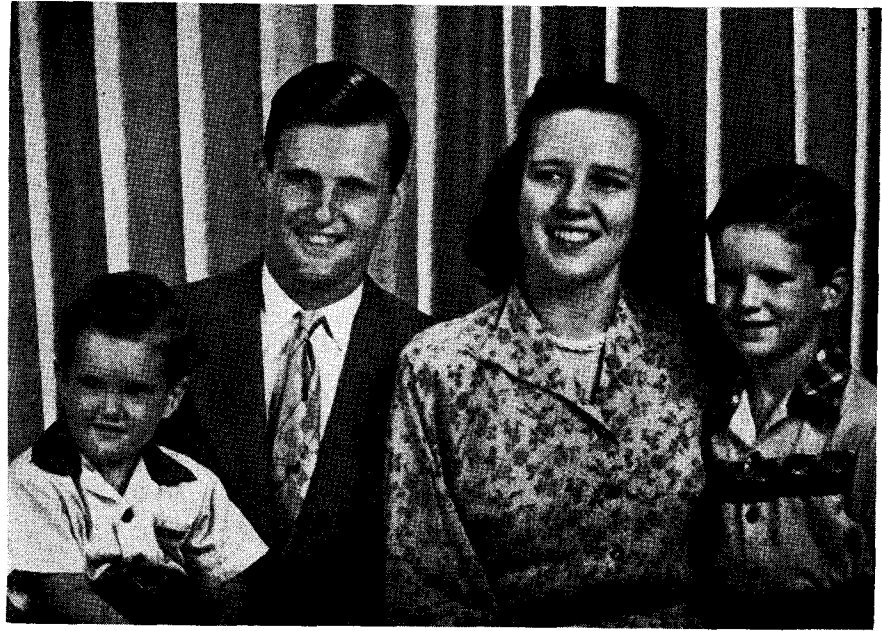
There seem to be two possible views of these words. It may be that David, too, was looking forward to his own resurrection at the last day, and to his exaltation at that time in Christ and with Christ. But it may also be that he was thinking of his pathway here

## New Missionaries to Korea

The Rev. and Mrs. Theodore T. Hard, with children, Rodney, aged 3, and Sterling, aged 5. Mr. Hard is a graduate of Wheaton College, Illinois, and of Westminster Seminary. He served in the Army Air Force during the War, and it was then that he decided to seek foreign mission service. Mrs. Hard (*nee* Grace Vogel) is also a graduate of Wheaton College (they met while in Wheaton), and she taught for two years in the Willow Grove Christian Day School while her husband was attending Seminary. In the near future the family expects to go to the Orient. Mr. Hard will engage in missionary work in Korea, while the other members of the family will remain in Japan until their entrance to Korea is permitted by the authorities. Mr. Hard was ordained to the ministry by the Presbytery of New Jersey on June 3. His membership was in Calvary Church of Ringoes. Mrs. Hard's membership is now in Calvary Church of Glenside.

### *A Message to the Christian Brethren of the Orthodox Presbyterian Church*

I know that we are not the first to come so lately to your church and leave so quickly as your representatives on the foreign mission field. We, no doubt with you, keenly long for the day when the bulk of your young ministerial and missionary candidates may be the life-long recipients of her nurture in the faith. May they not be like ourselves—so late in our youth confronted with the claim of Christ upon us, or even more lately, challenged and comforted with the full-orbed presentation of God's great Gospel as we found



it at Westminster, in the periodicals and books of the truly Reformed churches, and in our beloved Orthodox Presbyterian Church.

In our six-year preparation and search together for our avenue of service for God, we were steadily led by His Word and providence up to, and finally within the gates of the church which is now yours and ours. From afar her battlements oft seemed grim and bleak, but on closer scrutiny were seen to house veritable champions of the faith, and within those walls were fires that not only hardened steel points for the battle for the Faith, but warmed our hearts with fellowship of brethren rich in Christian zeal, love and piety.

If such a band of God's own see fit to send us out as front-line troops and messengers for God's kingdom, we, though full of the trepidation of the untested, can rejoice in the company of those stalwarts who went before us from your bulwarks, and we can stand confident that supply lines of faithfulness and prayer shall be kept open to us by those left on the ramparts. Most strengthening of all is the chorus that rings ever stronger within our hearts—a crusader chorus of confidence springing from the Divine Commission and the church's ordination of us to a conquest God will be sure to win—*Deus Vult*.

THEODORE AND GRACE HARD.

on earth as a path of life leading on to glory and to God. The language is well-fitted to suggest this interpretation, and there is abundant warrant in Scripture for such a view of the believer's life. So I am asking you to consider with me the forward look, the long range view of life.

I shall not ask any of you here tonight whether you have ever taken the long range view, for I know you have. If at any time in your life you have thought on death and the hereafter, you have been taking the long view.

You students have been taught to take the long look ahead. You have been advised to have something to live for, an aim, a goal, an objective in life. You have been taught to set your goal, fix your gaze on it, and push ahead. And this is important, that you have a fixed, settled aim in life, a worthwhile goal. Surely that is the way to live. And you have been trained to live in that way—to develop your abilities, make your plans and devote your energies to the attainment of your objective.

You graduates have had vocational guidance instruction. Now, I understand, something new has been added. Recently tried for the first time, you have had what you call "Career Day." Local business and professional men were called in to give you assistance. I have been told by one of the students that it was a very helpful occasion. The purpose was that you might consider your gifts and abilities, and be able to plan your lives in accordance with that for which you are best fitted.

I would be the last person in Worces-

ter to discourage that kind of planning for life. But I would like to make a suggestion. The manner in which you approach this matter has everything to do with the outcome. It makes all the difference in the world whether your point of view is secular, and the guidance given and received is secular, or whether it is what might correctly be described as "sanctified" guidance.

Let me tell you what I mean. We, here and now, are dwellers in this present world of time and place. We must live out our lives where we are. But then over and above our habitation here, we are also inhabitants of the universe of being as a whole. Now this universe of being, created by God, in-

cludes not only this present world in which we are, but also the world to come and the life of that world. It includes both the here and the hereafter. So that we have our lives to live not only in relation to the world here and now, but also in relation to the world that is to come, and in relation to Him who made all things.

The plain fact is that we are both mortal and immortal. Our lives have been planned to be and are designed to be both temporal and eternal. Your body will die and return to the dust from whence it came, but your soul will never disintegrate, it will never die. Rather it will go on, being and  
(See "Rankin," p. 155)

comprehending such immense distances.

Now, say our friends who ridicule us for holding that the Almighty is a personal God, "How can you believe that a God who made such a stupendous universe can take any notice of such an infinitesimal speck of cosmic dust as our earth? Or how can you think He is at all interested in the microbes called human beings that crawl around on its face—or how can you think He is interested in you?"

*M.* That is a rather hard question. Do you have an answer?

*W.* Well, I have an answer that satisfies me. I give it to you for what it is worth.

To begin, the whole criterion of importance our friend has is one of physical size, but that is a rather childish standard, though we all are probably guilty of using it at times. If it can be shown that this world of ours is the only place in our galaxy on which there is sentient, reasoning life, then it becomes most important in spite of its puny size.

When Galileo trained his telescope on Jupiter and saw there a miniature of the solar system, he immediately peopled it in his imagination with living creatures. When Kepler looked through his telescope at the moon and saw the mountain ranges and ringed plains, he thought they were ramparts erected by the people of the moon for shelter from the heat of the long lunar day. He did not realize that some of those plains were over 500 miles in diameter. It was because early observers thought the moon inhabited, and because they thought the dark portions were seas and the lighter portions were land, that they gave poetic names to these supposed bodies of water, such as the sea of tranquillity, or the sea of serenity. But astronomers now know that life on the moon is utterly out of the question. There is no water there, and practically no atmosphere.

*M.* What about Mars? We hear a lot about that planet in these days of flying saucers.

*W.* That planet is not much better, and for the same reasons. For a while it was thought Mars might be inhabited by reasoning beings. But now practically all astronomers of note reject such a view, and hold that this earth is the only place in our solar system where a higher form of life exists.

## When I Consider . . .

### A radio interview

**THIS** is the substance of a broadcast over station KPOF, Denver, Colorado, on July 9. The questioner is the Rev. W. Benson Male, pastor of Park Hill Orthodox Presbyterian Church in Denver. Answering the questions is Mr. Rollin Whitehead, an elder of the church, who has made astronomy his hobby. This was one of a series of broadcasts arranged by Mr. Male, in which he interviewed persons of diverse interests.

*Mr. Male:* Have there been any discoveries of modern astronomy which would disprove any of the claims made in the Bible, or that would tend to lessen a person's faith in an all-wise, all-knowing and loving God?

*Mr. Whitehead:* No, there have not. That is, in factual astronomy. There is no conflict between any of the sciences and the Bible, if we limit ourselves to factual science.

*M.* Just what do you mean by factual science? Science, of all things, is considered the most factual.

*W.* That is correct. But in all of the sciences there are a number of highly spun hypotheses and nebulous theories which should be left out. Of all the theories that have been so substantiated as to be universally recognized as statements of fact, there is not the slightest conflict between them and the Bible.

*M.* Is there anything in modern astronomy that would tend to make a

person disbelieve in a personal God?

*W.* No, there is not, when astronomy is applied rightly. There are those who say, "When you consider the size of the universe as it is bounded by modern astronomy, it is silly to think of a God of that universe bothering Himself about creatures as insignificant as ourselves."

Most of us think of the speed of a jet plane as being pretty fast. Five hundred miles an hour is fast. Sixty miles an hour is fast enough for the great majority of us. But when we come to the speed of light, 186,000 miles a second in round numbers, that is hard to envisage. And when we try to imagine the distance covered by a beam of that light traveling for four and a third years, we have a good deal of trouble measuring the span in our minds. That, by the way, is the distance to the solar system's nearest neighbor—a neighbor within "hollering" distance, so to speak. It is a rather small star in the constellation of the Centaur. But then when we hear that our own galaxy, of which the Milky Way is a part, is some 130,000 light years in diameter, and when we hear of galaxies so far removed from us that it is said to take light over a billion years to reach us—and when further it is reported that the new 200-inch telescope on Mt. Palomar, and its sister telescope, the big Schmidt, may show us galaxies even more distant—a person's mind is simply incapable of



They have come to this conclusion reluctantly, but they have come to it.

*M.* How about the stars? If they really are suns, might they not have planets revolving about them?

*W.* They might, that is true. And even with our most powerful telescopes we cannot tell whether or not they have planets. But present day astronomers lean to the view that life of any kind in this universe is exceedingly rare, rather than being plenteous as was once thought. The reason for this is the large number of factors entering into life as we know it, and the necessity for meeting these factors with a hairline precision that allows practically no tolerance one way or the other.

For example, the star or central sun must be of the right size, it cannot be a red giant or a white dwarf. It must not be a binary or a star cluster. The temperature must be just right and cannot fluctuate. The distance of the planet must be just right, and the orbit of the planet nearly circular. The planet must be right in size, and the atmosphere of the right thickness and density, with the proper constituent gasses in their right proportions. And there is much more.

To show how close the temperature balance is, if the mean or average temperature of the North American continent were to drop just a few degrees, the continent would within a century be covered with a glacier, and the higher forms of life would disappear.

Now since all of these factors have to be present, and have to be met with such extreme accuracy, many astronomers hold that in our whole galaxy of over a hundred billion stars, this earth may be the only place where reasoning human beings exist. Thus it would follow that this tiny "speck of cosmic dust" must be the most important object in our whole galaxy, and the Creator most certainly would be interested in the only beings capable of thinking His thoughts after Him.

And so, although modern astronomy has shown us that the universe is vast to a degree of which the ancients never dreamed, that same astronomy instead of reducing man's stature, has increased it immeasurably. Even the astronomer can say of man, in the words of the Psalmist, "thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

The Bible presents to us an infinite God, who created the universe, and man on the earth. Astronomy shows us something of the vast proportions of the universe.

But when the question is asked, "When I consider thy heavens, the work of thy fingers, the moon and stars

which thou hast made—what is man that thou art mindful of him, or the son of man that thou visitest him?"—there need be no hesitation in continuing with the Psalmist and declaring, "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

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### Listen to the Souls

Dark hands extract from the bowels of earth  
The gold the whole world wants  
And what is their reward?

Come, see the compounds gold has built.  
Listen to the cry of lonely souls.  
Shudder at the cry of rebel souls.  
Fear the hellish cry of drunken souls.  
Hear the piercing cry of dying souls.  
Ponder ev'ry cry of gold slave souls.

White hands extract from blackened hands  
The gold the whole world wants  
And what is their reward?

Come, see the mansions gold has built.  
Listen to the cry of restless souls.  
Shudder at the cry of hardened souls.  
Fear the cruel cry of drunken souls.  
Hear the moaning cry of dying souls.  
Ponder ev'ry cry of gold bought souls.

Our hands extract from white-black hands  
The gold we all do want  
And what is our reward?

Come, see my soul that gold controls,  
Listen to the cry of my poor soul.  
Shudder at the cry of my lost soul.  
Fear the mocking cry of my crazed soul.  
Hear the empty cry of my dead soul.  
Ponder ev'ry cry of my slave soul.

Christ's hands extend to all our hands  
A treasure more than gold  
And what is faith's reward?

Come, see the homes that Christ has built.  
Listen to the song of restful souls.  
Welcome to the song of softened souls.  
Do not fear the song of sober souls.  
Hear the happy song of living souls.  
Ponder ev'ry song of Christ saved souls.

It is the paradox of love  
To have what it seeks not.

It is the irony of gold  
To have not what it seeks.

C. A. BUSCH

# Anti-Christ in Yankee Stadium

By LESLIE A. DUNN

New York, July 22. More than 82,000 Jehovah's Witnesses from 97 countries thronged Yankee Stadium here for an eight-day New World Society Assembly.

Some 43,000 others heard the proceedings over special loud speaker systems set up in a tent city outside the stadium and in a trailer city near New Market, N. J., 30 miles away.

The year is 325 A.D. A tall, soft spoken and able preacher is zealous to keep Christianity from slipping back into the morass of heathendom. He remembers that the Greeks and Romans had their mythological gods without number, while only Israel maintained pure worship through Monotheism.

The man's name was Arius. B. K. Kuiper informs us in his book, *The Church in History*, that Arius was melancholy and austere, "but he always spoke gently. He was a pious man of blameless life." He considered himself a defender of the faith, a protector of true worship. He felt there was too great a tendency among fellow Christians to give to Jesus worship that, in his view, belonged to God alone. There was danger in Christianity becoming simply another religion.

Arius maintained that if Christ be considered God, and if the Holy Spirit be considered God, then there must be three Gods. He therefore taught that while Christ was much like God, still he was not fully God. Christ, for Arius, was the first and highest of all created beings, but still a created being, and not of the same substance or essence as the Father.

It took many years of arduous theological debate before this matter was clarified. But three hundred of the church's bishops, meeting in Nicaea in Asia Minor, decided that Arius was wrong, that he was an heretic. They maintained the rather that Athanasius was right when he held that Jesus was "very God of very God; begotten, not created; consubstantial with the Father." This has been the creed of Christendom from that day to this. Orthodox Christianity everywhere worships one God in three Persons. And as Trinitarians we hold that the slightest departure

from the doctrine of the Trinity is a denial of the teaching of the Bible of most serious import.

But surely, you say, no one today holds to Arianism. We are accustomed to drawing a line of sharp demarcation between Fundamentalism and Modernism, between Biblical supernaturalism and blatant naturalism. But perhaps we fail to observe that among many who hold sincerely to a form of supernaturalism, there are those who fall far short of being true to Scripture. Arius believed in God. He held to the pre-existence of Christ. But he denied that Jesus was truly God. He was not a Trinitarian.

And those thousands who flooded Yankee Stadium were very diligent to be known as Jehovah's Witnesses. Some newspapers referred to them as Fundamentalists. They were very orderly, very religious. They have a zeal that puts many of us to shame. Yet they are followers of Arius. To them Christ is the greatest of all creatures, but a creature. He is not the "same in substance" with the Father.

The Jehovah's Witnesses teach that the doctrine of the trinity "is very confusing," "that it is not of God," but "is traced back to the ancient Babylonians and Egyptians and other ancient mythologists." And they conclude that "Satan is the originator of the Trinity doctrine." (Quotations are from one of their publications, *Let God Be True*, pp. roof.)

The sensitivities of truth loving and Bible believing people are shocked beyond description and their blood runs cold to read the crude and blasphemous characterizations of the Trinity which proceed from this group. The Trinitarian God is caricatured as a "complicated, freakish-looking, three-headed God." They even argue against the doctrine, that man is made in the image of God, and "no one has ever seen a three-headed human creature." (LGBT p. 102).

The early founder of the movement was a man named Russell. He advised his followers not to read the Bible as such, but to read it only as quoted and interpreted by himself. This warning is no longer necessary for they now

have their own translation of the Bible. It is called the "New World Translation" and the New Testament portion has sold over half a million copies in the last three years.

For an example of this translation in relation to their view of Jesus, the first verse of John's Gospel—"and the Word was God"—has been rendered, "And the Word was a god." In their effort to get away from polytheism, they have but fallen into it again.

When they undertake to describe the character of Jesus, they but repeat the central and crucial error of Arius fifteen hundred years ago. Listen to them: Jesus "was not Jehovah God, but was 'existing in God's form.' How so? He was a spirit person, . . . he was a mighty one, but not almighty as Jehovah God is; also he was before all others of God's creatures, for he was the first son that Jehovah God brought forth . . . He was the first of Jehovah God's creatures . . . He is not the author of the creation of God; but after God had created him as his first-born son, then God used him as his working Partner in the creating of all the rest of creation." (LGBT p. 32-3)

These people seem to believe in the virgin birth, but when they refer to the baptism of Jesus, heresy is again rife. "By his water baptism . . . God begot Jesus to be His spiritual Son once more instead of a human Son" (p. 38). Similarly they speak of the resurrection not as a physical raising from the dead, but they say, "Jesus was bound to lay aside his humanity forever as a sacrifice" (p. 39). Then they go on to teach that he was raised a spirit—"On the third day of his being dead in the grave his immortal Father Jehovah God raised him from the dead, not as a human Son, but as a mighty immortal spirit Son, with all power in heaven and earth under the most High God . . . God raised him to deathless life as a glorious spirit creature" (p. 40, 41).

Here is another example of their mistranslation of Scripture in the interest of their view of Jesus as a creature. Philippians 2:5ff is rendered: "Keep this mental attitude in you which was also in Christ Jesus, who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form, and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he hum-

bled himself and became obedient as far as death, yes, death on a torture stake. For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name. . . ."

We do not consider it necessary to present the many proofs which are contained in Scripture to establish the full deity of Christ, and the doctrine of the Trinity. Such passages as John 1:1, 14; 10:30; 14:9; Hebrews 1:8; Acts 20:28 and many others confirm the doctrine which is orthodox in the Christian church.

John tells us that "He that denieth the Son hath not the Father" (I Jn. 2:23). And he warns further, "Every one who . . . abideth not in the teaching of Christ hath not God . . . If any one cometh to you and bringeth not this doctrine, receive him not into your house and give him no greeting; for he that giveth him greeting partaketh in his evil works."

The doctrine of antichrist paraded in Yankee Stadium the other week. It is required of us that we shall be no less zealous for the doctrine of Christ, the Son of God.

which had washed out several road bridges and caused much damage and even some loss of life not far from Ghinda. However, the mission property was not damaged.

Donald and Dorothy Duff arrived in New York on July 20, the trip having taken 15 days longer than was at first expected. They were in good health and spirits, and after spending about ten days with the Rev. and Mrs. Sloat, during which time they had eye examinations and dental work, they left to spend the remainder of the summer at the Duff farm in Western Pennsylvania.

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## Orthodox Presbyterian Church News

### Brief Church Notes

**Wilmington, Del.:** Eastlake Church had the largest Daily Vacation Bible School in the church's history, with an average attendance of 147. There were 28 teachers and helpers on the staff, and bus and car pools were used to transport the pupils. A nearby VFW post was used for the pre-school children. The church building was crowded for the closing exercises.

**Portland, Oreg.:** First Church had an average of 125 children for its vacation school, and a staff of 20. Women's missionary society held its annual picnic on July 16 at the home of Mr. and Mrs. Bert Herndon. On Friday evening, July 3, Miss Carolyn Herndon, a member of the church, was united in marriage to Mr. Fred D. Meyer, in a ceremony held at the church.

**Oostburg, Wisc.:** About 130 young people of Christian Reformed and Orthodox Presbyterian Churches attended a youth banquet held at Bethel Church on June 17. Guest speaker was the Rev. H. Vermeer, pastor of Hope Reformed Church of Sheboygan. Mrs. Lawrence Eyres from Westchester, Illinois, was the speaker at a mother-daughter banquet given by the Faithful Gleaner and Ruth Societies early in the summer. Fifteen young people from the church attended Calvin Bible Camp at Spencer Lake.

**Volga, S. D.:** Fourteen young people from Calvary church attended the summer Bible Camp conducted by Dakota Presbytery at Lake Hermon. The Rev. James E. Moore was special speaker at the camp services. A Fourth

of July rally for young people's societies of eastern South Dakota was held on the Calvin Hofer farm near Bridgewater. The message was brought by the Rev. Bruce Coie. Supply preachers at Calvary during August were the Rev. Messrs. Richard Wezeman, Russell Piper and Arthur Olson.

**Portland, Me.:** Work on the new pipe organ with Austin console for Second Parish church is being carried on. The dedicatory service is planned for some time in September. Miss Beverly Ellis and Lieut. Leroy Hebbard were married at the church on June 13. Mrs. Leela Peters, who was brought to the saving knowledge of Christ under the ministry of the Rev. John Skilton, died on June 22. Mr. Skilton conducted the funeral service.

**Manhattan Beach, Calif.:** The young people of First Church have launched a Friday evening "Fun Night" with a view to bringing their friends to the church and eventually to a hearing of the gospel. During the pastor's absence on vacation, the pulpit was supplied by the Rev. Louis Knowles. Two members were recently added to the roll of the church.

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### Duffs Have Vacation

**T**HE Rev. and Mrs. Clarence W. Duff, Orthodox Presbyterian missionaries in Eritrea, recently returned from a month's vacation spent in Ethiopia. On their arrival at Ghinda, they found that the day before there had been an extremely heavy rainstorm,

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### Wade to Guam

**C**HAPLAIN Edwin L. Wade, USN, who recently has been serving with the MSTs in the Pacific, has been assigned to a tour of duty with the Navy installation on the Island of Guam. Chaplain Wade expects to go to Guam shortly, and hopes that within a month or two his family will be able to join him there.

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### Immanuel Church Addition Dedicated

**T**HE two room Sunday school wing built on the Immanuel Church of West Collingswood, N. J. was formally dedicated on July 5. The building of this addition was accompanied by other improvements to the church including the erection of a steeple and entrance way, the installation of a new heating plant, and the redecoration of the auditorium and other Sunday school rooms.

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### Kuiper Asks Transfer to C. R. Church

**T**HE Rev. R. B. Kuiper, formerly professor of practical theology at Westminster Seminary, has been reappointed to another one-year term as acting president of Calvin Seminary in Grand Rapids. In consequence of this appointment, and at the request of the Christian Reformed Church, he has asked to be transferred to membership in the Christian Reformed denomination.

Professor Kuiper was on the faculty of Westminster, except for a brief interval, from the time of its founding in 1929 until his retirement in 1952. He

has been a member of The Orthodox Presbyterian Church since it was formed in 1936.

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## Willis to Baltimore In September

**T**HE Rev. George J. Willis plans to take up work as pastor of St. Andrews Orthodox Presbyterian Church and home missionary in the Baltimore area, early in September. He has been called to this work jointly by the church and the Home Missions Committee.

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## Julius Andrae

**A**RMY M/Sgt. Julius Andrae, a member and elder (inactive) of Knox Orthodox Presbyterian Church, Silver Spring, Md., received his call to his eternal home on Friday, February 24. Death came suddenly after a heart attack suffered while Sergeant Andrae was playing softball with some of the patients at a convalescent unit of Walter Reed hospital. He had substituted for one of the players who had not come that day.

Sgt. Andrae was one of the early members of Knox Church, and he was a faithful, consecrated Christian worker. He had been a member of the Board of Trustees, and a teacher in the Sunday school, as well as an elder. He began his military career during the first World War, served with the Army engineers in this country and England during World War II, and returned last January from two years in Japan with the headquarters company of the 24th division. Since January he had been attached to Walter Reed hospital, supervising recreation in the Forest Glenn convalescent unit of the hospital.

Sergeant Andrae is survived by his wife, Mary, by a son, Charles M. and a daughter Julia Elsie, as well as by his mother and two brothers and two sisters.

The "Home Study Course in Christian Doctrine," by Professor John Murray, will be resumed in the next issue. Due to his trip to England and Scotland, he was unable to prepare an article for this issue.

# Worldiness (2)

## Plain Talks With Young People (11)

By LAWRENCE R. EYRES

**D**O you have a driver's license? Do you remember your first road test? A man (most likely a policeman) got in beside you and off you went. You shifted gears, came to a traffic light. He said, "Turn left here." You came to a parking space. He said, "Park here." But he didn't tell you how to shift gears, where to cross from one lane to another, how to make the left turn or how to park. Why didn't he? Because he just wanted to see if you knew how to drive safely. And you were plenty nervous! "The Law" was sitting beside you. You'd better make no mistakes!

It's like that in the Christian life. You are young adults. The time is past for parents and teachers to give minute instruction as to how to avoid the wrong and do the right. You have a mind and will and conscience. You've already had some practice in steering your own course. Soon, if not already, you'll be in the "driver's seat." You'll have to know the laws of spiritual safety, how to interpret them to the glory of God and your own spiritual well-being. And you're being observed. "The Law" is looking on—God sees and will hold you to account for the course you are going to steer through life.

But what has this to do with worldiness? Very much. Last month we talked about what worldiness really is. It is the waywardness of the heart as it tends to stray away from God. It is *wanting* to say Yes when God says No, and No when God says Yes. It's not to be identified with such things as smoking, drinking, dancing, going to the movies and playing cards. These things are *outward*, worldiness is *inward*, a matter of the heart. Nevertheless, no treatment of worldiness is complete if it refuses to face these so-called "worldly practices" squarely in the light of God's word. For, while these amusements are not to be identified with worldiness, it often finds expression through these very things. And many young people would rather have their parents and pastors just tell them, "Don't do these things because

they're *bad*" without learning what God's Word has to say about them. But such obedience becomes obedience to men rather than to God, and that is not good.

### Some Principles

I want to set before you a few principles which touch upon this list of "worldly amusements" to the end that you may do your own thinking, and that that thinking may be *straight* thinking—that God may be pleased.

(1) *These things are not sin in themselves.* By this I mean that they do not directly violate the law of God. By no stretch of the imagination can you make any one of the Ten Commandments say, "Thou shalt not go to a movie," etc. Here is a simple illustration: it is not a sin *as such* to drive sixty miles an hour. If, however, I should drive that speed in a thirty-mile zone it would be sin, not the sin of going sixty, but the sin of not obeying the fifth commandment which includes not only obedience to fathers and mothers, but obedience of civil governments as well. Or it might be construed as a sin against the sixth commandment, since I might in that instance be a potential murderer. But whatever the sin may be it is not sin *in itself* to drive that fast. I believe that this principle applies equally to all the practices mentioned.

(2) *We must not judge others for doing these things.* When we hear someone blaspheme God's name, we may judge that one to be sinning, though even then we must not be censorious in such a judgment, because you also are a sinner. But when we see a man smoke, even though you don't like smoking (and personally I don't!), you may not judge him in word or thought to be sinning in what he is doing. There are two reasons for not judging in this instance: First, the Bible doesn't say that the thing he's doing is sin. And second, even if he should be involved in sin (through intemperance, let us say) it is before God he stands or falls, and not before us. If that man is a Christian, he must stand or fall before Christ, even as we

have only one Lord over our conscience. Romans 14:1-2 was written for this very purpose, and applies to the practices in question just as much as to eating of certain meats, etc. Judging, in such cases, is equal to placing one's self in the place of God, and we ought to have a horror at the thought of "playing God!"

(3) *In the doing of these things we must glorify God.* "Happy is he that condemneth not himself in that thing which he alloweth. . . . Whatsoever is not of faith is sin." (Romans 14:22, 23.) The conscience is a strange thing. It is God's gift to us. In the Christian it should be especially sensitive. Its voice may be wrong. It may need strengthening and enlightening, but it should not be disobeyed unless it speaks contrary to the Law of God. If your conscience should lead you to feel it to be sin if you were to drink a cup of coffee, then you'd better not drink coffee. How can you drink to the glory of God if you feel that it is sin to drink coffee? Some have used this argument: "Would you like to be in a moving picture theatre when Jesus comes?" Well, if you have a conscience against going to movies the answer should be No. But if your conscience should be free on that question (and the particular picture were one in the seeing of which you can glorify God) the answer should be Yes. Many Christian young people, who have been brought up to believe that all these things are bad, when they learn that the Bible does not actually say that these are sinful, just jump into them with both feet. They don't stop to answer the question, "Can I glorify God in the thing I'm doing?"

(4) *We must beware lest we cause others to stumble.* We cannot please everyone, not even all Christians. Therefore it is not to please others that we should sometimes forego what we may otherwise enjoy. We are bound to please at all times only God! But He is not pleased when we, by our example, cause a weak brother to stumble. His conscience may be very sensitive about, let us say, smoking. You feel that it is all right for a Christian, in moderation. He admires you and goes along with you in this, against his conscience. The result? He goes to excess, takes up drinking—to excess, falls in with a bad crowd and finally falls away from Christian things alto-

gether. It all started with your example. You *are* your brother's keeper! Paul was sensitive about this very thing. He said, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Corinthians 8:13). And Paul *liked* meat, I'm sure! Yet what he said was not by way of command ("Ye shall eat no meat"), but by way of testimony or example ("I will eat no meat"). It is *you* who shall have to judge whether the thing you do in clear conscience is a stumbling-block to some weaker Christian.

#### **These Principles Applied**

I'm not going to be able to say all that I'd like to say about applying these principles to the modern amusements in question, because there's not enough space left in this article. What I'm going to do now is to try to bring together what I said about worldliness last month and the exercise of these principles just mentioned. Last month I said that worldliness is so much in our hearts—Christian hearts, too—that it takes hold whenever and wherever there is the spiritual lethargy and dullness in which it thrives. And that is why so many good Christians have thought that the list of questionable amusements actually constitute world-

liness. *It is in the doing of these things that worldliness of the heart so frequently shows itself.*

Here's what so many young people ask me, "What's wrong about dancing?" It seems that their approach to the whole amusement question is, "How many of these things can I do without sinning?" The question really ought to be, "How can I glorify God in the things which I enjoy as pleasures?" That young people should enjoy God's good gifts goes without saying. But everything that you allow as a Christian should positively contribute to His glory. Instead of seeing how many things that worldly people commonly do we can do without being held to be worldly (for that is a worldly attitude which puts *our* pleasure first and *God's* glory last), we ought to see how we can find ways and means, even in our pleasures, to enhance the good name of our God and His Son, Jesus.

I still want to deal more fully with these modern amusements. I want to set forth some cautions and put forth some practical considerations with regard to each of these things that you may have the utmost in counsel before you establish a hard-to-change pattern of living with regard to modern amusements.

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## **Men at Work**

*The Missionary Society page under the editorship of Mrs. John Galbraith carried items concerning the various women's organizations in a number of the churches. We recently queried several churches to discover what if any men's organizations there were, and what they were doing. Here are two reports concerning the men. We hope to have others in due course.*

### **Beverly Church, Los Angeles**

The Beverly Men's Club was re-organized in January, 1952. A former club had disbanded some time in 1942 because of the war. This time one of the Deacons decided to try and get the work started again. The purpose in mind was to meet the husbands of the many women who came and even belonged to the church by themselves. The stories of the success of a club in a neighboring church helped excite the imagination.

The roster of our church member-

ship was combed, and twenty-four names from approximately forty were selected. Letters were sent these men explaining our plans. A combined work-day and breakfast was held on a Saturday morning. Fourteen men came, and three of them carried out the cooking duties. No women allowed!

After a couple of meetings it was decided that meetings would be held once a month, there would be nominal dues, officers were elected, and the job of cooking was to be rotated. Meetings would be held either Friday evening or Saturday morning. Arrangements were made for the speakers and programs.

The breakfasts were very good, but several men worked on Saturday and so could not attend. The lists were scoured again and sixty names were put on the mailing list.

With the exception of August, a meeting was held once a month for one year. Average attendance was fifteen.

But in all one-hundred-forty men and eight or ten visitors were present. A big pre-Mother's Day dinner was held with fifty-four present. Again the cooking was in our own kitchen, done by the men. This makes a fine annual affair.

Our usual evening meeting included a song service, opening prayer, reading of minutes, financial report, kitchen report, and general business. One home missionary project was adopted, with a small monthly budget, and other projects were discussed. About half the meetings featured speakers, the other half films. Our speakers were Christian men but not necessarily ministers.

After a year, it appeared that the monthly meetings for men, along with the other meetings of the church, were becoming a burden. The plan is to carry on on a quarterly basis.

The key to the problem here seems to be that the men are away from home all day at work, and are anxious to stay home in the evenings. But the women have been at home all day, and are anxious to get out in the evenings. What to do?

The latest thing at the church is a "Couples Club." By having something to which the men and their wives can come together, and stay as late as they wish, both feel they have had a night out. And with the ladies enthusiastically getting their husbands out once a month, this arrangement may work better. The objectives are the same—to introduce the men to other men in the church, and promote the work of the church. We also have formed a Couples Sunday School class which has been a real help in every branch of the Sunday school.

GROVER C. COLEMAN.

### **Westminster Church Hamill, So. Dakota**

The Westminster Orthodox Presbyterian Church of Hamill, South Dakota, is especially fortunate in having a large number of energetic and capable men. This is evident in the attendance at the church services, in the Board and Session meetings, and in the Men's Society.

The Men's Society meets every two weeks on what we call "Men's Night." The meetings are not limited to the men of our church, but all men in the community are invited and urged to come. This makes for increased at-

tendance, widens our influence, and awakens interest in our church on the part of the community.

The evening program consists of an opening prayer, a 45 minute period of Bible study, a 15 minute recess, and a discussion period on some topic of general interest—local, state or national.

Currently our Bible study, conducted by the pastor, has been on the Epistle of James, verse by verse, with plenty of opportunity for questions and comments. The remark has been made that this part of the evening's program is especially valued.

Then follows a recess period during which light refreshments are served and neighborly fellowship enjoyed.

The after-recess period is given to the presentation and discussion of some subject of interest to all the men, such as: roads, schools, legislation, elections, socialism, national farm programs, communism, labor unions, Korean war. At one time a petition drawn up and

signed by all present was sent to our district representative urging him to propose legislation on a matter and to oppose passage of a bill of particular concern to farmers.

There is one leader for each meeting, who presents the subject and conducts the discussion. Every man gets a turn to act as leader. Occasionally we have a debate such as the one given on the eve of our national election—Resolved, that the future of our country will be safer with General Eisenhower than with Governor Stevenson.

Men's Night has proven a good success so far. The exchange of ideas stimulates thinking and develops self-expression.

Two problems remain unsolved. 1. How to guarantee good weather and good roads so that we need not miss one meeting, and 2. How to get the men to quit before midnight!

EDWARD WYBENGA.

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## **McIlwain's Travelogue**

### ***Final stages of trip to Japan***

By MRS. R. H. McILWAINE

**I***N the May issue we carried the first part of this travelogue, in which Mrs. McIlwaine wrote about their travels in this country and their visits to the churches, as they made their way to the west coast in preparation for sailing to Japan. The Rev. and Mrs. McIlwaine are missionaries of The Orthodox Presbyterian Church, stationed in Watari, Japan. After visiting the churches on the coast, the McIlwaines sailed from San Francisco on May 17. We continue the account from that point:—*

Saturday afternoon, May 16, the Elliotts, their car overflowing with our baggage, drove us to the *China Transport*. The Grahams came over too. We had a look over the ship and a time of prayer before these friends left. Then we learned that the ship would be delayed several hours and that we would have time to attend the morning worship at San Francisco. It was arranged that Heber should preach. We had a happy time of fellowship on that

last Sunday in the States.

Our whole trip to the coast visiting the churches en route was very pleasant and meant much to us. Now we feel that we know the Orthodox Presbyterian family much better. To all who did so much to make our tight schedule work out, and who so graciously entertained us we again extend our thanks.

For the most part our boat trip was very pleasant. Sea life can be lazy, and some days we hardly did a thing.

Late in the afternoon of May 30 we reached the breakwater just out of Yokohama harbor. The water was a bit choppy, and as the traffic is so heavy the port authorities do not wish to take any chances so they do not bring ships in under such conditions. However, passengers were allowed to go ashore on a launch, and we were particularly glad to be able to disembark, as the next day would be Sunday. Mrs. Hunt, George and Fumi Uomoto, Henry and Eunice Bruinooge (Christian Reformed missionaries) and the Bruinooge children were there to meet us. My! It

was good to see them and it seemed only a short time since most of them were there to see us off on furlough.

A few days were required to get baggage through customs (delayed somewhat as this was the rainy season), to get properly registered with both the U. S. and the Japanese governments and to take care of other business in Tokyo. We stayed with the Bruinooges and as usual they were very generous with their time and help. During this time we had short visits with the Uomotos, Mrs. Hunt, and with ministers of the Reformed Church in Tokyo.

On June 9, with the car well filled with baggage, we started the last lap of our trip. Though Watari is only about 220 miles from Tokyo, we decided to break the drive and stop overnight on the way in order to get to Watari in the afternoon. Sections of the road are paved and very good, but for the most part up this way the roads are gravel and on the washboard style. The car is feeling her age too, so we made no speed records. Probably the average was not more than 20 miles per hour, but that was plenty fast enough, considering the road conditions and the car.

It was good to get home here. Our house and things were in good condition and it hardly seemed that we had been away for more than a long weekend. We were glad to see some new faces at the little church and were sorry that various problems had caused some of the older members to stop coming. Pray for Mr. Tamaki as he works amid difficulties here. He and one of the elders have kept up the work at the T.B. hospital in a fine way.

Pray for wisdom and ways of making a more positive testimony in Watari. Because the kindergarten was being conducted in the manse, it had to be discontinued when a pastor was called. There is no other kindergarten of any kind in town and that was a good feeder for the Sunday school, and an entree into some of the homes. I feel that it was a strong contact, and hope very much that one may be started again. Pray that if it would be to the glory of God provision for a place and a teacher may be provided. The Catholics are starting to work here in the town and they are giving us competition in the hospital also. Pray that the Word of God may increase and that the number of disciples here in Watari may multiply.

## Rankin

(Continued from p. 148)

living, thinking, feeling, willing, forever and ever.

The reason for this is that God made it so when He made man, when He created us in His own likeness and put us here. "God created man in His own image, in the image of God created He him, male and female created He them." Therefore by our very nature as created, we are immortal. There is no such thing as "conditional immortality." There is no such thing as the loss or the attainment of immortality. If the Bible teaches us anything at all, it teaches us that our souls are immortal, and that immortality, of one kind or another, as one has said, is our destiny.

Now I would like to speak to you with regard to the forward look of life, first for our life here, and then for the life hereafter.

### Our Earthly Future

First, then, the forward look for our life here. "Hope springs eternal in the breast." People are always looking forward. God made us that way, and the result is that it is both our nature and our duty to look ahead. "Ponder the path of thy feet, and let all thy ways be established."

But did you ever notice how confidently people speak not only of what they have done, but of what they are going to do? Tomorrow, we say, we will go here or there and do this or that. Often we have the most detailed plans, all laid out in advance, for what we confidently think of as the years ahead. We plan our work, and plan to work out our plans.

Maybe we shall. Maybe not. Perhaps we shall, if all goes well. *God willing*, we shall, but otherwise, we shall not. Don't we know that there is an element of the unknown and the unknowable in all of the events of life? Exactly how much do we know of what the future holds? Don't we know that life is full of disappointments and surprises? Can't we realize that God is governing and controlling in all the events of life? "There is a destiny that shapes our ends, rough-hew them how we may."

What does the Scripture say? "The secret things belong unto the Lord our God." "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." "Go to, now, ye that

say, Today or tomorrow we will go into such a city, and continue there a year, and buy, and sell, and get gain: whereas ye know not what shall be upon the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live and do this or that. But now ye rejoice in your boastings. All such rejoicing is evil."

According to Scripture, God knows what shall be on the morrow. He knows what we are going to do. But we don't. All we can truly say is just what Scripture says we ought to say—"If the Lord will;" *deo volente*; God willing, we shall live, and do this or that.

Does it seem to you that these sayings forbid the forward look? Do these teachings prohibit long range planning? By no means. All that is forbidden is a false conception of our creaturely capacities and powers with reference to the future in this life. These sayings remind us that God possesses the future, not we ourselves. He has not yielded to us His rights and powers. We are still creatures, dependent on Him. And as for the future we "know not what shall be upon the morrow," but we know that a wise, merciful and just Ruler controls all things. Thus we are kept from false confidence, false boasting, and are warned to walk humbly in His presence.

### Our Eternal Future

But what of the more distant forward look, the forward look that considers also the hereafter? It is passing strange, yet it is true, that one may be much more confident, infinitely more well assured concerning the hereafter than concerning the present. And as regards our state in the hereafter, the prohibition against overconfidence disappears. There one may have an immovable confidence, an absolutely sure and certain hope.

Scripture solemnly assures the true believer concerning the "hope which is as an anchor of the soul, both sure and steadfast, which entereth into that which is within the veil," and with regard to his part and his lot and what he may expect in "the life of the world to come through our Lord Jesus Christ." Our text reflects this confidence of its co-authors—"Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand

there are pleasures for ever more."

But again with regard to this matter of the immortality of the soul, the question is inevitable—Who says so? How do we know? Well, as we have seen, the Bible teaches it. God says so in His Word. It was also one of the outstanding teachings of the Christ. He spoke continually and often in terms of future punishment and reward, of eternal destruction and everlasting life. It is recorded that Simon Peter on a certain occasion said to the Saviour, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

All of God's prophets and apostles have said this, and all of God's true and faithful people through all the ages have echoed the refrain. Moreover, if we but knew it, we have another incontestable witness and that is the witness in ourselves, the witness of our own hearts. Believe me, every heart vibrates on this poignant note. Your heart does—don't tell me that it doesn't. Don't try to tell me your heart doesn't say you are immortal. You may not think it does, but if so, that is not because your heart is not speaking to you of your own immortality, but because you are deaf to the voice of your own heart.

#### God and the Future

But there is more to be considered with regard to the long, long view of life. So far we have only touched upon David's view, and with him that of every believer. There is the forward view of God to be considered, and of His Son Jesus Christ. For, underlying all forward looks is the long, long look of God Himself and of Christ. All individual forward views are based upon God and His view. His Word informs us that He has seen the end from the beginning. "Known unto God are all His works from the beginning of the world." His view embraces all that has been, all that is, and all that is to be, both in time and in eternity. As one has said, "Past and future are alike to him; eternity with all its years stands present to His view." The Bible view of things, God's view, is great in every dimension; in length, as well as in breadth, in depth and in height.

We also have the long, long thoughts of Christ, the Son of God, God incarnate in the world of His own creation; God dwelling among us; God manifest in our flesh. The Lord Jesus Christ

foresaw and foretold both the near and the far-distant future. Months before the bloody sacrifice of Himself for the sins of His people, He conversed with His disciples about it, and foretold how it would be, that, having suffered, and died and shed His blood for many for the remission of sins and having given His life a ransom for many, He would rise again the third day. He foretold the destruction of Jerusalem, which occurred in 70 A. D. And He foretold His own second coming, the end of the world, the general resurrection, and the general judgment, whenever these things shall be. He could foresee all in detail, and describe it minutely.

Concerning His own foresight with regard to Himself, it was said that, "for the joy that was set before Him, He endured the cross, despising the shame, and is set down at the right hand of the throne of God." Such was the Saviour's own preview of the final outcome of His own life.

#### David and the Future

Some try to tell us that there is no such thing as the teaching of immortality in the Old Testament. This, however, is not true. It was not true of David, as we may see from the Psalms. "Sure goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." "As for me, I shall behold thy face in righteousness. I shall be satisfied, when I awake, with thy likeness." "Thou shalt guide me with thy counsel, and afterward receive me to glory." "Thou wilt show me the path of life, in thy presence is fulness of joy, at thy right hand there are pleasures for ever more."

It is true that it remained for the New Testament to unveil the hereafter, unfold the future state, and expound it more fully, and for Christ who came from the realms beyond our low, poor bourne of time and place, to disclose the whole situation, and bring "life and immortality to light through the gospel."

Yet David, too, had the long, long view of life. There was a faraway look in his eye. His was the far-seeing view. He saw the littleness, the brevity, the uncertainty of our life here, and said, "as for man, his days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it and it is gone and the place thereof shall know it no more." And again,

"In the morning they are like grass which groweth up. In the morning it flourisheth and groweth up. In the evening it is cut down and withereth."

But he also distinctly foresaw the never-ending blessedness and glory of the believer's life beyond the grave and said, "Thou wilt show me the path of life: In thy presence is fulness of joy. At thy right hand there are pleasures for ever more." "Pleasures for evermore. . . . In thy presence . . . fulness of joy. . . . At thy right hand . . . pleasures forever more." Certainly no one could possibly look ahead any farther than David did, and all who are sharers in his faith and life may and do share in his long, long view of life.

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### Murray Lectures at Evangelical Library

**P**ROFESSOR John Murray on July 3 delivered the Annual Lecture of The Evangelical Library in London. Mr. Geoffrey Williams, Librarian, has sent us the following summary of the lecture:

"The basic issues in the Protestant Reformation were the questions of 'Authority' and 'Salvation'." What is the authority by which we are to be guided, particularly in matters of faith and worship? The Romanish position when reduced to its logical and most practical conclusions is that the Church is the authority—it is the living voice of God. This means the authority of men. Against this the Reformers protested, and asserted that God alone is Lord of the conscience and that God's will is revealed in Holy Scripture and that Scripture alone is the infallible rule of faith and practice.

"Salvation by grace might seem to be universally acceptable to men. As a matter of fact, it is antithetical to man's way of thinking. This is why the gospel is a stumbling block to the Jew and foolishness to the Gentile. Rome has succumbed to this bias of human nature as corrupted by sin, and its system of thought and practice is an architectonic elaboration of works and merits as the way of acceptance with God. Luther said, 'This touches God and His Word. This affects the salvation of souls.' Here is epitomized the battle of the ages—the issue of human autonomy versus divine sovereignty."



The

# GUARDIAN NEWS COMMENTATOR

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

## Jones Quits Ministry in Southern Presbyterian Church

THE Rev. Charles M. Jones, who was ousted by Orange Presbytery as pastor of Chapel Hill Presbyterian Church, has requested the termination of his ministry in the Southern Presbyterian Church. This request is the climax of a case which has been going on for over a year.

A Commission of the Presbytery had spent six months investigating the Chapel Hill situation before reaching the conclusion that the interests of religion demanded his removal. Specific charges against the minister were not revealed at the time, though they have been made public since. There was apparently little concern with either Presbyterian doctrine or Presbyterian practice at the church.

When Presbytery's Commission reached its decision, members of the Chapel Hill congregation appealed to the Synod. Synod ruled that Jones was entitled to a new hearing immediately. Some members of Synod then appealed this to the Assembly. The Assembly ruled that the Commission had been within its rights in removing Jones from his pastorate, but held that he was entitled to an open trial before the Presbytery. Jones then asked that the trial be held before Synod, rather than before Presbytery, on the ground that Presbytery's Commission had already acted as investigator and prosecutor, and nothing would be gained by a trial before the Presbytery.

When this request was denied, Jones announced his decision to leave the ministry of the church. For a year he has been on leave from the church, serving with a children's foundation at Kingsport, Tenn. He expects to continue there for the time being.

Meanwhile it has been announced that some 100 members of the Chapel Hill congregation have set up a non-

denominational church and called Mr. Jones as pastor. He has accepted the call.

## Far Eastern Conference Held in Japan

A second conference of the Far Eastern Council of Christian Churches, an affiliate of the International Council of Christian Churches, was held in Karuizawa, Japan, July 26 to August 2. Some 160 delegates and visitors attended, coming from 12 countries. The countries represented were Australia, Formosa, India, Japan, Korea, Malaya, New Zealand, Hong Kong, the Philippines, Thailand, and the U.S.A.

Among those in attendance were the Rev. and Mrs. Bruce Hunt, Orthodox Presbyterian missionaries to Korea.

## Reformed Ecumenical Synod Meets

THE Reformed Ecumenical Synod met in Edinburgh August 4-14. Delegates were present from Reformed churches in United States, Canada, the Netherlands, Great Britain, South Africa, Indonesia, Japan and Ceylon.

The Rev. G. N. M. Collins of the Free Church of Scotland welcomed the delegates. He noted that there is a renewed interest in Calvinism, but warned that discrimination must be exercised. "Much that passes for Calvinism today is the pale ghost of what it pretends to be. It lacks the consistent supernaturalism which is the very essence of orthodox Calvinism."

A report submitted to the Synod contained a strong denunciation of the World Council of Churches. The report said, "The unity of churches the

World Council stands for is not a unity in the Spirit of truth, but is rather aimed at a certain fellowship which surpasses dissension in faith, even to such a degree that the outstanding point like the profession of Jesus Christ as God and Saviour may be left in a state of ambiguity."

The report noted that though many of the churches connected with the World Council "might not officially and deliberately disavow Christ as God and Saviour in the true Scriptural sense, (they) allow people who do so to be legitimate members and even act as church officers. Such churches" the report continued, "are disloyal to their own creed and are 'deformed'."

The previous meeting of the Synod was held in Amsterdam in 1949. (Two delegates from the Orthodox Presbyterian Church attended the present Synod, and we hope to have a more direct report in an early issue. The above is from a RNS bulletin.)

## Schauffele Among Sponsors of Christian High School

A new Christian High School which will accept students from Maine, Vermont and New Hampshire on a tuition-free basis, is to be opened in September at Rumney Depot, N. H. The school will be set up in Bethany Home, an institution owned by the New England Fellowship. The school is to be non-denominational in character, but will include Bible courses as a regular part of its curriculum.

Control and direction of the institution will be in the hands of a board of Christian business and professional men. The announcement listed the Rev. Charles G. Schauffele, Orthodox Presbyterian minister and professor of Christian Education at Gordon College, as a leader among the school's founders.

## Presbyterian Union Agitation Continues

**A**FTER the Southern Presbyterian Assembly had followed the other Presbyterian bodies in deciding to send the plan of union down to the churches for study, it was apparent that various interpretations would be placed on the action. Those who favor the union have found encouragement in the action. Those who oppose union express the view that discussion of the plan in the churches is the proper way to show how sad a plan it is, and to bring about its defeat.

One interesting angle relates to the question as to what the opponents of union will do if union takes place. In an editorial in *The Presbyterian Outlook* it was stated that Dr. L. Nelson Bell, a leader of the opposition to union, had said that if union occurred, he would not withdraw from the church. In a letter to the paper, Dr. Bell replied that he had made no such statement, and added "My concern is that the witness for historic Presbyterianism shall be preserved, and I am personally convinced that should union eventuate, a grave step toward an inclusive church, not a confessional one, will have been taken."

Meanwhile the Association for the Preservation and Continuation of the Southern Presbyterian Church has been extending its activities. The national organization was formed about a year ago, with some 400 members. Branches are being established in various areas. Recently one was established in Dallas, Texas following a meeting of 40 laymen.

## Jehovah's Witnesses Hold World Assembly

**M**ORE than 165,000 followers of the sect known as "Jehovah's Witnesses" gathered in and about New York City, July 22-27, for their New World Society Assembly. They came from all 48 states and from over 90 foreign countries. They set up a tent city near Yankee Stadium where their meetings were held, a trailer city 30 miles away in New Jersey, and took over hotels and motels as well. In spite of the size of the gathering, police reported it the most orderly they had ever witnessed.

The trailer city for 30,000 inhabitants

was established in two weeks on a 160 acre wheat field. The members of the group brought their own municipal departments—including 20 garbage trucks—and manned the whole thing themselves, without pay.

In his closing address to the delegates, Nathan H. Knorr, president of the Watch Tower Bible and Tract Society, governing body of the organization, warned that Armageddon, the Biblical war of the universe in which evil is to be destroyed, is "so near at hand it will strike the generation now living." After Armageddon, Mr. Knorr said, a theocratic society will arise in which "no other God than Jehovah will be permitted."

The organization claims to have underground movements in countries behind the Iron Curtain, and reported large gains in its membership in such countries as Poland, Czechoslovakia, Hungary and Rumania.

During the meeting, 126 graduates of the Watchtower Bible School were given foreign mission assignments, over 4,000 converts were baptized, and announcement was made of the publication of "New World" translation of the Old Testament. (See article "Antichrist in Yankee Stadium" in this issue.)

## Presbyterian Alliance in Princeton in 1954

**T**HE 17th General Council of the World Alliance of Presbyterian and Reformed Churches has been called to meet in Princeton, N. J., July 27-August 5, 1954. The last General Council met in Geneva in 1948. Theme of the meeting will be, "The Witness of the Reformed Churches in the World Today."

## Contributions to Religion

**A**MERICANS in 1952 contributed \$1,296,000,000, an all time record, to religious organizations, according to a Department of Commerce report. This was a gain of 7½ per cent over 1951. Other charitable agencies received \$852,000,000. If we should allow 80 million church members in America, the average per member contribution would be about \$16 per year.

By comparison, over two billion was spent on television sets and repairs, while over twice as much went to household appliances as to churches, four times as much went to tobacco, seven times as much to new automobiles, and eight times as much, or some 9 billion, for alcoholic beverages.

In the same year contributions to non-public elementary and secondary schools, mostly parochial, were about \$735,000,000, nearly 50 per cent more than four years ago.

## 18,000 Missionaries

**A** report by the Missionary Research Library of New York indicates there were some 18,000 Protestant Missionaries stationed overseas in 1952. Nearly half of this number were in Africa, Latin America and the West Indies. Before 1949 about one-fourth of the missionaries were in China, but only a handful remains there now.

The missionary listing showed 429 physicians and dentists, 1,028 nurses, 64 medical technicians, 137 agricultural workers and 140 social service workers. Two-thirds of the American Protestant missionary force were lay workers, rather than ordained ministers.

## Lutheran Minister Ambassador to Ethiopia

**P**RESIDENT Eisenhower has nominated the Rev. Dr. Joseph Simonson, a Lutheran clergyman, to be U. S. Ambassador to Ethiopia. If confirmed he will become the first Lutheran minister to fill an ambassadorial post. He has been associated with the National Lutheran Council as executive secretary of the public relations division, since 1951. Before that he held pastorates in Chicago and St. Paul over a period of 20 years. His ministerial membership is in the Evangelical Lutheran Church. He gave the invocations at the 1944 and 1952 Republican National Conventions.

## March of Freedom Campaign Starts

**T**HE national March of Freedom campaign, sponsored by the National Association of Evangelicals,

started on its way when President Eisenhower signed the declaration, July 2. The declaration pledges its signers to "understand, exemplify, and proclaim the seven divine freedoms found in the 23rd Psalm." They are freedom from want, hunger, thirst, sin, fear, enemies, and freedom to live abundantly.

The declaration is to be signed by government officials of the nation and the states, and circulated among the public in the hope that there will be a million signatures by next July 4, when the signed pledges will be returned to Washington and placed in the National Archives.

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### Finaly Case Still Not Settled

**T**HE case of the two Jewish war orphans, Gerald and Robert Finaly, is apparently not yet settled. The boys were left in custody of a lay Catholic worker when their parents were killed during the war. When their aunt secured a court order making her their legal guardian, the Catholic worker had them baptized and instead of returning them to the legal guardian, sent them to Spain. The case went into the courts, and several Catholic priests were arrested for complicity in the affair. Finally, after much delay, the boys were brought back and turned over to the legal guardian. However, apparently there was some private agreement that they would be brought up in a religiously neutral atmosphere until they were of age to decide for themselves their religion. But now the guardian has taken them to Israel to her home, and the French Catholics claim this agreement has been broken. The lay worker who had them for a time has appealed to President Auriol of France to recover the boys from Israel.

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### Accused Clergymen Deny Communist Ties

**B**ISHOP G. Bromley Oxnam, the Rev. Jack McMichael and Dr. Harry F. Ward, all of whom have been accused of Communist affiliation of one sort or another, have denied, the first two under oath before the House Un-American Activities Committee, that they ever were Communists.

Bishop Oxnam was specifically cleared by the Committee of any Communist Party membership or affiliation, though the Committee refused to go further than this limited clearance. The Bishop admitted association with certain organizations which at a later time were charged as subversive, but claimed he had separated from them before they had become leftist. He himself indicated he considered Ward to have been Communist in sympathy.

Bishop Oxnam was especially critical of the Committee for allowing unverified and unevaluated information from its files to be released so that it could be used against him. He charged that the American Council of Christian Churches was one of the organizations which had used this unverified material as a basis for its attacks on him.

Dr. Ward in a letter to *Religious News Service* denied that he had ever been a member of any political party. He asserted he has tried to follow the teachings of Christ. McMichael, subpoenaed by the Committee, denied knowing two other witnesses who had identified him as being a Communist. His hearing before the Committee, however, was somewhat stormy, and he was charged by committee members with being evasive, and using tactics of confusion and delay.

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### Methodists Honor John Wesley

**S**OME 40,000 Methodists gathered in Philadelphia June 29 to celebrate the 250th anniversary of John Wesley's birth, and to conduct a World Convocation on Evangelism. The gathering launched an evangelistic drive to win 250,000 more members to Methodism.

A keynote address was given by Bishop W. A. Smith of Oklahoma City who among other things said, "Ministers must preach the Word with Biblical accuracy and spirit-filled interpretation, and with authority and conviction based on personal experience of knowing what it is to be 'born again'."

The gathering also honored Wesley's brother, Charles, the famous hymn writer. Three of his hymns were sung by a 3,000 voice choir in the mass meeting at Franklin Stadium. The hymns were: "A Charge to Keep I Have," "Soldiers of Christ, Arise," and "O For a Thousand Tongues to Sing."

### Christian Reformed Synod Meets

**T**HE annual Synod of the Christian Reformed Church met in Grand Rapids in June. It was the largest Synod in the church's history, with 96 delegates representing 24 regional Classes. The Rev. Emo Van Halsema was elected President of Synod.

The Synod admitted 27 young men to the ministry. Two of these had taken regular or graduate study at Westminster Seminary. They are Edwin H. Palmer and Martin Woudstra.

One of the chief items of business was the appointment of members to the faculty of Calvin Seminary. Appointed were Professor R. B. Kuiper, acting President with a limited teaching load; Martin Monsma for one year in practical theology; Carl G. Kromminga as instructor in practical theology; John H. Kromminga as associate professor in church history for two years; Henry Stob as associate professor in Ethics and Apologetics for two years; Prof. Henry Schultze as professor extraordinary in New Testament; Ralph Stob as lecturer in New Testament for one year; Herman Kuiper in the chair of dogmatics for two years; Fred Klooster as lecturer in dogmatics for the coming year.

In other actions the Synod appointed Dr. William Spoelhof President of Calvin College for a term of four years; approved construction of a \$100,000 hospital on the mission field in Lupwe; rejected a recommendation that church headquarters be moved to Chicago; granted status of corresponding church to the General Presbytery of the Korean Presbyterian Church; recommended Westminster Theological Seminary for moral and financial support, and appointed a committee to study the Revised Standard Version of the Bible with a view to determining the attitude of the church toward agencies distributing this version.

The Rev. Robert K. Churchill of Cedar Grove, Wisconsin, was fraternal delegate from The Orthodox Presbyterian Church to the Synod. He was invited to address the Synod. He described the two organizations as brother churches, holding the same doctrines of sovereign grace, of the authority of God's Word, and of the nature of the church.

Synod recommended Korean Spiritual Relief to its churches. This con-

sists chiefly in contributions to Korea Theological Seminary in Pusan. Synod also granted its committee permission to allocate \$2,000 from its funds for the publication of a commentary on the New Testament by the Rev. Yune Sun Park, president of Korea Seminary. Mr. Park is at present on his way to Holland, where he plans to study for his doctorate at the Free University of Amsterdam.

With reference to Sunday School publications, the Synod authorized the introduction of a semi-graded system of lessons, and decided to grant the request of the Orthodox Presbyterian Church for cooperation in this field, by inviting that church to have two of its members meet with Synod's committee in a consultative capacity.

### Chaplains Receive Awards for Korean Service

A number of chaplains have received awards from the Department of the Army for service in the Korean conflict. Among those receiving the Bronze Star for service beyond the call of duty are two men who have attended Westminster Seminary. They are Lieut. Stewart K. Lewis of the Southern Presbyterian denomination, who has received two such battlefield decorations, and Lt. Col. Herman J. Kregel of the Reformed Church in America.

### Attitudes Vary on Revised Standard Version

THE General Assembly of the Presbyterian Church in the U. S. A. voted to "commend" but not to "approve" the new Revised Standard Version of the Bible. It was pointed out that the church has never "approved" a Bible translation.

The Assembly of the Southern Presbyterian Church voted to approve the use of the RSV along with the King James Version in Sunday school literature.

The annual conference of the Lutheran Free Church decided it was not yet ready to endorse the new translation.

The United Presbyterian Assembly determined that "without prejudice, the RSV await appraisal of candid study and prayerful years."

The Augustana Lutheran Synod went on record as approving the RSV, and instructed that the new version be used in the Common Lutheran Hymnal now being prepared.

The Evangelical Mission Covenant Church called on its members to read the Bible in "all of its translations and versions."

Church school publications of the Church of the Brethren will use the King James and RSV texts in parallel columns.

The Missouri Synod Lutheran Church refused to endorse any Bible version, but said that there was no evidence that the RSV had as a special objective an attack on the Christian faith. It urged its pastors to apply themselves diligently to the Greek and Hebrew Scriptures, which in the original texts are the sole authority for the doctrines of the church.

The Conservative Baptist Association rejected the RSV as a true translation, and declared it should be regarded as a modern speech translation only.

### Alton Bean

THE *Presbyterian Outlook* reports that the Rev. Alton Bean, pastor of Prentis Park Presbyterian Church (South) of Portsmouth, Virginia, died on July 13 in a Norfolk hospital. His death came one week after he had

undergone an operation for a leg injury received when he was 12 years old.

Mr. Bean was a graduate of Westminster Theological Seminary in the class of 1946. He leaves a wife and three children. He is also survived by a brother, the Rev. Everett Bean, of New Mills, N. B., Canada, and a sister, Mrs. Thomas Gregory, whose husband is pastor of Cedar Creek United Presbyterian Church near Little York, Illinois.

## SUNDAY SCHOOL PAPERS

Edited by Orthodox Bible Teachers

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