

The Presbyterian **GUARDIAN**

Contents

For Teen-Agers Only

By LAWRENCE R. EYRES

Is Freemasonry a Religion?

By RAYMOND O. ZORN

Christ in the Concrete City

A Review By R. K. CHURCHILL

Boardwalk Blessings

By HARVIE M. CONN

Features — News — Editorials

*Typhoons in
the Far East*



OCTOBER 15, 1959
VOLUME 28, NUMBER 17

TYPHOONS IN FAR EAST

An eyewitness account of 'Sarah' in Korea

A series of typhoons in the Far East have taken thousands of lives and caused extensive property damage in three countries where Orthodox Presbyterian missionaries are laboring: Formosa, Japan, and Korea. These late summer and early autumn storms are described as the worst in recent decades.

The October "Messenger" carried a vivid account of one of the August storms that hit Formosa as told by missionaries Gaffin and Andrews. The Rev. Theodore Hard, home on furlough, received the September 20 issue of the "Korea Times," which characterized the typhoon which struck Korea three days earlier as the worst natural disaster in half a century. It published National Police statistics listing over 50,000 homeless; 120 known dead and 192 still missing; 40,000 homes destroyed or inundated; 970 vessels sunk or washed away; and more than 17,000 acres of rice paddies or dry fields buried under mud.

Mrs. Hunt's Account

Excerpts from a letter to members of her family, written on September 17, give a firsthand impression by Mrs. Bruce Hunt, as follows:

What a day this has been! In the first place it is one of the big Korean holidays—when they are supposed to go out to the graves to worship their ancestors. Last night the streets were jammed with people buying their last minute supplies of meat and rice

bread and whiskey, and some even already had on their holiday clothes. But they didn't get a chance to celebrate. In the night the wind started to come up, and in the morning we were really hit by typhoon 'Sarah.' Someone said the eye of the storm hit Tsushima, the Japanese islands you can sometimes see from the Seminary. It was the worst storm I have ever seen in Pusan.

It was so dark all of Thursday morning that we could hardly see except by the window; of course there were no lights. The rain came down in sheets, sideways because of the wind. Mr. Hunt went to the Bible Institute, found that the chapel was getting so damaged that it wasn't safe to hold classes in it, so he came home. The American school was also closed because they thought it too dangerous at the Seminary. All the Korean schools were closed because of the holiday, so the streets were empty. Everyone just 'holed in.' Bruce slept all morning! He had had a rugged day on Wednesday including six hours of teaching.

Except for the rain coming in under the windows and some of the tiles flying off the roof, nothing happened to the house. We can't see anything from our yard, so when the wind let up a little about 2:00 p.m. we decided to go out to see what had happened at the Seminary. On the way we found houses blown across the street, roofs off, walls fallen in,

especially in the hak-a-bangs—the little refugee shacks such as they have built on the hill below the Seminary.

But the waves were the most startling thing. I've never seen any like them. They were rolling in very high, but the wind was coming from the opposite direction, so that they almost seemed to stand still, but the spume rose way up in the air. They weren't beautiful, the water was almost brown, and I don't know when I've seen a sea that looked so fierce.

Damage to Homes and Churches

We found that part of the roof had blown off the two shacks in front of and above the Seminary. One is used for a dining room, the other for one of the professor's houses. The class rooms seemed to be okay, except for some missing tiles. Downtown it wasn't so bad except for uprooted trees, leaning telephone poles, and broken windows. The harbor didn't appear too rough: the big ships were all right, but some of the smaller ones were listing and some were under water.

Two days later we took some pictures of the storm damage. First we went down to the little Nam Poo Church on the breakwater, which I attend when Bruce is in the country. Only the front wall was standing, and a little of the front part of the roof. The evangelist's little 'house' behind it was completely demolished, only a portion of the foundation being left. They had cleared some of the rubble and put a mat under the remaining bit of roof, and their baby was asleep on the mat, with their few possessions beside it. Two of the church women were stacking up

A Refugee's Home Near the Seminary



Evangelist and two members see what's left of Nam Poo Church.



No House for Evangelist (Mrs. Hunt to the Right)



The Presbyterian Guardian is published twice monthly, except July and August, by the Presbyterian Guardian Publishing Corporation, 624 Schaff Building, 1505 Race Street, Philadelphia 2, Pa. at the following rates, payable in advance for either old or new subscribers in any part of the world, postage prepaid: \$3.00 per year; \$1.00 for three months; 20c per single copy. Second Class postage paid at Phila., Pa.

boards to clear enough space so they could meet on the morrow (Sunday). All the houses on each side of the church had been demolished too, and everyone was trying to scabble together enough wood to rebuild. It was pitiful to see women quarreling over a stick of wood that no one in America would bother to pick up for kindling!

Gospel Witness Goes On

Down on the breakwater there was a crowd standing around what they told us was a corpse that had been washed in. Among the group watching us take pictures was one woman with swollen eyes; they said her husband was on one of the two ships from that port which hadn't come in. Bruce spoke to her and used the opportunity to preach to the crowd for a little while.

Special offerings or gifts from Deacons' Funds for the aid of our brethren of like faith in the emergencies arising out of typhoon damage may be sent to the Committee on General Benevolence of the Orthodox Presbyterian Church, in care of the Rev. Lester R. Bachman, Kirkwood, Lancaster County, Pa. They will be forwarded promptly.

Climbing the hill we met a man with a half jiggy-load of pieces of wood. Someone yelled at him, asking from whose house he had taken it. He answered that it was all he had left of a \$200. house. The Koreans have a wonderful sense of humor and amaze me by their cheerfulness in calamity. I guess it comes from practice.

I have started my Bible class again, so came home to rest a few minutes before tackling it. As usual there was a crowd of youngsters. Afterwards we went to Songdo Beach, where all the houses were completely washed away. There again a group of people were searching among the rubble which had been washed back. Bruce asked them how they knew which wood belonged to whom. They answered that what people could identify they could take, and the rest was stacked in piles and divided among them.

Then we went over to Kamchun, the fishing village by the College. Here it was pretty much the same story. The buildings didn't look very different but a lot of the tiles had blown off the roofs, and in one class

room the ceiling had come down practically to the floor on one side. I feel sorry for them because they have no income and barely exist without extra troubles.

We have scraped together most of our mission relief money and given it to the Special Relief Committee for distribution. We also have a new shipment (75 cases) of Multiple Purpose Food to give them, and recently a shipment of clothing came from the Rev. Leslie Dunn. Mr. Park, Son Hyuk, who is head of this Relief Committee, says they have been giving the clothing out to different presbyteries, and this time it was Pusan's turn, so it seems to have worked out very providentially for this area.

Bruce has been holding meetings the last few days at the Wan Ul Church near here. One evening on the way we held a street meeting with a group of young people who were out inviting people in. On another evening we went through the red light district, between our house and the church, passing out tracts and witnessing to the women on the street. There have been very good crowds at the meetings, and about 28 gave their names as 'wanting to believe.' We were especially pleased when a couple who live just across the street from us accepted the Lord. Their little boy has been very faithful in coming to the Bible class.

Mr. Hunt on Relief Committee

In a letter to Rev. Theodore Hard while traveling through the country side, Mr. Hunt wrote of "passing another area where an embankment containing a river broke and a great area of rice fields broke. Women and children are out in the rain, digging in the wet gravel for what they can salvage of the buried rice harvest which is still a bit green, pulling out handfuls of green straw from under the gravel, hoping to get a few grains of rice!" Later he saw uprooted apple orchards and noted the terrific loss of fruit from the winds.

At the recent General Assembly of the Korean church Mr. Hunt was made a member of the permanent Relief Committee and chosen chairman. The Assembly took up an offering of 40,000 hwan for typhoon sufferers, and October 11 was set apart by the Assembly as a day to take up special offerings in the churches for the relief needs of fellow Christians.

Striving or Resting?

By G. I. WILLIAMSON

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:11).

The Sabbath is by divine ordinance the day of rest. And in this commandment, rest does not mean staying in bed late to sleep. The word does not refer to physical slumber; it refers to the cessation of what is otherwise our constant round of activity. To rest means to cease. It means to cease what we do the remainder of the time, in order to find rest and peace for our weary and sin-burdened souls. And this means to find our Sabbath in God.

Our earthly Sabbath therefore stands as a constant reminder of our heavenly goal. For just as the wicked "have no rest day nor night" (Rev. 14:11), so the righteous "rest from their labours" in heaven (Rev. 14:13). This goal is symbolized in our earthly Sabbath rest. Yet it only reminds us of the heavenly fact that "there remaineth . . . a rest to the people of God" (Heb. 4:9).

In the ultimate sense we do not reach our true and final rest in this life. This is not the time for rest. It is the time for *striving* against sin. It is the time for *striving* to enter by the narrow way which leads to the Sabbath rest of God. Someday the elect will rest secure in heaven. But what saith the Word of God to the elect now? It says this: "Give diligence to make your calling and election sure: for if ye do these things (now) ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom" (2 Peter 1:10-11).

But, alas, it sometimes happens that men forget this. The children of Israel once forgot it. They were supposed to heed the Word of God, and press forward to the land of promise. Instead, because they did not really have faith, they rested in the wilderness as though it was supposed to be their final abiding place. They grew weary of 'striving against' their enemies. They wanted some of their

resting now rather than later. And so, in effect, they forsook their single-hearted devotion to the cause of God's kingdom, and made terms of 'peace' with the world. To them God therefore swore that they should never enter into His rest. "So we see that they could not enter in because of unbelief" (Heb. 3:12).

God allowed the spiritual enemies of His people in those days to express their opposition to the Church in a more visible and material way. But the enemies themselves (Satan and His servants) are the same. We fight not against flesh and blood, but against principalities and powers, and against spiritual wickedness in high places. We fight against sin, whether it be in our hearts or in the world. And only as we strive constantly against it, do we make that progress in sanctification without which no man shall see God.

There are some who mistakenly suppose that they can rest here and also in the kingdom of our God. And so they make their terms with the world, and with sin (which is transgression of the Word of God). They make fine agreements with themselves, with their own approval and that of others like them, in which they give themselves assurance that they can rest with peace in their easy disobedience to the law of God, and still inherit the rest of God. But it is not so. For there is to be no entrance into the Sabbath rest of God, for those who left off striving in this world in order to find their rest here. Only those who endure to the end shall be saved. Only those who keep on with the labour of perfecting holiness in the fear of God, shall at last attain the goal.

The simple truth is this: we must never come to terms of peace with any sin, or we are certain to be destroyed. "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). No matter who it is: no matter what the sin is that he wishes to 'keep.' Just let him stop fighting that sin. Let him instead receive it with peace unto his bosom. Let him nurture it there, and protect it—having regard to it, rather than to the Holy and eternal God. And that man will not enter the Sabbath rest of God. "For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10:26).

For Teen-Agers Only!

By LAWRENCE R. EYRES

Here we are again, with a page especially for you. If all goes well, you may look for this teen-age page as a regular feature from now on.

Grown Up

Isn't it wonderful to be grown up? I don't mean grown old (forty-ish plus), horrors no! By grown up, I mean to have become a teen-ager (and maybe plus one or two). It's really a grand experience to have passed into that new land where: (1) you have a different teacher for every period of the school day; (2) you can actually talk to a boy (or a girl) without blushing (much); (3) you can sing soprano or alto for real, or tenor and even bass (except when your voice breaks); (4) and your teachers, as well as certain other grownups, address you as "Miss" or "Mister" in a perfectly respectful tone of voice. Things like these do something for you. It's really "swell" to be grown up!

As a father, a pastor and an interested by-stander, I think it's wonderful, too. Just to know that this young lady was a tom-boy only yesterday, as it seems; or that this handsome young man so recently "hated all women"! And now he is actually (at times) a gentleman! You are beginning to think for yourselves on such subjects as politics, finance, and the things of God. It's this last that pleases me most. Your interest in Christ for what He means to *you* (not just what we have taught you to say that He means to you) is the beginning of the fulfilment of our hopes and the answer to our prayers for you. I may be straining the meaning slightly, but Paul's exhortation to his "son" Timothy comes to my mind, "Let no man despise thy youth" (I Timothy 4:14). It certainly is a thrill

to see you on the way to being grown up.

Need I remind you that you have a long way to go? Your spirit of independence is not always the slave of reason and good sense you would like us to think. And parents are not completely vestigial. They still know something, and usually they know best. You must learn what all truly mature people know—that you can't eat your cake and have it, too. By this I mean that, if you *must* make up your own mind on what you should wear or how you should fix your hair, don't come running to us if people look at you with alarm as though you had but recently invaded our planet. If you must be trusted to order your own daily affairs, don't blame us if you flunk that Monday Math test.

Most of all, if you want to prove yourself grown up, you must answer for yourself to God. Have you claimed Him as your own God since you grew to maturity? Do you take the numerous opportunities offered to let the world know that Christ is your Savior and Lord? Do you read His Word and pray daily just because you feel your need of a daily walk with Him? Do you listen, as an adult, to adult sermons with adult reactions (putting on the shoe that pinches and wearing it)?

Oh, it's wonderful to be grown up, to know the force of the whole of Paul's exhortation to the young man, Timothy, "Don't let people look down on you because you are young; see that they look up to you because you are an example to them in your speech and behavior, in your love and faith and sincerity" (I Timothy 4:12, Phillips Version).

Escapism

Mental illness, odd behavior and a thousand other quirks of "homo sapiens" is to-day laid at the door of "escapism." And no doubt, with justice. A husband turns to drink to drown the drabness of listening to the ceaseless, scolding words of a nagging wife. A wife gets a job (which she doesn't need) to escape the emptiness of life in the same house with a husband who takes her for granted. A girl quits high school in her senior year so she can marry a man she scarcely knows or loves, just

to get out of a home where there is constant bickering and dissension.

And there's lots more. There are the (overplayed?) accounts of teenage crimes — youngsters turning to narcotics, gang warfare, senseless killings — all because they have already squeezed the last drop of "fun" out of tamer evils and have become "bored stiff" with life. Surely these are examples of an escapism which is either evil or the result of evil (or both). But is escapism always and only evil? Reality isn't pleasant. "Blood, sweat and tears" read better than they feel. If we were chained continuously to the somber realities of life in this "vale of tears," crack-ups would be the rule rather than the all-too-frequent exception.

And what are the following but mild forms of escapism? (1) Lying down to sweet(?) dreams after a tough day with the books during and after school. (2) Taking the evening off for a party or some other form of innocent relaxation. (3) Listening to beautiful, soul-inspiring music. (4) Keeping the first day of the week for a time of communion with Christ among His people and with Him alone in a time of blessed solitude, saying to work, fretting and care, "No trespassing! This is holy ground." Yes, pure escapism; but how blessed is that young man or young woman who has learned to tread these sacred paths of retreat! They are God's perfect gifts. The real question is, *How long, when and why* should we become escapist?

"To everything there is a season, and a time to every purpose under heaven," wrote the wise preacher (Ecclesiastes 3:1 and following). If we use these avenues of escape when and as long as we ought and then return to the "daily grind," we do ourselves, our God and our fellow men a service. Why do we seek paths of escape from what some call the "tread-mill" but that we can come back to the serious business of life rejoicing and recharged with vision and vitality?

But one caution needs to be observed. It is all right to seek escape from care, weariness and toil. But do not do as many seem to be attempting: do not add God to that list. For one thing, it will never work. But most of all, all attempted escape from these things that weary us is ultimately in

vain if, at the same time, our escaping is not *into* the loving arms of our Savior-God.

"Jesus, Lover of my soul,
Let me to Thy bosom fly."

Please!

When this page first appeared we had high hopes, and we made certain promises. It appears now, after nearly a year, that there is something to be desired both on your side and on the side of the editor of this page. We asked for your questions. We got one unsolicited. The other questions were dug up by the editor. On our part, pressure of duties on the home front have kept us from as much as we had intended. We had hoped that others might do a good bit of the writing. We have not been swamped with contributions. The two who did contribute were near enough to be asked. So let's swap apologies—mine for not providing you with a wealth of reading in exchange for yours for not writing in your questions.

Now that we're even, let us make another request. Send us those questions—even when you suspect you won't get the "right" answer. We will even print your letters of opinion and suggestion etc., as space permits. Have you heard or read something that *should* appear on our page? That too will be welcome.

Now here's what we'd like to do that's new. We'd like to publish brief outlines for your weekly Machen League meetings, preferably lessons which could be adapted to both junior high and senior high needs. If these would help fill a need in your own youth groups, we'd like to hear from you. We welcome your suggestions as well as those of your adult leaders. And send all questions, contributions and suggestions to Rev. Lawrence R. Eyres, 500 E. San Antonio Drive, Long Beach 7, Calif.

Meanwhile, you might get some ideas for a couple of your meetings from the two topics on your page in this issue of the Guardian. Your counselors will help you prepare for a discussion.

The cover picture shows two little boys standing where their home used to be. Mr. Hunt faces the camera, to the left.

Machen League Rally In Middletown

About one hundred young people from regional Machen Leagues met in Middletown, Pa. on October 3. John Gaffin, area president, moderated a debate on the question of whether a Christian may read all types of literature. Debaters were Priscilla Galbraith, Beth Habaker, David Clouser, and Calvin Cummings, Jr.

Speaker at the afternoon session was the Rev. Harvie Conn who chose the topic of "Jobs." A lively game of Twenty Questions on the Bible brought competition among teams from four of the churches.

A hike to the top of a nearby 'mountain' was rewarded by a wiener roast from which all except those who lost the trail in the gathering dusk returned together for the homeward trek to points as far distant as Silver Spring, Md. Closing devotions were led by the Rev. Robert Marsden, sponsor of the host league, who acted as director of the day's events. The next rally will be a combined outing of the Philadelphia area and New Jersey groups early in January at the Pinebrook Conference grounds.

Center Square Couple Golden Anniversary

Elder and Mrs. William Brown were honored at a celebration on October 8 on the occasion of their fiftieth wedding anniversary. Under the sponsorship of the Community Church, Center Square, Pa. some 80 persons, members of the church and other friends in the community, gathered at the Fire Hall for the evening. Elder Brown has been clerk of session of Community Church for many years, and the Browns have been loyal supporters of the Orthodox Presbyterian Church from the beginning.

The Rev. Henry Fikkert, pastor of Community Church, reports encouragement to the congregation through the attendance and help of a number of Westminster Seminary students this fall. Jonathan Male is teaching the high school class in Sunday school, and helping with a choir. Organist is Calvin Malcor, and Ronald Nickerson and Ivan DeMaster are others who are taking part.

Is Freemasonry A Religion ?

By RAYMOND O. ZORN

In this evaluation of Freemasonry, a threefold objective will be undertaken. In the first place an answer must be given to the question, "Is Freemasonry a religion?" This is basic because if Freemasonry is not a religion but is just another among numerous social organizations, then there is no reason for the writing of this treatise. Freemasonry may well be left to its mysteries, pretentious titles, ceremonials, etc., whose practice by mature men might be questioned, but whose harmlessness could hardly be impugned. But if Freemasonry is a religion, then it must next be asked, "What kind of a religion is Freemasonry?" Again, if it compares favorably with the teaching of the Bible, further sufficient cause for the labors of this paper are hardly justifiable. But if Freemasonry's religion is not that of the Bible, then a final question needs to be answered, "May a Christian in good conscience be a Freemason?"

The method we will employ in obtaining answers to these questions will be two-fold. We will first give commentators friendly to Freemasonry the opportunity to speak. Then we will examine the pertinent portions of the actual ritual of Freemasonry itself. That the ritual, or inside working, of Freemasonry is secret and, so, beyond the knowledge of an outsider is a widespread belief, but nonetheless only a fiction. Printed rituals exist and are obtainable from authentic Masonic publishers and supply houses. Of course, they are allegedly "intelligible only to the Craft," but by comparing different books, editions, etc., the "secrets" can be learned without too much difficulty.

How successfully this has been done by one investigator of Freemasonry may be seen in the book *Darkness Visible* (Walton Hannah, London: Augustine Press, 1955; a book that in November 1957 had reached its ninth edition), and whose reliability may be safely assumed. For, as a Masonic correspondent wrote, whom the author quotes by permis-

sion in his preface, "A Mason who does not visit extensively (as I have) may find some phrase or direction unfamiliar, and in fairly good faith pounce on it avidly in order to stigmatize the book (as he will be only too anxious to do, believe me!) as 'full of inaccuracies.' But the really honest Mason will in his heart know better and keep silence" (p. 5). Let us, then, permit both the exponents of Freemasonry and the workings of the Craft to furnish us with the answers we seek.

Religious Elements

Sir John Cockburn, Past Grand Deacon of England, and Past Deputy Grand Master of Australia, in his book, *Freemasonry: What, Whence, Why, Whither*, p. 24 f., answers this question in the following manner.

"The question whether Masonry is a religion has been keenly debated. But the contest appears to be merely a war of words. Perhaps the best way of arriving at a conclusion would be first of all to enumerate the points which are common to most religions and then to inquire in what respect Masonry differs from them. Religion deals with the relationship between man and his Maker and instils a reverence for the Creator as the First Cause. Religions abound in observances of worship by prayer and praise. They inculcate rules of conduct by holding up a God or Hero as a pattern for imitation. All true religions denounce selfishness, extol mutual service and, if necessary, self-sacrifice. It would be difficult to say in which of these characteristics Freemasonry is lacking. *Surely it abounds in all [underlining mine]* . . . If the title of a religion be denied to Freemasonry it may well claim the higher ground of being a Federation of Religions. It is a form of worship in which all religions can unite without sacrificing a jot of their respective creeds" (quoted in *The Nature of Freemasonry*, Hubert S. Box, London: Augustine Press, 1952, pp. 18-19).

We would find only the last sentence of this quotation debatable, but

since the answer to this point will become clear as we proceed, we pass by any further treatment of it here.

Albert Pike in his book, *Morals and Dogma of the Ancient and Acceptable Scottish Rite of Freemasonry, etc.*, says on p. 213, "Every Masonic Lodge is a temple of religion; and its teachings are instruction in religion" (quoted in *The Nature of Freemasonry*, H. Box, p. 18). Why this interpreter may specifically refer to the Masonic Lodge as a temple is clearly explained by Albert G. Mackey in his book, *Jurisprudence of Freemasonry* (The Masonic History Co., Chicago, 13th ed., 1956, p. 200):

"A Masonic Lodge is . . . invested with a peculiar reverence as a place where, as he [the Mason] passes over its threshold, he should feel the application of the command given to Moses: 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' On this occasion [the organization of a warranted Lodge] a box is to be used as the symbol of the Lodge. It is placed in the centre of the room, and is a representation of the ark of the covenant, which was deposited in the Holy of Holies of the ancient temple."

A Holy Place

The Lodge, then, is holy, according to Mackey, because it may be equated with the Ark of the Covenant of ancient Israel! A more forceful affirmation that Masonry is a religion could hardly be made, especially when we recall that it was the Ark that invested the Holy of Holies with its sanctity, containing as it did the cherubim overshadowed throne of God upon which the Lord's presence was manifested in the glory of the Shekinah cloud. To this place, therefore, the ancient Israelite was directed in his acts of worship and prayer (cf. Is. 37:16). Consequently, a Lodge, according to Mackey, is a place (indeed, if not *the* place) where a Mason worships. This conclusion, as a matter of fact, agrees with one of the mottoes of the Royal Arch Degree of

Freemasonry which proclaims, "We have found the worship of God, O citizen of the world" (*The Perfect Ceremonies of the Supreme Order of the Holy Royal Arch*, London, 1946, p. 54; and quoted in *The Nature of Freemasonry*, H. Box, p. 68).

A sufficient number of Freemasonry's own commentators have been quoted to make it perfectly clear that they regard Freemasonry as a religion. So, too, obviously does the motto of Royal Arch Freemasonry. But what about the rituals of the Craft itself? Are they of a religious character so as to corroborate the assertions of the above quoted commentators? Let us see for ourselves by examining the workings of the various degrees, first passing in review quotations of parts of "The Explanation of the First Tracing Board," given by the Worshipful Master to the candidate during the initiation ceremony for an Apprentice (First Degree) Mason:

Initiation Ritual

"The Lodge stands on holy ground, because the first Lodge was consecrated on account of three grand offerings made thereon, which met with divine approbation: first, the ready compliance of Abraham with the command of God, in not refusing to offer up his only son Isaac as a burnt offering, when it pleased the Almighty to accept another victim in his stead; secondly, the many prayers and ejaculations of King David, which appeased the divine wrath and stayed a pestilence which raged among the people owing to his having had them numbered; and thirdly, the many thanksgivings, burnt sacrifices, and costly offerings, made by King Solomon at the completion and dedication of the Temple at Jerusalem to the service of God. These three grand offerings did then, do now, and ever will, it is hoped, render the groundwork of Freemasonry holy . . .

"The Universe is the Temple of the Deity whom Freemasons serve . . .

"The covering of the Lodge is a celestial canopy of divers colors, even the heavens. The way by which Masons hope to arrive there is by the aid of a Ladder, known as Jacob's Ladder. It is composed of many staves or rounds, which indicate as many moral virtues, but it has three principal ones, namely, Faith, Hope and Charity: Faith in the Great Architect of the Universe, Hope in salva-

This article, the first of three, was prepared by a pastor for his own use and he has found it helpful in answering questions and clarifying issues among his own congregation. We believe it may serve the same purposes for many of our readers and so begin its presentation herewith. Mr. Zorn is the pastor of Faith Presbyterian Church, Fawn Grove, Pa.

tion, and Charity towards all men. The Ladder reaches to the heavens, and rests upon the Volume of the Sacred Law, because the doctrines contained in that Holy Book teach belief in the wise dispensations of divine providence. This belief strengthens Faith, and Hope of coming to participate in the blessed promises recorded in the Sacred Volume, which Hope enables the second step to be ascended. The third and last is Charity, which comprehends the whole, and the Mason who is possessed of this virtue in its fullest sense may justly be considered to have reached the height of Freemasonry; figuratively speaking an Ethereal Mansion, veiled from mortal eyes by the starry firmament, which is emblematically depicted in the Lodge by seven stars, which have reference to seven regularly made Masons, without which number no Lodge is perfect, and no candidate can be lawfully initiated into the Order . . .

"As the Tracing Board is for the Master to lay lines and draw designs on, so as to enable the operative Mason to carry on the intended structure with regularity and propriety, so the Volume of the Sacred Law may be regarded as the spiritual Tracing Board of the Grand Architect of the Universe, in which are laid down such divine laws and moral designs, that were one conversant therein and obedient thereto, they would bring one to an Ethereal Mansion, not made with hands, eternal in the heavens . . .

"On the upper part of this circle rests the Volume of the Sacred Law, which supports Jacob's Ladder, the top of which reaches to the heavens; and if one were as conversant with that Holy Book and as adherent to the doctrines contained therein as those parallels were, one would be brought to Him who neither deceives nor suffers deception" (quoted in

The Nature of Freemasonry, H. Box, pp. 11, 12, 13, 14).

Religious Teachings

We have not quoted the Explanation of the First Tracing Board in its entirety, but only those parts which explicitly teach religion. And that this first lecture by the Worshipful Master to the Apprentice Mason initiate has for its main thrust the teaching of religion is plainly evident. Once again we are told that the "groundwork of Freemasonry is holy." We learn of a way of salvation (attaining unto "an Ethereal Mansion" or being "brought to Him who neither deceives nor suffers deception") that is gained by means of ascent upon the staves of "Jacob's Ladder" resting upon the "Volume of the Sacred Law," and whose principal rounds are "Faith, Hope and Charity." We are not at this point evaluating what kind of religion Freemasonry here teaches, whether it is simply a moralistic religion of works based upon Biblical associations wrested from their context, or whether, conceivably, the grace of God, which is integral to an understanding of Biblical religion, is in some way yet bound up with it. What we are here simply setting about to see is whether or not Freemasonry is a religion. And what we discover gives us ample reason to conclude with Sir John Cockburn, as he was previously quoted above, that, "It would be difficult to say in which of these characteristics [by which he defines religion] Freemasonry is lacking. Surely it abounds in all."

Life and Death

But let us proceed further, for Freemasonry has still more to reveal about its religious tenets. The following extended quotation is given by the Worshipful Master to the Second Degree (Fellow-Craft) Mason in the ceremony by which the candidate is raised to the Third Degree, or to the position of a Master Mason. Again, not the whole, but the pertinent parts along with sufficient context are given for the sake of information and proper understanding of Freemasonry's religious purpose and goal as explained by the Craft itself:

"Your admission among Masons in a state of helpless indigence was an emblematical representation of the

(Continued on page 266)

"Christ In The Concrete City"

A review of an unforgettable experience

BY R. K. CHURCHILL

"Christ in the Concrete City" is a modern play by P. W. Turner of England, and can be purchased for 85¢ a copy from Bakers Plays, 100 Summer St., Boston, Mass.

"This play deals with something that happens now in the lives of each one of us. In the brief light and warmth of human experience, between the darkness of birth and the coldness of death, while the Big Dipper roars down its ultimate slope."

"The Son of God is crucified
Both by us and for us."

The young people of Calvary Orthodox Presbyterian Church enacted the play twice in Cedar Grove. Seeing the play more than once is an unforgettable experience. The audience soon becomes involved, not in entertainment, not in a religious play, but in the re-enactment of the bloodiest murder ever committed. The drama moves forward by a minimum of acting: the spoken word contains the break-through.

Shamefully easy do we become the murderers of the Son of God.

"Personally old boy, I believe in looking after 'number one'."

"I really couldn't care less what you believe."

"The great thing is not to get involved. Whatever you do, don't commit yourself."

"We are the viewers."

"We are the audience."

"Untouched,

"Uncommitted,

"We watch things happen."

The power of the play is that of involvement. The Concrete City smacks of modernity, of utility. Here is a solidarity more dependable for modern man than any so-called spiritual values. Yet we feel instinctively that the Christ will be crucified again in our efficient look-out-for-Number-One-City. The smouldering revolt of man, ancient and modern, is given utterance: we want "the god with the indiarubber face."

We would

"Build a working model of the Almighty from the blue print of our own character."

"Here is the god you have made, bow down and worship."

"Glory to man in the highest,
For man is the maker of gadgets.
Hail to the Unholy
Who gives us —
That which we wish to get."

"O thou who makest no demands,
Who winkest the tolerant eye
At our adultery
And understandest our great need
To get rich quick,

"We worship and adore thee."

But

"From this God who is a person,
Breaking and entering our lives,

"From this God who meddles
With details that do not concern him:
Passing judgment on habits of thought,
And speech.

"Our practice in sex, sleep and labour,
Entering the innermost being.
From this meddling God,

"From this interfering God.

"Good Lord, deliver us!"

And what if this personal God should commit the ultimate indiscretion of taking flesh, of becoming incarnate? "Our sins will take that to its logical conclusion."

A type of the crucifixion takes place when the State becomes God and men like Cardinal Mindzenty are brain-washed and forced to confess. We also added the case of Dr. Machen and his "trial". He who fought for the conscience of the world was condemned by the church.

The significance of this play is that the agent of destruction is not in the criminal mind but the working

out of every idea which seems to be at the root of our present society.

As Jesus travels the road to Calvary, carrying his cross (the person of Christ is never seen) the six actors form into a chorus saying:

"The hot salt sins of the dark places
Of the city and of the mind.

"The dirty lusts of our darkness,
The pornographic magazine,
The mind's debauched lechery.

"The yellow sins of our cowardice,
Coldness, and couldn't care-less
treachery
To the strong faith of our fathers.

"The blind desertion of our destiny,
And the gross sins of our gluttony.
More ease,

Less work,

More money,

Shorter hours,

More pleasure.

Have you got a television set, Joe?"

"We can go from here to the Palais and dance bebop, get six pen-north at the corner chip shop, have time for a quick one at the Dog and Gun, and still be back in time for the big show."

"We mustn't miss the big show.

"No, we must be in at the kill,

"At the killing of the Son of God."

This play is high calibre material and will challenge the best in any church. It's not something that can be done without painstaking effort. The British slang for instance must be Americanized and familiar places put in the place of the unfamiliar. So very much depends on the voice and if musical and lighting effects are added the effect is heightened. The quality of the play does something to church and community. Yes, and there is an urge to repentance and new hope.

"The stupid sins of our enormous pride," of our ecclesiastical time-serving; the blind following of the majority; the respectable sins behind our front doors; the sins of being mere 'watchers', the sins of the uncommitted — these

"send the Son of God,

"Brow bleeding,

"Slow treading,

"The stony road to Calvary."

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

EDITOR

Robert E. Nicholas

EDITORIAL COUNCIL

Ned B. Stonehouse
Robert S. Marsden
Edmund P. Clowney

CIRCULATION MANAGER

Albert G. Edwards, III

All correspondence should be addressed to The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa.

Khrushchev Quotes the Bible Like a Modernist

Some notice and comment has been made in the press as to references to God on the part of Premier Khrushchev during his American tour. One report gave a dozen or more instances in which he made some such reference or quoted (or misquoted) the Bible. RNS reported, for example, that in San Francisco he alleged that the Communists want to build a society "under which every man will be a brother of his neighbor, where there is no enmity, where there is complete equality, as, by the way, was preached by Christ. If you look into our philosophy," he continued, "you will see that we have taken a lot of Christian precepts, for example, 'Love thy neighbor.'"

Now we do not profess to know just what the Premier meant by such a statement nor shall we try to probe his motives in saying it. The thing that is striking is that in the quotation given the "version" of Christianity alluded to by Mr. Khrushchev pretty much follows the liberal-modernist "line" of recent decades. They have succeeded in making known far and wide this perversion of the gospel. Perhaps Mr. Khrushchev has been led to believe that this is actually the essence of Christianity. The terrible tragedy may be that he, like millions upon millions in this age of multiplied religious voices, has never heard the thunder of the law of a holy God and the glory of the gospel of salvation for sinners who believe on Jesus Christ. It may be that only a smattering of a colorless and confused cari-

ature of that message has ever reached his hearing.

Doubtless these twentieth century reinterpreters of Jesus' teachings will protest loud and long their opposition to Communism, particularly its ruthless methods. They will resent the comparison, but when you come right down to it, Khrushchev's definition of the kind of a society he wants is the same "brotherhood of man" concept the modernists have been offering as a substitute for the gospel, for these many years. The modernists, to be sure, combine it with the "fatherhood of God," but this term as commonly represented by them is also a false interpretation of what the Bible actually teaches. There is no more hope for sinful mankind in the proposed new society of religious modernism than in that of anti-religious Communism. There is little to choose between an order based on a wrong idea of God and one that has no room for God at all.

The blunt fact is this: false religion is the stepping-stone to anti-religion. Even a watered-down gospel paves the way for a false gospel which is of course no gospel at all. Those who teach that Christ is something less than the only begotten and eternal Son of God, in the full sense of that term, rob man of his only hope of salvation and leave him exposed to the vain promises of systems of human devising. He who will not be the servant of God and the defender of His truth will end as the slave of man and the advocate of falsehood. The so-called liberal thinker who deprives God of that glory which is His due smooths the road for those who would give all the glory to man, and this is exactly what Communism professes and intends to do.

Insofar as Communism is a religion—and it is that in its demand for supreme allegiance to the state in all important spheres of life and thought—it finds its authority within man and works for the glory of mankind as the highest good. Nor do we hesitate to say in all honesty that insofar as we make Democracy or Capitalism as a way of life an end in itself or tend to make of it something of a national religion with a sugar-coating of 'Christianity', we become guilty of essentially the same sin. For when men, whoever they are, reject the authority of the living God—either

by atheism or by modernism or humanism or what you will—they set themselves up as 'little gods', self-appointed authorities.

Ultimately, I am my own authority working for my own benefit and glory, or I submit to the authority of God as He has revealed Himself in the Scriptures and strive for His service and glory. The final answer is always the same: the historic Christian faith, the gospel once for all delivered, is our need. R. E. N.

Men Must Obey Both Tables of God's Law

To our shame as a 'Christian' nation we must admit that Mr. Khrushchev administered one rebuke that was well-deserved. After being subjected to a scene from a certain film in one of Hollywood's studios, he later described the dance as immoral and pornographic. "Only people who are over-satiated like such things and similar pornography," said the self-styled Russian atheist. "A man of normal morals is not interested in such things. Humanity's face is more beautiful than its backside." Newsmen and members of the State Department admitted that this attempt to show the visitor something of Hollywood's version of our 'culture' was, to say the least, in exceedingly bad taste.

Although Mr. Khrushchev presumably was given no choice as to whether he wished to see the movie scene, he was asked by the President of the United States whether he would attend church with him in Gettysburg on the last Sunday of his visit. The Premier's reply was negative, saying that it would be a shock to his people, so Mr. Eisenhower made the 50-mile round trip by himself.

So here we have the strange inconsistency of a man waxing indignant at the breaking of the Second Table of God's law by others, who yet openly flaunts his own defiance of the First Table of that same law!

R. E. N.

The lip of truth shall be established forever: but a lying tongue is but for a moment. Lying lips are abomination to the Lord: but they that deal truly are his delight.—Proverbs.

Is Freemasonry A Religion ?

(Continued from page 263)

entrance of all men on this their mortal existence; it inculcated the useful lessons of natural equality and mutual dependence; it instructed you, in the active principles of universal beneficence and charity, to seek the solace of your own distress, by extending relief and consolation to your fellow-creatures in the hour of their affliction; above all, it taught you to bend with humility and resignation to the will of the Great Architect of the Universe; to dedicate your heart, thus purified from every baneful and malignant passion, fitted only for the reception of truth and wisdom, to His glory and the welfare of your fellow-mortals. Proceeding onwards, still guiding your progress by the principles of moral truth, you were led in the second degree to contemplate the intellectual faculty, and to trace it, from its development, through the paths of heavenly science, even to the throne of God Himself. The secrets of Nature and the principles of intellectual truth were then unveiled to your view. To your mind, thus modelled by virtue and science, Nature, however, presents one great and useful lesson more; she prepares you, by contemplation, for the closing hour of existence, and when, by means of that contemplation, she has conducted you through the intricate windings of this mortal life, she finally instructs you how to die. Such, my brother, are the peculiar objects of the third degree in freemasonry" (*The Nature of Freemasonry*, H. Box, p. 16). [At this point the ceremony follows in which the candidate is symbolically identified with a Hiram Abiff, whom Freemasonry alleges was the principal architect in the building of Solomon's Temple, the third original Master Mason along with King Solomon and Hiram, King of Tyre, and who was slain by three Fellow-Craft conspirators unsuccessfully seeking from him the secrets of the Third Degree. After unsuccessful attempts through the use of the First and Second Degree grips have been made to raise the candidate from the mock grave in which he has been laid, the ceremony is continued by the Worshipful Master as further given below]:

"Brother Wardens, having both failed in your attempts, there remains a third method, by taking a more firm hold of the sinews of the hand and raising him on the Five Points of Fellowship, which, with your assistance, I will make trial of. (The Worshipful Master leaves his chair and advances to the Candidate's feet, which he uncrosses. He then takes the Candidate's right hand in the Third Degree grip, places his right foot to the Candidate's right foot, and then, as the Wardens lift the Candidate, places right knee to right knee, right breast to right breast, and left hand over the Candidate's back. Then, still holding the Five Points of Fellowship): It is thus all Master Masons are raised from a figurative death to a reunion with the former companions of their toils. Brother Wardens, resume your seats.

Darkness Visible

"Let me now beg you to observe that the light of a Master Mason is darkness visible, serving only to express that gloom which rests on the prospect of futurity. It is that mysterious veil which the eye of human reason cannot penetrate unless assisted by that light which is from above. Yet, even by this glimmering ray, you may perceive that you stand on the very brink of the grave into which you have just figuratively descended, and which, when this transitory life shall have passed away, will again receive you into its cold bosom. Let the emblems of mortality which lie before you lead you to contemplate on your inevitable destiny, and guide your reflections to that most interesting of all human studies, the knowledge of yourself. Be careful to perform your allotted task while it is yet day; continue to listen to the voice of Nature, which bears witness, that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of Life will enable us to trample the King of Terror beneath our feet, and lift our eyes to that bright Morning Star, whose rising brings peace and salvation to the faithful and obedient of the human race" (*Darkness Visible*, W. Hannah, pp. 139-140).

Hope of the After Life

Let it be remembered that it is Freemasonry here, not its advocates or commentators, that speaks in its ritual through the voice of its Worshipful Master. And in this lecture all doubt is removed as to whether or not Freemasonry is basically a religion. For in the first part of it, the Worshipful Master himself summarizes for what purpose the candidate was admitted into Freemasonry and to what end he has made his subsequent advance in the Craft. It is that he may live to the glory of "the Great Architect of the Universe" and the welfare of his "fellow-mortals." And, finally, having lived his life, to be prepared and instructed "for the closing hour of existence" and death. And whereas the first two degrees instructed the candidate in the former, or on aspects of life, the Third Degree's "peculiar object" is to instruct him on "how to die."

Freemasonry here admits, to be sure, that its knowledge of the after life is fraught with uncertainty, for "the light of a Master Mason is darkness visible, serving only to express that gloom which rests on the prospect of futurity." But this is not because Freemasonry is anything less than a full-blown religion, but because of the debatable nature, from the standpoint of Freemasonry, of immortality itself. For those bases upon which Freemasonry builds its religion (e.g., Nature, and the lessons she teaches), do not center Freemasonry's hope of immortality upon the resurrection of Christ as does orthodox Christianity, but upon the noble death of Hiram Abiff with whom and others of like noble morals, the Master Mason is ceremonially united in "figurative death" and, by means of the Five Points of Fellowship, ultimately to be raised up "to a reunion with the former companions of their toils." An uncertain hope of immortality to say the least! But whether true or false, it is nevertheless Freemasonry's and, we might add, thoroughly religious.

Bright Morning Star

At this point it may be asked what is meant by Freemasonry's reference to "that bright Morning Star"? Is this an allusion to Christ? At least one of Freemasonry's interpreters thinks so. E. H. Cartwright refers to

it as a Christian allusion which "apparently escaped the notice of the revisers at the Union [of the Ancients and Moderns in United Grand Lodge, 1813], when the Christian references generally were excised" (E. H. Cartwright, *A Commentary on the Freemasonic Ritual*, p. 192; as quoted by W. Hannah in *Christian by Degrees*, London: Augustine Press, 1957, p. 51). We will not dwell upon Cartwright's revealing remark about an earlier excision of Christian references or why Freemasonry must have thought it necessary to do this. Rather, as this reference now appears in the ritual, if it is a reference to Christ, it is set in a context that ignores the significance of Christ's redemptive work, else the earlier statement that "the light of a Master Mason is darkness visible, serving only to express that gloom which rests on the prospect of futurity," could not be made. But if H. Box is right, "that bright Morning Star," accord-

ing to modern Freemasonic interpretation, does not even remain as an inconsistent reference to Christ, for he informs us that, "It appears that certain older Masonic writers saw in the 'bright Morning Star' an allusion to Christ, and that consequently some Jewish members of the Craft were embarrassed by the use of the phrase. But it seems that this interpretation has been discarded, and that the phrase has no distinctively Christian significance. The bright Morning Star is another designation for the mystic luminary which in the first degree is called the Blazing Star, and in the second the Sacred Symbol" (*The Nature of Freemasonry*, p. 49).

We have thus incontrovertibly seen, not only from what exponents of Freemasonry say, but from the rituals of the Craft itself that Freemasonry is a religion. It is therefore incumbent upon us now to learn just what kind of religion Freemasonry is.

(to be continued in a later issue)

Relief Clothing for Korea

How to get it there

The more or less constant need for relief clothing in Korea has been made even more urgent this fall because of the recent severe storms in the Orient. All types of warm clothing are desired, and articles sent should be clean, mended, and in usable condition. Shoes and hats are not to be included.

For some time the Rev. Leslie A. Dunn has acted as a volunteer agent in handling such shipments, and he has made available the following information which will be of interest to those who are concerned to help in any way:

1. We here at Westfield have no means of handling relief clothing for any country other than Korea. We have some suggestions for anyone who can take on the responsibility of collecting clothing for Formosa or Japan but please do not send us clothing for any country other than Korea.

(Meanwhile it may be noted that the "Messenger" for October contains some information for sending serviceable used clothing to Formosa: Any shipments of such goods should be sent to the Rev. Richard B. Gaffin,

188 Fu Hsing Road, Taichung, Formosa. Packages should not exceed 44 pounds in weight, and the length plus girth must not exceed 72 inches. Two copies of post office form 2966 and one yellow sticker, form 2922, must be attached to each package.)

2. If you send us clothing by parcel post, express or freight (or any other commercial transportation) would you please send it to this address:

Rev. Leslie A. Dunn
% K & D United Clothing Co.
540 Watkins St.
Brooklyn 12, N. Y.

This company handles the baling of the clothing for Korea so if it is sent directly to them it saves storage here in Westfield and double handling and transportation.

3. If you wish to bring clothing direct to us here in Westfield or deliver it in person to me at some committee meeting or church function I am glad to handle it this way, but if possible please pack the clothing in feed bags or gunny sacks. They store better and are easier to handle in transportation. Sacks may also be sent by parcel post

4. Those wishing to contribute to transportation costs should send gifts directly to the Rev. Lester Bachman, Kirkwood, Lancaster County, Pa. The Committee on General Benevolence of the Orthodox Presbyterian Church, of which Mr. Bachman is secretary-treasurer, underwrites these transportation costs. Since May of 1958 some 8800 pounds of relief clothing have been shipped, at a cost of just slightly over 3¢ per pound.

5. I question whether quilts of good quality our good ladies make ought to be sent through me. They get put with clothing under hydraulic pressure into bales weighing 700 or 800 pounds. I do suggest sending them parcel post directly to our Orthodox Presbyterian Mission, P. O. Box 184, Pusan, Korea. Be sure to follow postal regulations in mailing.

6. The next shipment of clothing will leave New York approximately the first of November. That may give you time to get to us either here in Westfield or to the baler (K & D United) any clothing you have accumulated.

7. Churches at a distance from Westfield, on the West Coast for example, may find it just about as inexpensive to send clothing directly to Korea as to pay parcel post costs to the East plus the 3¢ per pound transportation costs for shipment from New York.

Young Adults Meet At Gethsemane Church

A fellowship hour for young adults after the evening service of the Gethsemane Church, Philadelphia, has been started this fall. William Weiler, a member of the church and a student at the University of Pennsylvania, is the leader of the group. The presence of other university students, nurses in training, and seminarians makes for a time of stimulating discussion at this hour each week, and refreshments are served at the close.

Pastor William McDowell is in charge of a dozen or more Junior Machen Leaguers who meet prior to the evening service. As a result of Vacation Bible school some new families have been reached, with the prospect for church membership on the part of some in the community.

Boardwalk Blessings

By HARVIE M. CONN

From all over comes the little congregation — Brooklawn, N. J., Philadelphia, Pa., Pittsburgh, Pa., Elizabethtown, Pa., Durham, Conn., North Wales, Pa., Brooklyn, N. Y., Wilmington, Del., Washington, D. C. But the cosmopolitan flavor of the group is not limited to geography. The cooking pot that is the Boardwalk Chapel of Wildwood, N. J. produces a mulligan stew of Lutherans, Orthodox Presbyterians, Wesleyan Methodists, Evangelical United Brethren, Roman Catholics, Congregationalists, Episcopalians, Jehovah's Witnesses, Seventh Day Adventists, Pentecostalists.

The reactions to the 8:15 p.m. services are as multicolored as Joseph's fabulous coat. There is the teenager who passes during the sermon shouting to the pastor, "Give it to 'em, dad." There are the college boys who regularly appear just before the sermon, wait at the door for most of the sermon, sit down just before the conclusion and are up and gone before the last prayer is uttered. What are they thinking? Are they just 'wise Greeks' giving the 'foolish gospel' a look-see? There are the eleven year old boys with the outlandish hats sitting in the back eating peanuts during the opening hymn and punctuating the opening prayer with the cracking of stale peanut shells. There is the twenty-three year old mother clothed in a sweatshirt reading "USA Olympic Drinking Team." She was attracted by the singing. There is that elderly colored lady who hasn't missed for two weeks, there every night with her hearty singing and her happy Amens. There is the little old lady who hears the sermon about the Israelites murmuring in the wilderness. She hears the rhetorical question of the preacher, Why does God bring suffering? Why does God take away the life of loved ones? Quietly she raises her hand to answer the question with her heart, no doubt with a tear in her eye. There are the teenagers from the Orthodox Presbyterian Church who come all the way to Wildwood and

use the showers in the rear during the day but never grace the pew in front at night.

What are these people thinking as they hear of God's grace and sovereignty? Well, the young girl from our Lady of Fatima thinks the pictures are lovely. Another friend from the fold of Rome is more positive. His guest card reads, "These people are confused." There is the Orthodox Jew from Texas who is confronted with the claims of the exclusive Christ and answers with sour grapes: "Just because one believes Christ it doesn't mean he is saved." The Seventh Day Adventist is happy to hear that Orthodox Presbyterians are so much like Seventh Day Adventists! The Jehovah's Witness makes no comment at all.

What do the others say? They are praying for the work of the Chapel. God has opened His Word and their hearts and blessed them here. "God bless you all is my sincere prayer," writes one. A friend from the Church of God speaks: "May God bless you ever in your work for Him." "Wonderful to have been here," echoes the Methodist. "Praise God for the light house on the Boardwalk," speaks the friend from Norristown. And they are asking us to pray. The card without a name is found among the guest registrations, with the request of a heart for God's salvation. No name on the card. But the soul is very clearly bared in that note. The sentiments are all so much the same. They keep echoing the words of this Southerner: "It was quite an enrichment to our lives to be able to sit down and listen to the beautiful music and meditate in the midst of the hustle and bustle of sightseers to this city."

These reasons form the argument for a Boardwalk Chapel in Wildwood, N. J. They are the reasons why a special committee of the Presbytery of New Jersey of the Orthodox Presbyterian Church asked Mr. William Viss to come down from Paterson, N. J. and the fold of the Fair Lawn OPC to keep the preachers in line during

the summer. He served as Chapel manager.

There are other reasons equally tangible. They are measured in terms of men and women brought into the kingdom of God through the ministry of God's Word in power and grace. There is the young boy who dropped in one afternoon in the late summer. He knew the seven churches of Revelation. He knew the books of the Bible. He didn't know the Author of the Bible. He was told. Jesus Christ was presented to him as the Saviour from sin, the Lord of our life. He listened. And then the ministers prayed with him, one still in his wet

Boardwalk Chapel Pictures

A new set of slides which portray the challenge and work of the Boardwalk Chapel is available. They show recent multitudes of people on the beach, crowds on the boardwalk, and numerous slides of actual Chapel meetings. There are pictures of various phases of the Chapel ministry and of the men who assisted in the 1959 summer program.

A script accompanies the slides describing the relation of the pictures to the Chapel ministry. Churches, missionary societies, men's groups, young people's leagues or others may make arrangements for showing the slides by writing to the Chapel's executive director, the Rev. Leslie A. Dunn, 551 Summit Ave., Westfield, N. J.

bathing suit, the other in his summer suit. Jim was there in the Chapel Sunday evening with his family.

There was the young fellow from the Coast Guard who started to ask a few questions outside the Chapel one evening after the service. The minister started to answer . . . and answer . . . and answer. He asked and the minister answered until the wee small minutes of 1:00 a.m. The crowds gathered . . . the enthusiastic fundamentalist who pushed her way up to the discussion and reprimanded the sailor for his doubt. "You're talking about my Saviour, young man," she cried with indignity. "Ma'am, that's

just what I'm trying to find out. Is he really a Saviour?" . . . the skeptics, who stopped to listen and then shrugged it all off with a casual, "It's all faked, just a gimmick." . . . They were all there, and they all listened.

There was the young girl with tears in her eyes, as she heard again the story she had been taught from her childhood, as she raised her hand, asking the minister to pray for her.

These are some of the fruits God harvested on the sea shore this summer through the prayers and efforts of the Orthodox Presbyterian Church. Greater things come from the sea than just minerals and water. They are summed up in the language of the sixty year old lady who said to the visiting minister, "This is the only nice attraction on this Boardwalk to my mind."

Presbytery of Philadelphia

Bethany Church, Nottingham, was host to the September meeting of the Presbytery of Philadelphia, with the Rev. William Rankin, pastor of Mediator Church, Philadelphia, leading the opening devotional period. Re-elected as moderator was the Rev. Robley Johnston. The Rev. William McDowell was chosen as permanent clerk, succeeding the Rev. Henry Fikkert. Mr. Howard Porter, of Calvary Church, Glenside, was elected as treasurer. The Rev. Raymond Zorn continues as stated clerk.

Among the actions taken was the reception and enrollment of the Rev. Dr. Luther Craig Long, who is serving as pastor of an independent church not far from his home in Selinsgrove, Pa. Dr. Long, whose ministerial status has in recent years been Independent, was one of the founding ministers of the Orthodox Presbyterian Church. He served at one time as director of the Intercollegiate Gospel Fellowship. With a Ph. D. in Psychology from New York University, Dr. Long is head of the Department of Psychology of the Selinsgrove State School and a member of the staff of the Geisinger Clinic.

In another action Mr. Eugene Grilli, a member of Gethsemane Church of Philadelphia, was taken under the care of presbytery as a candidate for the gospel ministry.

It Was in The Presbyterian Guardian

Twenty Years Ago

Items selected from several issues included an article about the Korean Church and Westminster Seminary by Yune Sun Park, then a graduate student at Westminster, now president of Korea Theological Seminary . . . Westminster Seminary observed its tenth anniversary with rallies across the country and special lectures including a series of ten and the commencement address by Principal John Macleod of Edinburgh. The newly acquired right to grant degrees was enjoyed for the first time and many alumni returned . . . The Rev. and Mrs. Henry W. Coray, first missionaries sent out by the Independent Board for Presbyterian Foreign Missions, returned on their first furlough from Manchoukuo, now as missionaries of the Orthodox Presbyterian Church, and there was an article giving Mr. Coray's impressions of America after his absence of five years . . . The Rev. Clarence Duff renounced the jurisdiction of the Presbyterian Church U.S.A. and entered the church which had the new designation "Orthodox" after action at a special fifth General Assembly. Mr. Duff wrote an article on "Missionary Methods and the Glory of God."

Articles told of radio programs: one from Yankton, S. D. with the Rev. Jack Zandstra as preacher, another on a station in Mandan, N. D. with the Rev. Samuel Allen stressing the issues of the day, and still another put on by Westminster students over station WIBG, Philadelphia . . . The court awarded the property of the Leith Orthodox Presbyterian Church to the congregation, which had withdrawn unanimously from the Presbyterian Church U.S.A., but the latter denomination began a suit against the Eastlake Church of Wilmington, Del., another congregation which had withdrawn by a unanimous vote . . . The Memorial Church of Rochester, N.Y., was received into the Orthodox Presbyterian Church and the Covenant congregation of the same city began to meet in their newly purchased home.

David Freeman's book, *The Bible and Things to Come*, was reviewed,

and a series of young people's studies on "Why I Believe the Bible Is God's Word" came from the pen of Calvin Cummings. Robert Marsden's articles on "Excuses That Don't Excuse" continued to answer all sorts of objections that were being raised at that time and are frequently still being heard today from those who seek to live in peace with unbelief and apostasy within their church and who want to justify their refusal either to anything about it or to leave.

Ten Years Ago

Both sides of the question of whether or not to affiliate with the American Council of Christian Churches were discussed in separate articles . . . A missions page was begun under the by-line of Mrs. Richard B. Gaffin, who with the children had to remain in this country when her husband returned to Shanghai . . . In one article recently appointed missions secretary John P. Galbraith described the imperative of expanding its missionary work as "the pressing issue before the Orthodox Presbyterian Church."

Westminster Seminary's first twenty years were reviewed by its new executive secretary Robert S. Marsden . . . The Rev. Robert K. Churchill gave the commencement address before the institution's smallest graduating class, which consisted of two persons . . . An article narrating the history of the churches of the Presbytery of California served to introduce the sixteenth Orthodox Presbyterian Assembly which convened in Los Angeles in July . . . The Assembly report noted the decision against affiliation with the American Council, the application, with some reservations, for membership in the I.C.C.C., and the appointment of a delegate, Dr. Stonehouse, to the Reformed Ecumenical Synod in Amsterdam; and the approval of the plan of the standing committees to set aside November as a time for a special Thank Offering.

Several accounts of his travels and conferences in Great Britain and The Netherlands were given by Dr. Stonehouse . . . E. J. Young's book on Daniel was reviewed by John DeWaard, and the one containing the

last few sermons ever preached by Dr. Machen, by Paul Woolley . . . One of the editorials was on the question of federal aid to education, and another discussed the renewed battle against church union in the South . . . There was a news item concerning the recently discovered Dead Sea Scrolls.

Bible Reading Ruled Unconstitutional in Pennsylvania Case

Ten years ago Pennsylvania adopted a law requiring the reading of "at least ten verses from the Holy Bible . . . at the opening of each public school on each school day, by the teacher in charge," together with compulsory classroom recitation of the Lord's Prayer.

Last month a special three-judge Federal Court in Philadelphia ruled that the law is unconstitutional, in violation of the first and fourteenth amendments, holding that the practice "amounts to religious instruction or a promotion of religious education." The ruling also declared that "if the study of the Bible as an artistic work, a treasury of moral truths, or historical text, can be separated from doctrinal matter or religiousness, we should find no objection. But the manner in which the Bible is employed by the legislative statute does not effect this division." The compulsory reading of the Bible "prohibits the free exercise of religion," the judges concluded.

The decision came as a result of a suit or petition filed something over a year ago by two parents against the School District of Abington Township, near Philadelphia. The parents are reported to be Unitarians, and the American Jewish Congress filed a brief in the case as a 'friend of the court'.

Following the ruling, the Abington School Board held a public hearing and then voted to appeal the decision to the U. S. Supreme Court. Chief Judge John L. Biggs, Jr., of the Third U. S. Circuit granted a stay, pending such an appeal. Meanwhile, most districts appear to be continuing the Bible reading and prayer, although some, including Abington, are reported to have dropped the practice until the appeal is settled.

Letters of A Minister to His Nephew

162 Laurel Avenue
Menlo Park, California
January 14, 1958

Dear Livingston:

You have expressed curiosity over the visit I made to Alcatraz recently. I assume you would like to know something about the purpose of the visit and something about that grim spot.

A friend requested me to call on one of the prisoners there, a young man who murdered a buddy while stationed with our armed forces in Japan. He was court-martialed, sentenced to life imprisonment, confined to a federal penitentiary in the east where he tried to escape. He was sent to Alcatraz. This mutual friend wanted me to talk to him about the Saviour, which I did, but I fear with negligible results. He was interested in getting out of Alcatraz, not out of his sinful state.

As you may know, The Rock, as it is called, is located in San Francisco Bay. It is the post-graduate school of crime, the home of psychopathic killers, kidnapers, incurable criminals who have tried to break out of other penitentiaries across the country. There are about 265 on Alcatraz. The island is famous for its maximum security and minimum privileges. Capone, Babyface Nelson and Machine Gun Kelley have done time there.

I happen to know Warden Paul Madigan. He once gave me permission to tour the Rock. I must say it produces goose flesh to find yourself in a workshop with fifty desperate men to whom human life means practically nothing. For obvious reasons the guards aren't armed. When we emerged from one of the shops I asked our escorting guard, "Is there anything to prevent these boys from grabbing us and using us as hostages?" He said there wasn't. I said, "Why don't they?" He said laconically, "Some day they will." Pleasant prospect!

I was fascinated by the room known as The Arsenal. The nerve center of Alcatraz, it is a glass-enclosed, bullet-proof chamber. The guard on duty

locks himself in. Through the glass he showed us the supply of arms: machine guns, burp guns, automatic rifles, revolvers. By intercom, he is in touch with all points on The Rock; can overhear any conversation by simply pushing a button. As you can see, this discourages clandestine planning of crashouts.

There is an outdoor gymnasium where the prisoners may exercise. They may engage in athletic competition. This recreational feature has two exceptions: there is no swimming team and no cross-country squad!

We had lunch in the dining hall, after which we left.

Contrary to the impression the public is given on some of our late TV shows, there isn't anything glamorous about prison life. The inmates are wretchedly unhappy men. They do not smile and they do not laugh. How forcibly was I reminded that "The way of the transgressor is hard!" And how profoundly grateful was I to my Heavenly Father, as I came away, that sovereign mercy had kept me from ending up on The Rock in San Francisco Bay and planted my feet on the Rock of Ages!

Affectionately,

Your Uncle Hank

Six-Week Bible Institute For Philadelphia Area

Further details have been announced for the Bible Institute planned for six successive Wednesday evenings beginning November 11. Sessions are set to run from 8 p.m. to 10 p.m. at the Calvary Orthodox Presbyterian Church, Glenside, across from Westminster Seminary.

Two 40-minute classes are scheduled for each Wednesday, with a period for devotions and fellowship in between. Students will be offered a choice between two subjects during the first period, an Old Testament Bible study which Dr. Edward J. Young has been asked to teach, and a course on "Your Service in Christ's Church" with Professor Edmund P. Clowney

The Presbyterian Guardian

as instructor. The Rev. John W. Sanderson has been invited to lead the entire group in a discussion of "Methods of Evangelism for the Laymen" during the second hour.

Announcements have been sent to Orthodox Presbyterian Churches in the Philadelphia-New Jersey-Wilmington area, but the classes will be open to any who want to study the Bible to find out what it has to say on these particular themes. There will be a registration fee of \$2.00 which may be given to your pastor or sent directly to the Rev. Robert L. Atwell. Other members of the committee that has worked out plans are Mr. Richard Zebley and the Rev. Albert Edwards.

Scripture Distribution at Communist Youth Festival Thwarted

Glenn Wagner, Vic Beattie and John Jesberg of the Pocket Testament League ran into violent opposition when they began to preach and distribute Scriptures at the Communist directed Youth Festival in Vienna. The opening rally on Sunday afternoon July 26, brought 60,000 young people into the Wiener Stadium. As the delegations assembled on one of the huge plazas, the PTL team and others began to set up posters in Russian, Chinese, Arabic and French which carried these words: "The Lord Jesus Christ is God. He came from heaven; He died for our sins; He arose from the dead; He is coming again. Trust and have eternal life. He satisfies the soul."

The crowd reacted immediately. Tempers flared, poles were set in place to knock one Christian from the top of his sound truck. The posters were snatched away, ripped to pieces and trampled upon. Gospels of John were grabbed from team members and torn to shreds. Angry voices shouted, "Go home American imperialists!" Before further violence, two huge vans of Austrian police drove up. The PTL team showed its permit to distribute the Scriptures. But preaching to the crowd and showing posters was seen to be impossible at the Festival representing 100 countries and called together under the theme of "Peace and Friendship."

It was clear to see that the Communists were nervous about the first

of such Festivals to be staged outside the iron curtain countries. Delegates from most countries were closely guarded and kept in quarters behind walled enclosures. In spite of this, there were many defections. Arguments developed between delegates. One group headed for home after the first few days. The PTL team concentrated on personal evangelism and began to record some decisions, persuade others to accept Scriptures. At a Russian Communist Press conference, Glenn Wagner rose and asked, "What opportunity will the Russian young people and the communist satellite youth have at this Festival to hear the Gospel of Jesus Christ since the theme of the Festival is 'Peace and Friendship'?" The amazed delegates asked that the question be repeated. Needless to say, the reply was evasive.

It is probably fair to say that the 120 million dollars pumped into the gigantic "show" by the Communists

did not accomplish all they hoped it would. But it did demonstrate once more to the PTL team first, that Communism is bitterly opposed to the Gospel, and also that there are thousands of young Communists with fire, enthusiasm, unashamedness, and dedication, ready to lay down their lives for a belief. We cannot hope to win these young people to Christ until we match and surpass their devotion, members of the team insist.

A haughty lawyer once asked a sterling old farmer, "Why don't you hold up your head in the world as I do? I bow my head before neither God nor man."

"Squire," replied the farmer, "see that field of grain? Only those heads that are empty stand upright. Those that are well filled are the ones that bow low." *Grace unto the Lowly* — from the Bancroft Church bulletin.

THE BIBLE FOR OUR TIMES

"Men ought always to pray" (Luke 18:1).

Someone has said, "Prayer is our rendezvous with God." We who were at one time "far off have been made nigh by the blood of Christ" (Eph. 2:13). "God . . . hath reconciled us to himself by Jesus Christ" (II Cor. 5:18). Now a sinner can look up to the holy God and cry, "Abba, Father." In prayer we give conscious recognition to our right to have fellowship with God.

There are many good reasons why we ought to pray. The God of the Bible is a supernatural God, infinite and sovereign in wisdom, power and grace. Thus it is impossible for the believer to pray in vain—as far as God is concerned. The infallible Savior in His infallible Word declares, "Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you" (Luke 11:9).

To minimize the power of prayer is, therefore, nothing less than sin. "God forbid," exclaimed Samuel, "that I should sin against the Lord in ceasing to pray for you." "Watch and pray," commanded Christ, and by His much praying condemned our little praying.

The church is confronted with an overwhelming task. Sometimes our narrow vision makes it appear hopeless. Millions upon millions are without Christ, and we are but a paltry "hundred forty and four thousand." Secularism in the world and apostasy in the church are entrenched. Communism threatens to overrun the world. What can we do? One thing we must do. We "ought always to pray and not to faint" (Luke 18:1).

When faced with both the world's as well as our own personal needs, we surely realize all the more readily with what earnestness we should put to use this God-given means of grace. It is a time when we should be much in prayer, at home in the secret of "the closet" and in the church at its stated seasons for intercessory communion with God.

RALPH E. CLOUGH

Calvin Anniversary Lectures

The Rev. John Murray, Professor of Systematic Theology in Westminster Theological Seminary, is to deliver a lecture on the subject "Calvin and the Authority of Scripture" on Tuesday, November 3rd. The time is announced for 8:00 p.m. and the place, the Calvary Orthodox Presbyterian Church across from the Seminary campus, Willow Grove Avenue and Church Road.

This lecture will be the second of three Calvin Anniversary Lectures presented under the auspices of Westminster Seminary in connection with this John Calvin Anniversary Year which is being rather widely observed in various ways during 1959. The third address in the series is planned for Tuesday evening, December 1st, with the Rev. Paul Woolley, Professor of Church History in Westminster Seminary as the lecturer on the theme of "Calvin and Toleration."

The first lecture was announced earlier as a Worcester Lecture to be given October 15 by the Rev. Dr. Louis Praamsma, pastor of the First Christian Reformed Church, Toronto, on the subject "John Calvin as an Ecumenical Figure."

The public is cordially welcome to hear these significant lectures.

Is This a CURE?

Lew Ayres, noted actor, in a recent television interview with Paul Coates in Hollywood, answered questions about an organization which appears to be his brain-child. It is to be called the Congress for Universal Religious Exchange — CURE in the inevitable shortening.

Now in the incipient stages, he hopes to see the idea put into actual operation within five years. He calls it a Congress because he expects it to be a continuing assembly of leaders of the world's great religions, in session to promote peace and aid in "self-defense against the brainwashing of atheistic materialism," as he expressed it.

The idea, he stressed, is not to unite religions or to interfere with their own beliefs or practices, but rather to provide for a constant exchange of ideas on the basis that "all religions may meet in common agree-

ment as to the dignity of the individual man." This latter concept Mr. Ayres seemed to regard as the fundamental tenet or point of agreement of all religions.

The plan for CURE was formulated after a round-the-world tour in the course of which Ayres consulted with leaders of many religions. He found none who opposed his proposals as he presented them in tentative fashion and many who were enthusiastic, he reports. Hawaii has been suggested as a possible world headquarters.

Whittier Reaches First Mile of Pennies

Calvary Sunday School launched its first Mile-O'-Pennies contest on May 10 of this year. The idea is built around competition between the classes in bringing pennies (larger coins are never refused!) for this special offering each week.

With a slogan "A mile before Thanksgiving" as an incentive, such was the interest and generosity of the group that the goal was certain to be reached by the second Sunday in October, just five months after the starting date, as they were just \$4.09 short the week before. It appears that the undisputed winner is the high school class, which led almost from the beginning.

In case you have never measured, there are 16 pennies to the foot, or 84,480 to the mile. This, obviously,

amounts to \$844.80. As the Rev. Dwight Poundstone, pastor of the church, points out, this represented an average weekly offering during this particular contest of a "phenomenal" \$38.21, and this is in addition to the regular Sunday school expense offering. Mr. Poundstone will be glad to furnish details as to promotion, scoring, and handling of the records for this Mile-O'-Pennies idea to any who request it. The plan was used—and still is—for many years at the Beverly Church of which he was formerly the pastor, and thousands of dollars were received for various special projects, including one 'mile' which went entirely to the Thank Offering.

Lincoln Chapel Addition

During the pastor's vacation this summer the men of Pioneer Chapel, Lincoln, Nebraska, started work on an addition to the building. Having decided not to borrow money, they planned to work as long as needed funds were on hand, doing as much of the work themselves as possible, on a volunteer basis.

With Sunday school attendance sometimes running over 100 but with seven classes in one room the need for additional space is regarded as urgent, both for better classes and for maintaining a higher attendance, says the Rev. Russell Piper, pastor of the Chapel and Faith Church.

ORDER FORM

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

Please send The Presbyterian Guardian for one year to:

Name

Address

City and State

Please send a gift subscription to:

Name

Address

City and State

Amount enclosed (single subscription) @ \$3.00 - - - \$ _____

Amount enclosed (club members) @ \$2.50 - - - \$ _____

Total enclosed \$ _____