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The Christian and International Affairs

"The Christian in the Twentieth Century World"—CONCLUSION

By the REV. W. STANFORD REID, Ph.D.

Pastor of Fairmount-Taylor Presbyterian Church, Montreal, Canada

IT MAY be asked by some who read the title of this article: "Why bother with such a question as this? International affairs is not a problem which affects me very closely as a Christian. What importance can it have in my case?" Yet we must remember that international affairs are of the greatest importance to every individual. They affect us all. In these days of selective service, rationing and the like, no one can say, "I have no connection with international matters". We all do. In Europe and Asia where the war is being fought, the individual citizen has an even closer contact with such things. Therefore, we must turn our thoughts towards these matters, and particularly the principles upon which they should be conducted.

The Christian has a responsibility in this regard because he is a citizen of a state. As a citizen, he has both privileges and duties. These involve him in international matters. He cannot help himself. In a democracy especially, the Christian has a very particular responsibility in connection with international relations. He elects those who direct his country's relations and dealings with other nations. Therefore, if he would be a true and proper citizen, a truly Christian citizen, he must understand something of the God-ordained principles which must underly the relations of nations. It is because of the very lack of such understanding among men in general that we have been fighting for the past three

or four years. Thus it is imperative now that the Christians should not be led away by every wind of political doctrine. What should be the principles upon which a state acts? When we know the Scriptures' answer to that question, we then have a firm basis upon which to stand.

The principle object of man in life should be the glory of God. This is necessary not only for the individual but also for the state. The state is ultimately made up of individuals. The fact that they are organized and have a government does not mean that they surrender their responsibility to glorify God in all that they do. Instead it means that they are under obligation to glorify God in and through their state-organization, even as they should in all other spheres of life. Consequently the state, if it is to fulfill its function, must glorify God in all that it does. This includes its dealings with other states.

The state glorifies God in two different ways. In the first place it does so unconsciously. It fulfills the plans of God whether it knows it or not. We have a number of instances of this in the Scriptures. Pharaoh and the Egyptians persecuted God's people, and by that very persecution enabled God to show His power in the earth (Rom. 9:17). Centuries later we have the Chaldeans working out the plan of God, although they did not know that they were so doing. They attacked

Israel because of their evil hearts, but at the same time fulfilled the purposes of God (Jer. 25). Then, at the end of the captivity, Persia under Cyrus restored the people of God to Palestine, even though neither the Persians nor their king had known Him (Isa. 45:5). In this way the plans of God are fulfilled and He is glorified, for His will is done.

Such unconscious fulfilling of the will of God, however, is proper only to heathen nations. The secret things belong unto God and He works according to His will among the inhabitants of the earth. Yet at the same time He has given specific commandments by which men and nations are to be governed. It is the obligation of every nation which has God's revelation to obey that law. Some will doubtless contend that law applicable to the individual cannot be said to have authority over a nation. We must remember, however, that a deed is wrong whether performed by an individual or a nation, unless the latter does it as a nation on God's authority, as in the case of capital punishment for murder. Robbery by a nation is as wrong as robbery by an individual; and a nation is as responsible for the well-being of fellow nations as is one individual for the well-being of his fellow-man. It was the denial of these basic facts which enabled Hitler to go as far as he did before anyone was willing to take action against him. The nations must obey the law of God. Only when they do so will they be able consciously to glorify Him.

Let us turn from general principles to the law of God as it relates specifically to the state. The state is a divinely ordained institution. It does not rest upon mere human sanctions. The dominant theory of the state for the last two centuries has been that the state is of human origin, devised by man to preserve order, and the welfare of those fortunate enough to get control. Marxism regards the state as a means to an end. It is to be used for the purpose of reducing all to a common economic level, after which the state will be unnecessary. Men will then be able to live in perfect harmony and peace without any government. The Scriptural teaching con-

cerning the state is in direct opposition to such an idea. "The powers that be are ordained of God" (Rom. 13:1). The state is thus a divine institution.

The function of the state is that of restraining sin and of mitigating the effects of sin. This seems to be the reason for the form of the state as we know it today. Its duty is to restrain the conflict of individual with individual and of sphere with sphere. These conflicts come from the sinfulness of man who refuses to abide by the law of God for human conduct. The state thus becomes, and is, one of the great means by which God keeps sin from working out to its logical end—chaos. But it performs its function ultimately by means of force. It is not the duty of the state to preach the gospel. That is the duty of the church. True, the state should, if it fulfills its duty properly, hearken to the teaching of the church and endeavor to conform its actions to the true principles of the gospel. But it does so only in order to fulfill its own duties properly and honestly. Its means of restraining sin is its coercive power, by which it also protects its citizens from the social effects of sin.

While this is not the place to discuss the obligations of the state towards its citizens, we must take just a glance at them if we would understand the state's proper relations with other nations. The two cannot really be separated. The state must preserve order within itself for the benefit of its nationals. Violence must be kept down, if necessary by the infliction

of the death penalty. But sin is not solely manifested by physical violence. The state has the right to keep one part of its citizens from exploiting the other part. It must maintain equity amongst its citizens, making certain that a man receives that which is his due. It is not enough to say merely that it must keep order, for there are many ways of exploiting men and bringing them into bondage apart from using a gun or a lash. On the positive side also, the state has certain duties. One is that of making sure that its citizens are properly trained to take part in the work of the state. Under this would come such matters as insistence upon at least elementary education, although we cannot here deal with the method by which these matters should be handled. Suffice it to say that in these various ways the state must endeavor to counteract the effects of sin in the body politic.

Because of its obligation to restrain sin within, the state is also involved in international relationships. No state can live unto itself and at the same time flourish. There must be trade relationships with other nations, and cultural contributions to and from other nations, if it would survive. At one time in the history of both Europe and the United States, it was believed that a nation could be self-sufficient. This is indeed the Nazi view at the present time, but it is erroneous unless there be one super-state, for no nation on the earth possesses all things necessary for its own existence. Therefore, nations must come into contact with each other whether they wish to or not. International relationships are inescapable.

What then is the duty of the state in international affairs?

First of all, it is the duty of the state to maintain its own domestic peace. This implies the ability to defend its citizens from external aggression. The duty of the state is that of keeping other nations from exploiting its citizens to their detriment, whether by force or merely by economic means. The state must not become subservient to some other state for the profit of that foreign nation. This becomes particularly

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The Next War

By Ruling Elder **GORDON H. CLARK, Ph.D.**
Of Wheaton, Illinois

WHEN the present armed conflict ceases, another war now half concealed will become more evident. Quite obviously the economy of all nations will be strained or shattered. And in the wake of social dislocations, not to say chaos, nearly anything is likely to happen.

One contender will be communism. This is certain, not merely because Russia will emerge from battle with glory, prestige, and power, but also because the communistic philosophy for years has been making its way into the thinking of a vocal minority of aggressive leaders. Communism has at least two easily recognized advantages. First, it erects tangible, economic gains as the end of personal and national activity. Its materialistic view of good is quickly grasped by the least thoughtful of people while the more spiritual values of other philosophies are harder to appreciate. Second, communism can appeal to political leaders because it presents a detailed system of civilization. Not only does it advocate material values but also it implements itself with definite methods of procedure and works out its problems with the careful accuracy of a blueprint. Therefore the promises of comfort that communism makes to a ruined world are likely to be accepted at face value by despondent people. What matters it, they may say, if freedom of religion and other intangible nonsense are lost? Religion is only an opiate anyhow.

Strange as it may seem, the religious leaders of America, in spite of their pacifism and what used to pass for liberalism, abet the cause of communism. For years they have been as pink as scarlet fever, and it is improbable that a deeper shade of red will cause them much anxiety. And in return, communism will not object too strongly to their form of opiate. Their "religion", a socialistic and communistic philosophy, is entirely man-centered; and their large control of radio is an excellent screen for the silencing of the God-centered thought that seriously denies the supremacy of man.

The modernist church will prate piously about the freedom of worship, and yet at the same time it will classify the freedom to practise religion as a form of class hatred.

To combat this attack on Christianity, the first step is clear. The basic principles of a God-centered philosophy must be vigorously asserted in opposition to the man-centered or humanistic type of thought. Against the sovereignty of man the sovereignty of God must be boldly proclaimed. In place of material well-being, the spiritual values of Christianity must be put in first place.

An assertion of basic principles, however, is far from sufficient to stem the tide of humanism and communism. It is relatively easy to make belief in God appear plausible. A general theistic world-view and even an authoritarian revelation can be defended against the charge of inconsistency. However, when all this is done, the theistic world-view will not be convincing to the political, intellectual and social leaders of our day. And the reason that it will fail to convince is that basic principles alone cannot compete with basic principles plus an application in detail. If Christianity is to survive in any large way, the human task—always depending on God's grace—is to apply its principles to all phases of life.

The radicals have their influential spokesmen in Washington with specific proposals to abridge the freedom of religion and of the press, with specific proposals to ruin the financial structure of our country, with specific proposals to alter the administration of justice.

The Calvinistic Christian has the doctrine of total depravity and may even conclude that power in the hands of one man or of a few is dangerous to public welfare. Fewer Calvinists have definite ideas on the gold standard. And are there any who can propose or criticize, on the basis of Christian principles, the more detailed points of law? Calvin cannot be accused of paying too little attention to theology, and yet he did not neglect the politics of Geneva. His descend-

ants today do not need less theology but they do need a Calvinistic law school.

While the law is important, it is but an illustration of a general need. Another illustration, less pressing though more pleasant, is found in art. The Calvinist has the doctrine of common grace to explain the artistic ability of painters, sculptors, writers, and musicians. But where is the Christian theory of aesthetics, or where is Christian art-criticism? Art is a part of God's world—it has its place and purpose. But are these studied and understood by the Christian? Communism has made a rather specific use of art. No one can fail to see the communistic view of American history in the works of Diego Rivera. This may be the use of art rather than aesthetic theory, but can the Calvinist compete on either score?

The mention of history reminds one that the great Augustine outlined a Christian philosophy of history. Has it been developed and expanded? Evolution is an antichristian theory of biology—and of sociology too. Are there Christian alternatives, not merely in basic principle but in concrete detail?

The need of a comprehensive Christian philosophy, shown by these illustrative examples, has been recognized at times. In the Stone lectures of 1898-99 Abraham Kuyper not only saw the need but took steps to meet it. The lectures are excellent, but unfortunately their greatest excellence is that they point out how much has been left undone. Kuyper's chapters are no more than a meager beginning.

How can this beginning be continued? The educated leadership of the country has passed through an education that is basically and in detail opposed to Christianity. Most Christians are unaware of the extent to which they themselves have received pagan ideas. Practically everything that appears in print is in the broad sense humanistic. Such a situation shows clearly what is needed. A center of Christian learning must be established in which investigation in all fields of study will be pursued. A

Christian college is not sufficient. Several Christian colleges exist at the present time. Some do respectable work; some are rather incompetent. A list of the faculty's publications is the criterion. And there is enough room in the country for other Christian colleges, if they are to be competent. But the greater need is the need of a university. This includes a law school, as the preceding remarks have indicated; it must include a graduate school for the granting of the doctorate; and it must be administered by a faculty which through research, mutual criticism, and publication will develop the philosophy to coordinate Christian thought and action.

Conservative Protestantism has shown all too little zeal in defending the faith. A defeatist attitude induces surrender before the world's problems. Some supposedly devout fundamentalists openly advocate withdrawing into their little groups and refraining from meeting scholarly opposition.

The Romanists have adopted a different course. They give evidence of being deeply convinced of the truth of their system, and they are not too lazy to expand it by well-written volumes. They have their centers of learning and they have an organized body of knowledge. Roman zeal puts the fundamentalists to shame, and Roman gains imperil our Christian liberties.

Since Protestantism is already so far behind in the race, no additional time should be lost. The recently announced temporary committee to form a Christian University Association should proceed as quickly as possible to charter a corporation, to collect subscriptions, equipment, and a library, and to recruit a competent and fully qualified faculty. Then, when the present armed conflict ceases, the Christian university would be ready to open its doors and wage successful war in the battle for God-centered truth.

The Ethiopian Restrictions

FROM the time that the mission of The Orthodox Presbyterian Church to Ethiopia was projected, the Committee on Foreign Missions has been hearing about measures which the Ethiopian government was intending to enforce, restricting missionary work in that country. At first we heard that the measures were merely proposed, and it seemed impossible to discover whether they were actually in force. One of the main reasons for sending the Rev. Clarence W. Duff alone to Ethiopia was that he might discover for us just how restrictive the proposed measures would be. It was agreed that if he found that work could be carried on with little hindrance, we should then immediately send reinforcements. Even yet we do not have an exact copy of the pronouncements of the Ethiopian government regarding the regulation of missionary work. We are informed that such an exact copy was to be released in Ethiopia about February 1st, but, of course, we have not yet seen it. The following measures, we understand, are now in force, and it is doubtful that the official copy will differ from this unofficial version in any important particular. The mis-

sion policy was finally established early in January, 1944.

MEMORANDUM IN REGARD TO MISSIONARY WORK IN ETHIOPIA

1. Conditions in Ethiopia now make it possible for recognized Missionary Societies to take up again the civilizing work, to which the country owed so much in the past.

2. The Ethiopian Government has accordingly been giving close consideration to the policy to be pursued in regard to Missions, with a view to effecting the closest possible collaboration by the Missions with the Ethiopian Government, in their plans for future development.

3. It is the desire of the Ethiopian Government that Missions should not direct their energies to converting Ethiopians from the form of Christianity which has existed in the country since the beginning of the Christian era, to other forms followed by Christian churches which the various Missions severally represent; but rather that they should concentrate upon the non-Christian elements in the population.

4. Moreover, the Ethiopian Government proposes to adopt the policy of "spheres of influence," as is done in the Anglo-Egyptian Sudan, in order that overlapping in the same area by competing Missions may be avoided and that the benefits derived from Missionary enterprise may be spread more widely.

5. The Ethiopian Government has decided that all applications for Missionaries to enter and work in Ethiopia, or in the case of Missionaries already in the country to continue and expand their work, should be dealt with by the Minister of Education, who will define the areas within which missionaries, whose applications have received favorable consideration, may operate.

6. Purely philanthropic activities, such as medical, will be given special consideration, but permission to carry on medical, or other philanthropic work does not, unless expressly stated, include permission to engage in evangelization or education.

7. The following and any other regulations which may be made by the Ministry of Education in regard to education in any area of Ethiopia will apply when permission has been given for Missions to engage in education or evangelization.

(a) The language of instruction must be such as is prescribed by the Ministry of Education for Government schools in the areas concerned. The language of instruction, as at present prescribed for the Government schools in Ethiopia, is Amharic for the lower classes, while in the higher classes English is introduced and may become the language of instruction. Some other optional languages may also be permitted at the latter stage of education. (N.B. This does not mean that in the first stages of education in a non-Amharic speaking area the mother tongue may not be used to assist the pupils during the process of assimilation of Amharic.)

(b) Missionaries may not admit to their schools, or in any gathering of people for religious services, preaching or teaching any children under the age of 15 years. The education of children under that age will be the responsibility of the Ministry of Education. Notwithstanding, the Minister may give permission in specified cases for children under the age of 15 to be admitted to secular instruction, and/or religious services or gatherings of people for preaching or the teaching of religion, provided that in the case of the giving of religious instruction the written consent of the parents has been obtained.

(c) All mission schools shall be open to inspection by representatives of the Ministry of Education.

(d) If it is proved to the satisfaction of the Minister of Education that a missionary who has received permission to operate in the country has infringed any of the above regulations or any other regulations that may be made under Para. 7, the Minister of Education may cancel the permission given to that missionary.

The memorandum, on the face of it, seems so restrictive that effective missionary work will be well-nigh impossible. However, in July, 1943, rep-

representatives of the missions now on the field met with the Minister of Education of the Ethiopian Government, Makonnen Desta. Among the missions represented at the conference were the British Churchmen's Missionary Society, the Sudan Interior Mission, the American United Presbyterian Mission, the Seventh Day Adventist Mission, the Swedish Evangelical Mission, and the Society for the Propagation of the Gospel (Anglican).

As a result of this conference some of the provisions of the memorandum were qualified. It was explained that a map was being prepared which would clearly show the "spheres of influence" of the several missions. These areas have since been definitely assigned to the missions now on the field. No provision was made for the later admission of other missions, and no mention was made of such a prospect. It is probably for this reason that Mr. Duff was refused admission to the country.

In matters of language, it was agreed that a certain amount of time should elapse before the law is enforced re-

quiring all preaching to be done in Amharic. It was agreed that missions would not be molested if they "use their best endeavors to popularize the use of Amharic as quickly as possible".

The most serious restriction will be seen to be that regarding the teaching of children, and there was a great deal of discussion on the matter. It was agreed that, if the mission cooperates with the Government in promoting the use of Amharic in order to unify the country, the regulation concerning the teaching of children will be "very elastic". If a mission does not cooperate with the Government, it is expected that the Government will be strict in the administration of the regulation regarding children.

As will be seen, these regulations can mean much or little, according to the measure of enforcement. If Mr. Duff gains admission to Ethiopia, it is to be expected that he will investigate the enforcement of the regulations before he recommends that reinforcements be sent to establish our mission there.

—ROBERT S. MARSDEN

wish I hadn't mentioned it at all. If there's any possibility of a misunderstanding, or perhaps even of an offense to some of the brethren, it would be just as well left unsaid, though that's too late now, I guess. I didn't like the idea of taking that much money out of The Orthodox Presbyterian Church for something for me in the first place, but I thought that some individual or society or church might be desirous of doing something extra for such a cause and just didn't know what to do. As far as prices go, the communion set costs anywhere from fifty dollars up, and I can use the chalice for a baptismal font too.

I'm flattered no end by the knowledge that my letter and pictures will be the main feature of the next issue. May they be used to the glory of God is all I could hope.

I've had, and am having, the most wonderful vacation of my life, though I've spoken an average of three or four times every week. I shall have visited all of our churches in the California area after next Sunday.

CHAPLAIN E. LYNNE WADE, USNR

To the Editors of

THE PRESBYTERIAN GUARDIAN:

Please start the enclosed club subscription with the February 10th number, as the subscriber especially wants Mr. Wade's and your letters. I can't tell you how much we (the whole Kirkwood Church) appreciate those letters. Your wonderful reply made us all feel so ashamed of the "little bit" we are doing. What a wonderful opportunity is theirs! We in the homeland must continue to pray more and more for them.

THE KIRKWOOD CLUB ORGANIZER

Other comments concerning the Service Men's Number:

Congratulations on a really fine presentation of your chaplain's work in pictorial form.

A UNITED PRESBYTERIAN LAYMAN

That issue is splendid. It will give quite an uplift to all the chaplains who read it. Your open letter to Lynne is a masterpiece.

A CANADIAN AIR FORCE CHAPLAIN

Congratulations on the Service Men's Number and most especially on your editorial. It was splendid!

A NEW JERSEY PASTOR

Wow!

A PENNSYLVANIA PASTOR

From the Editors' Mailbag . . .

Excerpts from Letters to THE PRESBYTERIAN GUARDIAN

To the Editors of

THE PRESBYTERIAN GUARDIAN:

The New York press reports that the American Council of Christian Churches is advocating an order to our armed forces to mark out especially two Shinto shrines of Japan for bombing in order to demonstrate the falsity of the Shinto faith and, presumably, to pave the way for the conversion of the Japanese to Christianity.

This is a time-honored policy. Centuries ago Charlemagne waged war for over thirty years to force the pagan Saxons to accept Christianity. Finally they were baptized wholesale, without any reference to the work of the Spirit of God. The deliberate destruction of the places of worship of one's opponents has occurred throughout history. Christians have wrecked synagogues on various occasions and Hitler has destroyed quite a good many within the last few years. But it has not encouraged the Jews to accept Hitlerism.

I am sorry to see the American Council of Christian Churches in such company.

PAUL WOOLLEY

To the Editors of

THE PRESBYTERIAN GUARDIAN:

Your bi-weekly is a stimulating witness of the Reformed Faith. May the Lord bless your journalistic efforts and the work of your church and seminary. I know He will. In 1880 the Christian Reformed Church had only twelve thousand members. Now it has more than ten times this number. Here are statistics that may encourage you. Whatever may be said of your small numbers is made doubly good by your convictions and enthusiasm. And these are the things that make history. So, there is a future for The Orthodox Presbyterian Church.

HENRY J. VAN ANDEL

To the Editors of

THE PRESBYTERIAN GUARDIAN:

Your letter to Mrs. Wade arrived too late to get an answer back before the deadline for the Service Men's Number, but maybe it's just as well, because I'm not even prepared at the moment myself to tell you just what it would take to buy the communion set. I kind of almost

The Seed Growing Secretly

A Meditation on Mark 4:26-29

By the REV. LAWRENCE B. GILMORE, Th.D.

Stated Supply of the First Orthodox Presbyterian Church, Cincinnati

THIS parable of the adaptation of the seed to the soil and the soil to the seed is a very important one. It teaches us the dependence of the sower on the creative and providential ordering of God, without whose blessing fruitfulness is impossible. We might wonder why such an important parable is preserved in only one of the Gospels. At any rate, it is not merely a modification of some other parable, such as that of the tares, but is unique and has an independent significance.

The Setting of the Parable

The parable of the seed growing imperceptibly follows soon after the parable of the sower, and may well be regarded as supplementary to it. The parable of the sower illustrated the truth that the growth of the good seed depended on the capacity of the soil. But the history of the seed on the wayside, rocky, and thorny soil is described in more detail than is the history of the seed sown on the good ground. "Here, however, in this parable which Mark alone has preserved, the full story of the growth of the seed on the good ground, so far as man can see it, or has any thing to do with it, is told" (W. M. Taylor, *The Parables of Our Saviour*, page 197).

The Parable Itself

"And he [Jesus] said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come" (Mark 4:26-29).

An Old Testament Parallel

"Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to take rest late, to eat the bread of toil; for so he giveth unto his beloved sleep [or, in sleep]"

(Psalm 127:1, 2).

This passage teaches us that toil is vain without God's blessing. "Clearly the contrast is between labour which effects nothing, but is like spinning ropes out of sea-sand, and God's gift of the good which the vain toil had aimed at, and which He gives to His beloved in their sleep. . . . This is no preaching of laziness masquerading as religious trust. Not work, but self-torturing care and work, without seeking God's blessing, are pronounced vanity" (Alexander Maclaren, *The Expositor's Bible*, III, 311).

The Analysis of Our Parable

Our parable carries on the Old Testament teaching of the divine providence and blessing, but does this by setting forth the conditions of growth divinely adapted to the seed.

We behold first the good seed, which is the Word of God. Then we see that the good seed was sown, and not just left to propagate itself like weeds. An effort was made to cast it upon the soil. Further, the seed fell on good ground, on receptive and fruitful soil.

These conditions fulfilled, our parable goes on to show (1) the mysterious and gradual, but certain, growth of the seed; (2) the stages of the seed's growth into blade, ear and full grain in the ear; and (3) the harvest time and reaping.

The Meaning of the Parable

We ask first, Who is the sower? The sower is Christ, and also His apostles and other preachers of the gospel. As to Christ's being the sower, Alfred Edersheim points out: "His outward activity on earth was in the sowing, and it will be in the harvesting. What lies between them is of that other Dispensation of the Spirit, till He again send forth His reapers into His field" (*Life and Times of Jesus the Messiah*, 8th edition, 1896, I, 589).

But in some respects the sower cannot be Christ, for it cannot be said of Him that He knows not how the seed grows, nor that He goes away

and leaves the seed to grow entirely unhelped (4:27). So we must conclude with Trench that in some respects the sower is Christ, and in others the sower is His followers (*The Parables of Our Lord*, 11th edition, 1870, pages 287-289).

Casting the seed upon the earth means preaching the gospel. The soil is the hearts of men. The sleeping and rising of the sower means the absence of overanxiety concerning the growth of the seed. The sower trusts the seed to germinate. Visible results seem very slow, but the growth is certain, for God who has prepared the Word for the hearts of men also prepares by His Holy Spirit the hearts of the elect (the good ground) to receive it and bear fruit. The growth of true spiritual life in the soul is mysterious, but where God's Word and Spirit are present, it is certain.

In the Christian life, furthermore, we must observe stages of progress similar to the blade, the ear, and the mature grain of the growing plant.

Finally, when the grain is mature, there comes harvest time and reaping. The souls harvested through conversion are finally reaped at the end of the age by the reapers sent forth by the Lord of the harvest (Matt. 13:41; Rev. 14:13-16).

The Lessons for Us

This brief parable gives us important warnings and encouragements:

(1) It is our duty to sow the good seed of the Word. Our confidence in the divine election should make us not slothful but more active in giving out the message of salvation. The very fact that our labor is not vain in the Lord calls us to be steadfast, unmovable, always abounding in the Lord's work (I Cor. 15:58).

(2) Having sown the seed, we must avoid all false and unnecessary activity. We hear of little children who dig up the flower seeds they have planted to see if they are growing properly. Similarly, human anxiety, fretful impatience, and mere carnal busy-ness in religious activity will not help, but rather hinder, the growth of the good seed.

(3) We should have a serene trust in the working of God's Word and Spirit, in His electing grace, and in His marvelous love for sinners. This will keep us from overanxiety concerning the success of the gospel in individuals and in society. Then we

can pray with confidence for God's blessing, realizing with the Apostle Paul that one worker may plant, and another water, but God alone gives the increase (I Cor. 3:6-8). This serene faith is beautifully expressed in a well-known hymn stanza by Thomas Hastings:

Sow thy seed; be never weary;
Let no fears thy soul annoy;
Be the prospect ne'er so dreary,
Thou shalt reap the fruits of joy.

(4) We must be patient not only in regard to the beginning but also to the progress of spiritual life in the soul. We must allow new Christians time to grow in the grace and knowledge of our Lord and Saviour Jesus Christ.

(5) Finally, we must maintain a cheery and hopeful attitude in all our gospel sowing. "It is a glad some thing to preach the word of life, even though sometimes one may preach it in tears; there is a yet more inspiring joy in

seeing that word take root in human hearts, and bring forth the fruit of holy living; but the most thrilling joy of all is that of the heavenly ingathering, when the servants of the Lord shall come to him with rejoicing, 'bringing their sheaves with them'. My hearer, shall that bliss be yours?" (W. M. Taylor, *The Parables of Our Saviour*, pages 208, 209).

Let us then, as pastors, Sunday school teachers, and Christian witnesses of whatever station, all take heart. May we remember that searching word of the Apostle Paul, which he set down as much to encourage us as to warn us: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing; for in due season we shall reap, if we faint not" (Gal. 6:7-9).

Recent Letters From Mr. Duff

A NUMBER of letters have been received from the Rev. Clarence W. Duff since his arrival in Aden, late in December, and in Asmara on February 2nd. The following are excerpts from these letters:

Aden, Arabia,
January 15, 1944

[Written while he was waiting for word regarding his permit of entry.]

I am pleasantly situated in Dr. Smith's house at the Keith Falconer Mission of the Church of Scotland in Sheikh Othman, about ten miles from Aden and Steamer Point. I share a room with Mr. Modricker, and we both board with the doctor, a delightful young man who has been here three and a half years. I have difficulty making him take three rupees (almost a dollar!) a day for board. (The room is free.) He talked about one rupee!

I am studying Amharic and otherwise usefully (I hope) employing my time. Tell the churches I am counting on their continued prayers for me. The permit of entry is only the beginning of obstacles. The Lord has graciously opened the way thus far in spite of delays and threatened delays, and I believe He will continue to overcome the barriers. I do need the earnest prayers of all our people.

Aden, Arabia,
January 29, 1944

On Monday the 24th, the American Consul called on the phone to inform me that he had received a telegram from Addis Ababa, evidently from the American Minister there, as it was in their own code, to the effect that my permit of entry could not be granted. He did not turn over to me the exact message, but it was about as follows: "For Clarence W. Duff, Ethiopian Ministry of the Interior informs me that they cannot, repeat cannot, grant visa and permit of entry to Mr. Duff. I understand the policy of the Ethiopian Government is to allow entry only of personnel of established societies".*

When I returned from the telephone Monday, I noticed a book left open on my table by my friend Modricker, who had left for town not knowing of my message. In fact, he was looking for me to get the permit perhaps that day, and thought the reading appropriate. The last paragraph reads as follows: "Delays are not refusals; many a prayer is registered, and underneath it the words: 'My time is not yet come'. God has a set time as well as a set purpose, and He who orders the bounds of our habitation orders also

*See page 72.

the time of our deliverance" (*Streams in the Desert*, January 24). That was an encouragement, and Psalm 42. has also helped.

Wednesday I applied for a permit to visit Eritrea for two months, and was granted it very graciously by the Captain in charge of O.E.T.A., the permit stating that it was dependent on my having valid documents for return to Aden, which I did not have. The Passport Officer, who has been very kind at all times, agreed to give me a return visa and told me to go ahead with preparations to go, on the understanding that I would not turn up here again unless I absolutely had to. I see no reason why I ordinarily should.

So I am preparing to go by British Overseas Airways Wednesday February 2nd, with about 110 pounds of luggage. I have asked the missionaries in Addis to send my mail on to Asmara. I hope there are more letters for me there. It would be great to see a *GUARDIAN* again too! I hope someone reads them in Addis!

I am sorry not to have better news for you. It must be very trying for you at home, and especially for the Stantons, to be kept waiting so long and now to have this word. I do not believe this is the final word. I believe God will open the way. I do not know how it is to be done. I shall do all I can from Asmara. God is abundantly able to give us an opening and, I believe, will do so in His own good time. We have need of patience. My chief hope now is for a temporary permit to visit the capital and an opportunity to interview personally some of the authorities as high up as I may be able to get. This may take time, and may be expensive, but I believe the end to be gained is worth it all. I am sure our church will be backing me up in prayer.

Asmara, Eritrea,
February 9, 1944

Just a week today since I got here, and this morning I received a reply to my telegram to the American minister in [censored] repeating what he had formerly informed me about the refusal of the entry permit and its reasons, and saying that he had placed my request for a temporary visit in the hands of the foreign minister, from whom I might await a reply. So far so good, and I am very hopeful that the answer will be favorable and not too long delayed. In the meantime, if I do not get on soon, Pastor Anderson is going to arrange for their teacher of Amharic in the school to give me lessons and in exchange he

suggests that I might teach English for them, as they have no very well qualified man.

You will know from my cable of the 7th that I received the funds cabled, that I am allowed two months' stay here, which may almost certainly be extended, probably indefinitely, which I trust may not be necessary.

I must tell you a little about my big day Sunday. I intended going to the morning service in the native church in town but, when I got there, Pastor Anderson was getting ready to go into the country and asked me to accompany him. Pastor Tron and his son and a native teacher went along in the car. We drove about twenty kilometers on the highway, then turned off in a field and, when we had gone as far as possible with the car, got out to walk. Fortunately, men from the village met us with mules, for it was a good half hour's ride over steep, stony, dusty paths into the hills. There we ate "injera" and drank coffee, then attended the service conducted by the native pastor in a room provided regularly by the native Christians in the village. About forty, most of them members of the church, were present. There was a baptism, then Pastor Tron preached, and then I was asked to speak briefly through the interpreter. After that we returned to the home of one of the Christians and had a real feast. In the evening I spoke through the interpreter in the native service here in town. After that I just had time to get to the service in the chapel in camp. It was great to be back again on mule-back with people some of whom spoke my language [Amharic]. I find quite a few who can.

Yesterday I got a refresher shot for typhus and my first cholera inoculation. They take good care of us Americans here. Should I have to be here for some time, I can find plenty to keep me busy, with language study and so forth. I shall not lack the opportunity to practise what I study.

SCHENECTADY CHURCH DEDICATES PROPERTY

ON FEBRUARY 18th the Calvary Orthodox Presbyterian Church of Schenectady, N. Y., conducted the dedication ceremony of its recently-acquired church building. Pastor of the church is the Rev. Raymond M. Meiners. A feature of the

dedication service was the rendition by the young people's choir of Maunder's cantata, "Penitence, Pardon, and Peace". In spite of below-zero weather, about one hundred twenty-five people were in attendance, including many strangers. Comments both on the sanctuary and on the work of the choir were enthusiastic.

Organized September 18, 1938, the church became a member of The Orthodox Presbyterian Church on November 4th of that year, and Mr. Meiners was called to the pastorate. Meetings were held in the Civic Playhouse for one year, after which the congregation moved into its present location at Rugby Road and Glenwood Boulevard. The building at that time was owned by the city of Schenectady, and services were conducted in the basement of the property.

The congregation purchased the building and corner lot from the city on January 24, 1943, and began to renovate and repair the auditorium.

March-April Book List

READERS of the GUARDIAN may purchase any or all of these four books at special savings during March and April:

THE SERMON ON THE MOUNT, by William Hendriksen. A thorough, effective and refreshing commentary, arranged uniquely and well adapted for Bible class or personal study. Price to GUARDIAN readers, \$1.20 (list price, \$1.50).

MANUAL OF REFORMED DOCTRINE, by Louis Berkhof. A clear and concise textbook in systematic theology, suitable for use by laymen. Price to GUARDIAN readers, \$1.60 (list price, \$2).

THE AMAZING CROSS, by Herman Hoeksema. A new book containing two sets of unusual sermons on the passion and death of our Saviour. Price to GUARDIAN readers, \$1.60 (list price, \$2).

CYRUS, THE PERSIAN, by Sherman A. Nagel. A Christian historical novel, based on the story of the escape of the Israelites from Babylonian captivity. Price to GUARDIAN readers, \$1 (list price, \$1.25).

Most of this work was completed last April, but war emergency conditions delayed the delivery of new pews. These have since been received and installed.

CHAPLAIN DAVISON RECEIVES ARMY CITATION FOR BRAVERY

CHAPLAIN Alexander K. Davison, former pastor of Covenant Orthodox Presbyterian Church, Vineland, N. J., has been cited for meritorious service on the battlefield in Tunisia. Chaplain Davison was among the first Orthodox Presbyterian ministers to enlist in the chaplaincy, and has been overseas for many months taking part in several major campaigns.

The text of his citation follows:

10 December 1943

The Commanding General is gratified to cite to the command the following:

Alexander K. Davison (0417063), Captain, (Chaplain) . . . Regiment, is cited for meritorious service on 1 April 1943 in the vicinity of . . . Tunisia, North Africa. Chaplain Davison with complete disregard for his own welfare and on his own volition, upon notification that a light tank of Reconnaissance Company, . . . Regiment, had been hurled from a bridge by heavy enemy artillery fire, and that the crew was seriously wounded, proceeded to the front line of attack and assisted in administering first aid to the wounded crew. He comforted them to the best of his ability under the circumstances and remained with them until they were evacuated to the rear. In spite of heavy enemy artillery fire he remained calm and through his comforting words undoubtedly prevented the wounded men from suffering fatal shock. Chaplain Davison's outstanding devotion to duty, courage and concern for the welfare of these wounded men reflect great credit upon himself and the Military Service and are highly commendable.

On Sunday, February 13th, the text of this citation was read to the congregation of Covenant Church, Vineland, by Major William B. Whisonant, a member of the church who has had an outstanding military record (see THE PRESBYTERIAN GUARDIAN, February 10, 1944, pages 44, 45). Major Whisonant, who met Chaplain Davison many times during the course of the campaign overseas, also commented upon the significance of the citation.

The Presbyterian Guardian

EDITORIAL

Atrocity and Doctrine

TO SAY that America was shocked by the news recently made public concerning the treatment of American prisoners of war by the Japanese is to understate the facts. The tortures and merciless treatment inflicted upon our boys have been described as "uncivilized" and the work of "beasts". We agree. And in some ways, though we would not have predicted such treatment, we are not surprised, for Japan has set its face steadfastly against orthodox Christianity.

Modern religion tells us that it does not make a great deal of difference what we believe so long as we are sincere in that belief. So instead of sending missionaries to foreign countries to preach Christianity as the only true religion, most of the larger denominations of Protestantism seek to amalgamate with the native religions. Their missionaries to Japan, and those under their care, are instructed to bow before the Japanese Shinto shrines and worship the emperor.

Those, however, who believe that the Bible is the Word of God, the only eternal truth possessed by man, know that it does make a difference what we believe; it does make a great deal of difference whether we amalgamate with Shintoism or not.

There are those who do not view the Bible as authoritative, whose guide is experience. Yet in the light of recent events, their conclusions should not differ from ours: it makes a difference what we believe. Beliefs govern deeds. They are husband and wife. This must become clearer every day.

America was founded by a people who, in general, believed that the Bible was God's Word for all mankind and that God was the Maker and Sovereign of all men. Later, when its constitution came to be written and its form of government firmly

established, elements of the Christian faith of the forefathers had so become a part of the accepted way of life that, although many of the foremost leaders and drafters of documents were not themselves Christians, such things as the equality and worth of man were made essential in the foundations of our republic. That is why, though perhaps unconsciously in recent years, our foreign policy has never been aggressive and militaristic.

At this point we must make it plain that it is not, as some believe, democracy which holds militarism in check, for democracy is rule by the will of the people—and the will of the people may be to conquer the world. For instance, if Japan in its present spiritual state were a democracy, present history would be hardly different than it actually is—because the people want this war. Here we in America must take warning: A humanistic, antichristian theology, which is fertile ground for the growth of tyranny and militarism, is fast becoming the dominant religion of our nation. True, there are still enough ties with the past—mainly tradition and memory of the teachings of parents—to restrain the full force of its doctrines. But it will break loose eventually if its doctrines continue to become more and more popular. Traditions are broken and memories do fade.

Civilization, in the sense of decency, refinement, and humanitarianism, has always marched together with Christianity, and where a people has cast off or rejected Christianity, there the civilization has tottered and fallen. This has been true in the life of our beloved nation. It has been true in the days of ancient Rome and modern Japan. Why is it that the starvation, mutilation, and murder of war prisoners shocks us but means nothing to the Japanese? The answer is provided by doctrine.

Of course we make no claim that America is a Christian nation. But it does have a Christian heritage and the remnants of a Christian conscience. And Christianity teaches the doctrine that man (Japanese as well as American) was originally the bearer of the image of God; it recognizes the worth of the human soul; and it acknowledges that he is only "a little lower than the angels"—regardless of race or nationality. It teaches what we have come to think of as the es-

sence of common charity—"Do to others as you would have them do to you". So we feed and clothe our prisoners well, and we give them the same medical care that our own soldiers receive. Shinto—the national religion of Japan—on the other hand, teaches that the Japanese, and they only, have divine heritage, and the rest of us are mere dogs. It teaches that since the Japanese alone are the descendants of the sun goddess, it is their right and destiny to rule the world and to attain to that supremacy by whatever means they may choose. Charity in the true Christian sense of the word is utterly nonexistent in Shinto. Therefore, if it is inconvenient to feed prisoners, the Japanese will let them starve—they are of no worth anyway. And to torture their unarmed prisoners is of no more moment than to annihilate an ant-hill. The things men believe determine what they will do.

Let us not think that these actions are the work of the war lords only. *The New York Times* in commenting on the atrocities said, "We cannot and must not think that they represent the entire Japanese nation. . . . There have been poets, artists, and philosophers in Japan, and may be again. . . ." But let us not be deceived: every Shintoist is capable of the very same deeds. Certainly there have been poets, artists, and philosophers in Japan but mere esthetic or reflective natures have not brought forth Christian fruits. Their poetry, art, philosophy, and every other expression of life have all exhibited their Shinto doctrines: Works will always reflect underlying doctrines.

Let us not think, we repeat, that the Japanese problem is simply that a clique of war lords has come into power. Would that it were as simple as that! The problem is the religion of the people. So long as the dominant religion of the Japanese people teaches the unique divine origin and the consequent superiority of the Japanese people over all other people, the cancer shall not have been removed. With Shintoism dominant there will always be barbarity.

The solution of the Japanese problem lies then in the gospel of Jesus Christ. What an incentive to true, orthodox missions! Long steps toward the implementation of this solution will be, first, the recognition by our leaders and those responsible for mak-

ing the terms of peace, of the connection between doctrine and life, and second, the establishment of freedom of religion in Japan to allow those people free access to the gospel of peace.

—J. P. G.

The Christian and International Affairs

(Concluded from Page 70)

clear in the matter of armed aggression. The state has been entrusted with the sword which it must use to defend its own integrity and the freedom of its own citizens. In order that it may fulfill its duties within its own borders, it must restrain foreign interference.

At the same time, it has the duty of protecting its citizens from unfair treatment when they are outside its limits. It is true that this duty has sometimes been employed as a pretext by nations for the purpose of seizing other nations' property. Sometimes nations have used it also as an excuse to protect their nationals from the consequences of unlawful acts. Therefore, it must not be improperly applied. But it is only right that a nation should see that its citizens are given fair treatment by others.

The demand for fair treatment of nationals, however, implies the responsibility of a nation to give fair treatment to those foreigners within its own boundaries. It is not fair for the British or American governments to protest against harsh dealing meted out to their nationals in China, if they treat Chinese citizens in their own lands in much the same way. "Whatsoever ye would that men should do to you, do ye also to them likewise" is a good principle to follow even in international affairs. A state therefore is under obligation to see to it that foreigners are not exploited, injured nor otherwise damaged by its own citizens.

In this connection it must also be pointed out that, as a partaker of the comity of nations, no state can ignore the condition of another. If one nation is overtaken by a disaster, it is the duty of the other nations to help the stricken one, as was done in the case of Japan during the Yokohama earthquake. This, however, would seem applicable also to the matter

of the aggression of one nation against another. If one nation rises up in the world with the idea of wantonly attacking another, then it would seem to be the duty of all nations to oppose aggression by common action. In this way peace can be preserved both among nations and within nations. Yet precautions must also be taken against allowing a group of nations to exploit another nation, even though it be the defeated enemy in a war. Unfair treatment of this kind will only breed hatred and cause further wars. To an aggressor nation defeated in war, punishment must be meted out, but it must be a punishment which does not attempt to destroy the defeated nation's life. While just punishment is necessary, cruelty or vengefulness must not be permitted.

If these principles are followed, a really permanent peace can be established when this war has come to an end. They are simply the practical application of the basic ideas of morality laid down in the Scriptures for the guidance of both men and nations. But can they be made effective?

It would seem that it is possible to make these Christian principles at least partially effective in international affairs. It can be done for instance in the matter of economics. Nations should endeavor to use to the best of their ability the natural advantages which God has given them. But at the same time, no nation should attempt to make itself the economic controller of the world. Tariffs, for instance, should be kept within bounds and not used for the purpose of forcing the industries of other countries into liquidation. Economic policies of nations should be adjusted not merely for the selfish advantage of themselves, but with due regard for the well-being of the nations as a whole.

Another means through which Christian principles can be made effective is by the coöperation of the nations. Again this coöperation should not be for the damage of any other nation or group of nations. It should be rather for the welfare of all nations. Such coöperation can take essentially two forms: economic and politico-military. Enough has already been said about the economic side, but a few words must be added concerning politico-military coöperation. Such activity would seem to be quite proper and right as long as it is not

used for aggression. It is for mutual assistance against aggression, and could properly be expressed in some form of alliance. Yet it must always be kept in mind that no state has the right to surrender its sovereignty either to an international security commission, an international police force, or a super-state. God has established the state as a political entity in the world. Therefore it has no right to surrender its existence even for the chance of peace. If it does, it will soon succumb to external aggression, usually developing into an attempt at international dictatorship.

Finally a word about imperialism. Is it wrong for a nation to have colonies? To this we can but say, "It all depends". If the colonies are obtained and used for the exploitation of the natives, then imperialism is wrong. If, on the other hand, the colonies are properly treated, enabled to develop economically, supplied with means of education and above all given the gospel in its fullness, there does not seem to be any objection to imperialism. We must add the one condition, however, that when the colonies have come to the position where they can support and govern themselves, then they should be given their independence. The great danger is that imperialism shall become simply a synonym for the exploitation of backward peoples who are to be kept in a backward condition for easier exploitation.

In the foregoing, an attempt has been made to point out some of the true Christian principles in international affairs and how they may be applied. In closing, however, we must emphasize one thing. While we may endeavor to put Christian ideals into force, we cannot and shall not succeed until "the knowledge of the Lord shall cover the earth as the waters cover the deep". We cannot bring forth Christian fruits from non-Christian hearts. By the common grace of God, we may succeed in a partial manner, but before true Christian international relations can be established, the gospel must be both preached and believed throughout the world. This of course is true of Christianity in every sphere of human existence. The only one who can bring such a situation into existence is our Lord and King Himself. Therefore let us pray, "Thy kingdom come,

Thy will be done, on earth even as it is in Heaven". And "He which testifieth these things saith, Surely I come quickly. Amen. Even so come Lord Jesus".

Questions From Guardian Readers

Readers are invited to submit questions freely to this column. Answers must of necessity be brief, and an exhaustive treatment of difficult subjects is not contemplated. Questions will be answered in the order of their receipt and with due consideration of their general interest for a wide variety of readers.

HAS the Bible placed a curse upon the Negro race? E. W. T.

This question should be answered with an emphatic negative. It is surprising to discover that there are Christians who believe that the Negro race, because of its descent from Ham, is therefore under a curse. It should be noted that, upon the basis of Scripture alone, it is impossible either to prove or to disprove that the Negro race is descended from Ham. Upon this point the Bible is completely silent. A list of Ham's descendants is given in Genesis 10:6-20.

Upon one of Ham's sons, Canaan, a curse was pronounced in these words, "Cursed be Canaan; a servant of servants shall he be unto his brethren" (Gen. 9:25). It is sometimes erroneously held, as seems to be the case in the Scofield Bible, that this curse applies to all the descendants of Ham. Indeed, it is somewhat of a puzzling question why Ham is cursed in his younger son. Possibly the answer is to be found in the fact that Ham, having sinned as a son against his father (Gen. 9:22), is in turn punished in the person of his youngest son, just as he himself was the youngest son of Noah.

Now the Negro race is obviously not descended from Canaan, and hence this curse upon Canaan does not apply to it. We do well to note the words of August Dillmann, a learned commentator on the book of Genesis, ". . . and, it may be said in passing, the slavery of the Negro races cannot be justified from this passage [i.e., Gen. 9:25], all the less because Negro peoples in the strict sense (ch. x, 6) are not derived from Ham at all". There appears to be absolutely no Scriptural warrant for considering the Negro race to be servile.

—EDWARD J. YOUNG

MISSISSIPPI CHURCHES HOST TO CALVINISTIC CONFERENCE

ASOUTHERN Regional Calvinistic Conference, sponsored by the Presbyterian churches of Jackson, Mississippi, and Belhaven College, was held in Jackson on Sunday and Monday, February 20th and 21st.

The speeches and addresses were delivered by men of national and international reputation, and include the Rev. Edwin H. Rian, president of the board of trustees of Westminster Theological Seminary; the Rev. Jacob T. Hoogstra, Th.D., of the Christian Reformed Church, president of the First National Calvinistic Conference; the Rev. Clarence Bouma, Th.D., president of the Second National Calvinistic Conference, editor of *The Calvin Forum*, and professor in Calvin Theological Seminary, Grand Rapids; and the Rev. Professor William Childs Robinson, D.D., Commissioner to the Edinburgh Calvinistic Congress from the Presbyterian Church in the U.S., and professor in Columbia Theological Seminary, Decatur, Georgia.

On Sunday morning, February 20th, special worship services were held at the various Presbyterian churches. Mr. Rian preached at Central Presbyterian Church; Dr. Hoogstra at First Presbyterian Church; and Dr. Bouma at Fondren Presbyterian Church.

At four o'clock the afternoon program was opened at the First Presbyterian Church with Dr. J. Moody McDill, pastor of Fondren Presbyterian Church and chairman of the Conference Committee, presiding. Dr. G. T. Gillespie, president of Belhaven College, Jackson, conducted the opening devotions. Greetings were brought to the Regional Conference by Dr. Hoogstra, representing the National Calvinistic Conference, and by Dr. Robinson, representing the Edinburgh International Calvinistic Congress. Mr. Rian delivered an address on "Calvinism and the Bible".

The Sunday evening program was held in the First Presbyterian Church. The pastor of this church, Dr. Girard Lowe, presided and conducted the worship service. Dr. Bouma then spoke upon the subject, "One Holy Passion".

On Monday, February 21st, the

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COMMITTEE ON CHRISTIAN
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morning program opened in the chapel of Belhaven College. Dr. Gillespie presided, and the Rev. John B. Dickson, pastor of the Greenwood Presbyterian Church, Greenwood, Mississippi, conducted the devotional service. Dr. Bouma addressed the conference on the subject of "Calvinism and Christian Ethics", and his address was followed by a discussion. At eleven o'clock Dr. Robinson addressed the conference on "Calvinism and World Fellowship". This address also was followed by a discussion.

In the afternoon Mr. Rian led a group discussion on the subject of "Calvinism and Evangelism", and Dr. Hoogstra led a similar discussion on "Calvinism and Missions".

The evening program was conducted at Central Presbyterian Church, with the pastor, the Rev. R. E. Hough, D.D., presiding. Dr. Bouma delivered the after-dinner address on "The Outlook for Protestantism in Europe". Dr. Robinson offered the closing address of the conference on "Calvinism and Education".

The theme of this program, "The Challenge of Calvinism in Our Day", was designed to present the Calvinistic concept of the God-centered life as a challenge to both laymen and ministers. The conference addresses were directed toward showing that the Calvinistic system offers a time-tested solution for the problems of daily living for every Christian, a solution that will serve to clarify the confusions of the present and to provide foundations for post-war planning.

The fourth and last international Calvinistic Congress was held at Edinburgh, Scotland, in 1938. The war

intervened to stop plans for a fifth congress in 1940. Determined, however, to continue their activities, Calvinists in this country held the first National American Calvinistic Conference at Paterson, New Jersey, in 1939, and a second National Conference in Grand Rapids in 1942.

The present conference in Jackson

is the first of the Regional Calvinistic Conferences, aimed at keeping aglow the Calvinistic fellowship and enlarging the influence of Calvinism during the war period when the limitations of war economy and the difficulties of travel make it inadvisable to hold further national or international meetings.

much doing war work and is so tired when she comes home at night. Mrs. Haney comes in the mornings to clean up the house and fix lunch for Bud and me at noon—we tried to ask her but she said she doesn't understand such things. And our Daddy is over in England now with the air force and he can only send those little V-mail letters, so we can't write to ask him to explain it.

So Grandma, won't you please write and tell us what you think? We feel sure you will know the right answer.

From your loving grandsons,

BENNY and BUDDY

P.S. Do you ever make any more of that good peanut-brittle?—Sure was swell!

* * * *

Dear Boys:

It was a very pleasant surprise yesterday morning to find your letter in the mail-box when I went down the lane just after the postman drove by. Do you remember what fun you boys had last summer racing down the lane to meet the postman and bring the mail up to the house? How Grandpa and I enjoyed having you both here all the long summer vacation; it was as much fun for us as it was for you, I am sure!

And yes, I believe that I, too, enjoyed most of all those afternoons out under the trees when we had the Bible stories and ate cookies and shelled peas.

And now for your question—

In the first place, I want to say that you were perfectly right, Benny and Buddy, when you decided that the Bible and that other book cannot both be right.

First, the Bible tells us that "God created the heaven and the earth". But this "science" book speaks of no creator; instead, it wants you to believe that the earth and all things on it were formed by accident.

In the second place, the Bible says that God made every kind of plant and every kind of animal and fish and bird after its own kind. That is, an apple tree bears only apples, and an apple seed grows only an apple tree—not a pear tree or a peach tree or a pine tree. When we plant the seed of wheat, we get wheat and not corn or barley. And a cat's children are always kittens, a dog's children puppies, and a rabbit's children bunnies. They never

Grandma Answers a Letter

A Story for All Boys and Girls in School

By HARRIET Z. TEAL

DEAR Grandma: This is Saturday and it is raining and Bud and I can't play out-of-doors because we have colds. So we thought this would be a good time to write a letter to you. We were going to write you as soon as we came home last fall—only we never did.

Bud and I sure had a swell time on our vacation down there at your place last summer. Last night, in bed, we were talking about it and trying to decide what was the most fun of all the things we did. Riding on top of the load of hay and going up into the haymow—that was a lot of fun. And climbing up to the top of that big tree back of the house was fun, too—only you were always afraid we would fall. And then we liked the times we went fishing with Grandpa and that boy from next door. And we sure did have a swell time on the Fourth of July when we all went over to the Grove for that big celebration—races and a baseball game in the morning and the big picnic dinner, and then a speech by the governor in the afternoon and fireworks at night. O, boy!—we really had a good time that day.

But Grandma, do you know what I liked best of all the things we did last summer (and Buddy says he did too)? It was when we used to go out in the afternoons and sit under the big maple tree. Remember?—sometimes you sewed, and other times peeled fruit or shelled peas, or something like that, and Bud and I sat on the grass and ate those good cookies you made, or sometimes apples or peaches.

You always made those stories seem so real and interesting, and you told us they were true, too. Well Grandma,

there is a question we want to ask you about that, because my teacher at school has been reading to the class from a book that tells how the world was made, and where animals and men came from (the teacher said it was written by a smart science professor to explain these things to his nephew whose name was "Sam"), and what this book says is not like you told us from the Bible at all.

I was telling Buddy about it at home and we were talking it over in bed the other night and we don't see how the Bible and that science book can both be right. We still remember two of the verses you taught us: "In the beginning God created the heaven and the earth" (Gen. 1:1). "So God created man in his own image . . ." (Gen. 1:27). But this book that the teacher is reading in school talks like no one made the sun and earth and stars, but everything happened just by accident. It says the first things that were alive were just little, tiny germs that were in the mud, or floating around in the water. The strong germs lived and the weak ones died, and then the ones that were strong and lived had strong children and they kept growing and changing into different kinds of creatures and getting bigger and smarter, till after awhile some grew to be different kinds of animals and some changed from animals finally into men. The teacher told us that the animals are really our cousins, and that we all came from those little, tiny germs that started in the mud or the water, millions and millions of years ago.

Well, it's got Buddy and me all mixed up, and we have no one to talk it over with, 'cause Mother is out so

change from one to another—Why? Because God from the beginning made everything “after its own kind”, as the Bible says.

But your science book says that one kind of a creature changed into another and entirely different kind of an animal. For instance, it wants you to believe that some snakes went through many different changes and finally became *birds!* The word that is used for this process is “evolution”.

In the third place, the Bible teaches us that “God created man in his own image”, and that he was separate and different from all the animal creation because God made him a “living soul”. From the very first, man had a soul as well as a body and could know the God who had created him. God made man also to be the ruler over all the animals and everything He had made on the earth.

But your “science” book says man is only another animal. Now which book shall we believe, for we cannot believe both?

In this letter I want to call your attention to just one thing. First of all, the Bible is *God's Word*. Those of us who are His children, who believe in Him and love Him and who trust His Son, Jesus Christ, as our Saviour from sin, know deep down in our hearts that the Bible is true and is given us by our heavenly Father.

The Bible says, “Holy men of God spake as they were moved by the Holy Ghost” (II Pet. 1:21). That means that God the Holy Spirit guided the minds and hearts of the men who wrote the Bible so that they wrote down just the things God wanted His people to know.

It was Moses who wrote the story of creation in the very first part of the Bible, but it was God Himself who showed Moses what to write. And so, when we read that true story, it is really God the Creator Himself who is telling us how He made the heaven and the earth and how He created mankind. As we read other parts of the Bible we read, again and again, passages that tell us plainly, “Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee” (Neh. 9:6). And again, “I have made the earth, and created man upon it; I, even my

hands, have stretched out the heavens, and all their host have I commanded” (Isa. 45:12), as well as Ps. 33:6, 9; 102:25; and Jer. 27:4, 5. And every part of the Bible is God's own Word, for, “All scripture is given by inspiration of God” (II Tim. 3:16). So you see there is no guesswork in the Bible, for it is God speaking to us.

But now, just for a few moments, let us look at this “science” book. Here are some of the things it says:

“How do we know the earth was formed this way? . . . For various reasons men who have devoted their lives to the study of the earth, think that it was formed in this way. Of course they may be wrong . . .”¹

“Some English scientists think the earth was formed in a somewhat different manner, and a number of American geologists and astronomers agree with them.”²

In another place in the book, after telling about the men that they think grew from monkeys, they admit that what they say is “based on very scanty evidence.”³

These books are full of words like “it may be”, “probably”, and “perhaps”. So we see that while God, who created all things, tells us so plainly in the Bible how He did it, these men who will not believe God's Word try to imagine and guess at how the earth and mankind came to be—without any creator, and have to admit that they are only guessing.

The Bible itself tells us about such men: “Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools” (Rom. 1:21, 22).

Well, no more for this time, because it is nearly noon and Grandma will be coming in for his dinner.

Think over what I have told you and write to me again and we will discuss the matter some more.

Give my love to Mother and keep a good share for yourselves.

As ever,

GRANDMA

P.S. Yes, I still make that “swell peanut-brittle”. In fact, a box of it is already traveling toward you in the mail!

¹ *The World For Sam*, by W. Maxwell Reed, chapter 1, p. 5.

² *Idem*, chapter 1, p. 7.

³ *Idem*, chapter 18, p. 335.

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Orthodox Presbyterian Church News

Presbytery of California

BEVERLY Church, Los Angeles: A group of men in the church have renovated a garage adjoining the property to make it suitable for use as a boy's Sunday school classroom. Alterations included the installation of a wood floor, lights, and gas. The interior of the church has also been recently redecorated, and the members expect that, by the time additional work is needed, they will be established in a new building of their own. . . . Despite inclement weather, the church was well filled to hear Chaplain E. Lynne Wade during his furlough.

Westminster Church, Bend, Oregon: Two communicant members have recently been received on confession of faith. Prayer calendars have been distributed to every family in the church. During the first ten months of the church year, the Sunday school has contributed more than five hundred dollars to the missions committees. A short time ago the Rev. Lawrence R. Eyres, pastor of the Orthodox Presbyterian Chapel in Portland, Oregon, and the Rev. Glenn R. Coie, pastor of Westminster Church, exchanged pulpits.

Orthodox Presbyterian Chapel, Portland, Oregon: The first fellowship supper has been held for the purpose of promoting a warm friendliness among those who have worshiped frequently or infrequently at the new chapel. More than fifty persons attended, and the program included special music, the introduction of each person attending, and an address on "The Christian's Obstacle Course" by the Rev. Glenn R. Coie. . . . A group of about fifteen young women of the church and Sunday school have banded together for once-a-month Bible study and for sewing for charities.

In a letter dated February 22nd, the Rev. Bruce F. Hunt tells of missionary activity conducted in the San Diego area. He writes, "Last week was my presbytery's 'Home Missionary Week'. Henry Coray went with me to San Diego and we worked together on Tuesday and Wednesday. From then on, I carried on alone. We have actually made a start. Last Sunday, in spite of the rain, we had nineteen out to our first service. We had a

Sunday school with three classes and fifteen present. There were eight at the evening service. We started off in the American Legion Hall but we are not going to be able to get it regularly; I don't know what the future is going to hold, so far as the meeting place is concerned. We got started in La Mesa, which is a rather nice residential town near San Diego. Four families from that area are interested. Because it is a substantial little community, even under ordinary circumstances, because there is no Presbyterian church there, because there are many war workers there, and because we have some people really interested in our cause living there, I am hoping the work will grow".

Presbytery of New Jersey

COVENANT Church, East Orange: Last month eight communicant members were received and six covenant children were baptized. . . . The Women's Missionary Society, finding its numbers dwindling, decided to do missionary work instead of just studying about it. By twos the members visited the women in the neighborhood, inviting them to a weekly meeting which included sewing and handwork for the missionaries, Bible study, and refreshments. The next meeting brought together a splendid group of enthusiastic ladies.

Faith Church, Pittsgrove: Celebrating the liquidation of its thousand-dollar mortgage, the church held an impressive ceremony in the new building which is little more than two years old. The pastor, the Rev. Edward B. Cooper, spoke briefly concerning the history of the mortgage fund and commended the members for their sacrificial gifts. The mortgage was burned during the singing of the doxology, after which a prayer of thanksgiving was offered by Dr. Ned B. Stonehouse of Westminster Seminary. Dr. Stonehouse was also the guest preacher at both worship services of the day.

Calvary Church, Wildwood: Several adults are enrolled in a course of instruction by the pastor, the Rev. Leslie A. Dunn, designed to prepare them for communicant church membership at Easter time. It is expected that seven covenant children will be baptized at the next communion

service. An encouraging interest has been shown in the Saturday morning catechism class for children. Fifty of the communicant members of the church are now living elsewhere; this figure includes ten in military service and seven in institutions of higher learning.

Grace Church, Trenton: Attendance at the midweek service recently reached a new high, and seventy-five per cent. of those attending were children. This is, we believe, a proportion that few midweek meetings can boast. The service is held in Forest Valley, an unchurched community of about seventy-five homes, not far from the church. . . . A number of Roman Catholic boys were granted permission by their priest to attend the Boys' Christian Club at Grace Church. Previously quite a number had attended but had been forced to leave when the priest discovered it. The opportunity apparently now open is being seized by the pastor, the Rev. H. Wilson Albright, who comments, "This permission is quite amazing, for our lessons consist of Bible verses, gospel songs, and Bible stories, but it certainly shows what the Lord can do for us".

Presbytery of New York and New England

MEMORIAL Church, Rochester: The Ladies' Aid (Dorcas Circle) has now become the subscription agency in the church for THE PRESBYTERIAN GUARDIAN, and all the members expect to promote the magazine vigorously. In the past, the entire burden has fallen upon the capable shoulders of one member, Mrs. P. Leenhouts, who has carried on the work splendidly but unaided for several years. It is suggested that other churches adopt a similar plan in order to relieve the pressure on the club organizer and also to gain a possible increase in circulation for the GUARDIAN.

Calvary Church, Worcester: A recent guest preacher was the Rev. William Young of New York City, who spoke on the subject of "Man and His Angels" from the text of Heb. 1:6, 7.

Second Parish Church, Portland, Maine: On February 4th word was received that William Nisbet, Motor Machinist's Mate, Second Class, had been killed in action in the Mediterranean war theatre. He had en-

listed in the Navy in the summer of 1942, and had been overseas since April, 1943. While in the Mediterranean area, he took part in the invasions of Sicily and Salerno. The prayers and deepest sympathy of the congregation are extended to his parents, Mr. and Mrs. Alex Nisbet.

Presbytery of Ohio

A COMMISSION appointed by the presbytery to investigate the areas of Buechel and Louisville, Kentucky, with a view to the possible organization of a new field, met early last month. Twelve sections of greater Louisville were considered, one hundred forty-eight miles were traveled by auto, and more than four hundred fifty calls were made upon residents in districts which showed signs of promise. The commission had three objectives in mind: First, that the work be located near enough to the Buechel group that full use could be made of the capabilities of those members; second, that the work be established in a center of population; and finally, that as much information as possible be obtained and recorded as a guide for other such projects in the future. The commission recommended that the present work in Buechel be moved nearer the center of the city and that the Committee on Home Missions be requested to send a full-time ordained worker to the field. The commission consisted of Ruling Elder Samuel H. Stuart and the following ministers: Martin J. Bohn, Lawrence B. Gilmore, and J. Lyle Shaw. Elders C. D. Garrard and Maurice Rooker were unable to attend.

First Church, Cincinnati: The church has suffered a loss in the death of Miss Olive Sue Talcott, a charter member of the church and its treasurer for six years. Miss Talcott, who had been ill for a long time, had remained a loyal and devoted member of the church.

Covenant Church, Indianapolis, Ind.: Progress is being made in the church's previously-announced plans for the future. The first joint worship services of Covenant Church and Warren Park Chapel have been planned. This will mean a saving in rent and will also help to establish the work in the area in which the church hopes soon to build. The chapel Sunday school has shown encouraging attendance in recent weeks,

and a number of the pupils have been persuaded to remain for the worship service. . . . At one time it had been planned to move the chapel building to a new location, but this has been abandoned in favor of the building of a basement church as soon as possible and the later erecting of a superstructure capable of holding about two hundred fifty people. Pastor of the church is the Rev. Martin J. Bohn.

Presbytery of Philadelphia

CALVARY Church, Middletown: The first Wednesday evening of each month is set aside for the meeting of the Christian Day School Association. At the February meeting, Ruling Elder Lewis Roberts was the speaker. Dr. Cornelius Van Til also preached at a recent worship service on behalf of the Christian school movement, and the Association hopes soon to be able to formulate definite plans for the future.

Knox Church, Washington, D. C.: The Directory of Service Men (see THE PRESBYTERIAN GUARDIAN, February 10, 1944) listed "Paul E. Horton" of Knox Church. This should have been: Paul E. Norton. The editors extend their apologies to the church and to Sergeant Norton.

Presbytery of Wisconsin

GRACE Church, Milwaukee: The Building Fund has very nearly reached the five hundred dollar mark. . . . Visitation by the pastor, the Rev. Richard B. Gaffin, has disclosed some interested families in the area contemplated as the future location of the church.

Indian Mission, Gresham: The Old Stockbridge Church has contracted for the demolition of a forty-five thousand dollar Lutheran school and dormitory and, for these services, will receive one-third of all the material in the structure. With the exception of roofing and plaster, this will be sufficient for the construction of its own church building. The material is of superior quality and will not be ruined by the work of demolition. . . . Regular Saturday Bible school classes are conducted at the pagan community on the Menominee Reservation. The prayers of readers are asked for this work among these pagan people in a Roman Catholic Indian stronghold of about four thousand souls.

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PRESBYTERY ASKS CHURCHES TO REVIEW SALARY QUESTION

THE Presbytery of Philadelphia of The Orthodox Presbyterian Church last fall adopted several recommendations concerning the salaries of pastors, among which was the statement of its conviction that \$1800 a year and the use of a manse constituted a minimum salary "in most cases". Congregations unable to reach this suggested minimum salary were urged to review the salary question twice a year until the minimum was achieved. These recommendations have been submitted to all the churches of the Presbytery of Philadelphia, and sessions have been asked to give the matter their attention. The text of the recommendations is here published for the interest and information of the entire church:

1. The Presbytery recognizes the following Scriptural teachings.

In Luke 10:1-16 we have the account of Christ sending out the Seventy and exhorting them to "Carry neither purse, nor scrip, nor shoes" vs. 4, for these are to be provided by those among whom they labored, "if the son of peace be there, in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire" vs. 6, 7. Christ also states that the disciples stand in His stead before the people, and as they treat them so they treat Christ, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me". vs. 16. This same truth is seen in Christ's words to Paul on Damascus Road, "Saul, Saul, why persecutest thou me? . . . Who art thou, Lord? . . . I am Jesus whom thou persecutest" Acts 9:4, 5. Paul in I. Cor. 3:9 speaks of himself and other disciples as "labourers together with God".

In I Tim. 5:17, 18 Paul writes "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, And, The labourer is worthy of his reward".

In Phil. 4:10-19, Paul clearly reveals that ministers are not dependent upon congregations for temporal needs, but upon God. It is the spiritual welfare and fruit of the church which Paul desires in the matter of their giving to his support. The normal channel which God has purposed for the support of his undershepherds is the congregation to whom they minister. Failure to recognize this privilege and responsibility results in

spiritual detriment and places obstacles in the progress of the work. Phil. 4:17, 18, "Not because I desire the gift: but I desire fruit that may abound to your account . . . an odour of a sweet smell, a sacrifice, acceptable, wellpleasing to God". Then follows a glorious promise to those who are faithful in accepting this God-given responsibility, "But my God shall supply all your need according to his riches in glory by Christ Jesus", vs. 19. The people were to give out of their poverty, and as they did God would be mindful of supplying their needs out of His abundant riches.

In the Old Testament God made adequate provision for His priests and their household concerning material things from the tithes and offerings made by the people unto God. The purpose was that they should not be impaired in their service before God for the people. Though we do not have priests today in the sense of those in the Old Testament, yet ministers as undershepherds of Christ are to be cared for with the same consideration and for the same reason. God has so ordained it, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" I Cor. 9:14. Consider also vs. 7-14.

In view of the fact that it appears that these principles have not always been given due consideration by our churches to the detriment of their spiritual life and to the hindering of their work, the Presbytery commends the study of these principles to each of the churches.

2. The Presbytery declares its conviction, that in most cases, in order for a minister to "be free from worldly care and avocations", he should have a salary of not less than \$1800 per year and the use of a manse.

3. In cases where it is at first impossible for congregations to reach the suggested minimum, the Presbytery urges such congregations to give prayerful and serious consideration to this matter twice a year with the purpose of seeking quickly to attain the suggested standard.

The Presbytery suggests that in these cases the wording of the call differ from the form offered in the Form of Government, Ch. XV, Sec. 6, so that the last sentence of the call will read, "We promise and oblige ourselves to pay you the sum of _____ in regular payments during the time of your being and continuing the regular pastor of this church, together with the free use of a house and _____ vacation each year, and each six months to reopen the salary question with a view to attaining the minimum salary suggested by the Presbytery, so that you may be free of worldly care and avocations".

4. The Presbytery reminds the churches that the figure suggested is but a minimum beyond which churches year by year normally will desire to advance.