

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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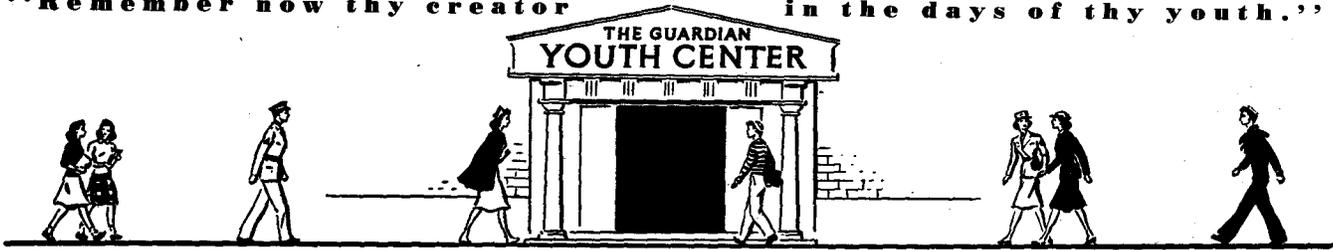
The Jesus of the New Testament has at least one advantage over the Jesus of modern reconstruction—He is real. He is not a manufactured figure suitable as a point of support for ethical maxims, but a genuine Person whom a man can love. Men have loved Him through all the Christian centuries. And the strange thing is that despite all the efforts to remove Him from the pages of history, there are those who love Him still.

—J. Gresham Machen

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“Remember now thy creator in the days of thy youth.”



SEPTEMBER means back to school again for many of you. For all of us it seems to suggest the end of relaxing and the beginning of a new year of hard work. Let's buckle down to our job and have a good year—one of which we may be proud when summer rolls around again.

If your society disbanded for the summer, be sure to open it again with a bang! Have a special meeting, well planned and widely and enthusiastically advertised. It's a good idea to have a series of meetings planned ahead of time following out a particular subject. The present series prepared by the Christian Education Committee of our church is entitled "The Christian Life." Included are such subjects as "The Christian's Confidence," "Christian Love" and "Christian Stewardship." They deal chiefly with the problems that a young Christian faces in everyday living and attempt a solution from Bible teaching. They are really grand! Pick your speakers well in advance, for a whole series even, and then draw up attractive program invitations and have them mimeographed. One society stations members at the doors of the church Sunday mornings to hand out such programs and invite all young people to that evening's meeting.

Plan a special social event, too, to rally everyone together. Why not have a Welcome Home Party for the returning service boys and girls? You want to seize upon these young people for your society and you want them to know how glad you are that they are home, too!

The GUARDIAN kindly gave us permission to overflow this page for a column of Young Orthodox Presbyterians' news items. But you are the ones who must supply the news. There ought to be lots of news now—returning service people—and weddings, too! Let's take advantage of this opportunity of having an interesting column for news among ourselves.

By the way, how do you like your page by now?

Norma R. Ellis

Director, The GUARDIAN
Youth Center

Intimate Glimpses

IF YOU had been in college ten years or so ago and had been a member of the League of Evangelical Students, J. Gresham Machen would be more than a name to you. It would represent a champion of your cause, an inspiring and helpful speaker, and a leader unexcelled in all the abilities you so greatly needed.

As a member of a Machen League, or as a reader of THE PRESBYTERIAN GUARD-



IAN, of which he was one of the founders and early editors, or as a member of the OPC, of which he was one of the organizers, you should know something of this remarkable man.

J. Gresham Machen was born in Baltimore. His father, a notable lawyer, and his mother, an exceptionally cultured woman, taught the three boys, Arthur, Gresham and Thomas, that "Christian conviction can go hand in hand with a broad outlook upon life and with the pursuit of learning."

Gresham attended a good private

school, but as a boy at about the time this picture was taken, he learned more of the appreciation of beauty, poetry and nature, and especially more of the Bible, from his mother than he did from school. He entered Johns Hopkins University at seventeen years of age. After graduation he did advanced work in Greek there and at the University of Chicago. Then he was graduated from Princeton Theological Seminary and went to Germany to study. What a treat this was for an eager young scholar! And how he enjoyed climbing the Alps!

Dr. Machen taught at Princeton Seminary from 1906 until 1929, when he felt forced to leave because the reorganization of that seminary made plain the fact that it was turning from the true Christian faith. In the same year, largely through his efforts, Westminster Theological Seminary was founded. There he taught until his death on New Year's Day, 1937. As a teacher he combined scholarship with a vigorous presentation and a lovable personality.

Dr. Machen, besides being a teacher, preacher and fearless leader of men, wrote a number of scholarly books in support of the Christian faith which have gained for him wide recognition.

THINK ON THESE THINGS

1. Ask your pastor to lend you *What Is Faith?* or *The Origin of Paul's Religion*. If you are of high school age or above, you will probably be able to profit immeasurably by reading these.

2. Do you think that a young Christian has any business devoting time to the study of nature, secular poetry, secular music, etc.? Should all of his time be devoted to religious pursuits?

3. As the new school year begins, take stock of yourself. Are you really doing your best to develop the talents God has given you, whether they be in the field of music, languages, mathematics, sports, art, leadership, homemaking or something else? Here is a verse to take with you to school, to work, at home: "Whatsoever thy hand findeth to do, do it with thy might" (Ecclesiastes 9:10).

Our Eritrean Opportunity

MISSIONS

By the REV. CLARENCE W. DUFF

Orthodox Presbyterian Missionary to Eritrea, East Africa

ON THE last Friday in June, I arrived with my family to set up housekeeping in one of the long wooden barracks in the evacuation camp at Senafe. Where the time has gone since, I don't know. It is wonderful to have Dora and the children again. Donald and Dorothy have grown a lot. They seemed not to have forgotten me at all. We have great times together. They are flourishing here at Senafe, as healthy as can be. We all have great appetites and good food to satisfy them. Locally we get good milk, plenty of vegetables, meat, and some fruit and groceries.

Senafe is about fifteen miles from the Ethiopian border and eighty-five miles from Asmara on the main Asmara-Addis Ababa highway. The frontier road block and customs post are here. Senafe is probably one of the most picturesque spots in Eritrea. It is 7800 feet above sea level, the highest town, I understand, in Eritrea (not, of course, as high as many Ethiopian cities). The appearance, however, is rather that of a basin surrounded by high hills. Several of these are enormous rock formations which in Colorado would be called buttes. One butte which towers over a thousand feet above the town just in front of our house is called Amba Matara. On the side which faces us, the wall is almost perpendicular from the bottom to the top. On the very tip is planted a great steel cross, supposed to mark the spot from which an Italian officer committed suicide by jumping over the brink after a defeat by the Ethiopians at Adua in 1896.

A week ago Saturday, when an American friend, Sgt. Phil Tousey, was visiting us from Asmara, we climbed this rock. Effendi Yassan, son of Ali Bey, the Miniferi chief, was our guide, with several other men and boys following. The ascent starts at the far end and goes up rapidly, much of the way along the side of a deep cleft down which flows a little stream which rests in pools here and there on the way. There are a number of places where one must make sure of his footing if he is not to risk a serious slide over a young precipice. Our guides, however, clamber in their bare feet

like goats over the rounded surfaces of rock. Dorothy with a man on each side and Donald with a couple of boys went up and came down quite safely, entirely unconcerned about any possible dangers. We did not attempt to help them, as they were in much better hands and, besides, we had our own hands full helping ourselves.

Just a little way from the top, we came to a wall of rock that could be scaled only by the aid of a wire that is attached to an iron pin fastened in the rock about twenty feet above. It looked a bit too much for us, but after eating our lunch on the shelf below, from which we had a grand view in several directions—rugged country, now beautiful in its rainy season coat of green—I took off my shoes and, with some difficulty, gained the higher level. From there on, it was comparatively easy going to the cross at the top.

The view was somewhat limited by the low level of clouds, but nevertheless vast, and the thousand foot drop-away was breathtaking. The little town of Senafe directly below stood out beautifully in the sunlight and shadow beneath the clouds. I could study its layout and was impressed again with a certain spot as a possible site for our mission house, should we decide to build at Senafe. We could see the people coming in from the country to the Saturday market along two main trails that converge at that point just across a little creek from part of the native quarters.

Donald and Dorothy were terribly disappointed not to have done "what Daddy did." The men wanted to carry them up over the steep place, and I suspect could easily have done it, but we thought it a bit risky. Sometime when we go again, we plan to take a long rope with the help of which it would not be dangerous to climb the steep bit. Our soldier friend didn't go up the wire because of an arm that he couldn't trust to hold his weight.

The town about the native market of Senafe seems to be predominantly Mohammedan, though with a considerable Ethiopic (Coptic) Christian element. Two Mohammedan villages are built against the hills nearer the

Italian part of the town. In the deep, rugged valley commencing on the opposite side of the buttes and dropping away rapidly to the west toward the low-lying Hasamo plain, our guides pointed out little groups of huts that they said were the homes of Saho-speaking Mohammedans. To the east and southeast, the farmlands of the Shimizana country were spread out before us, with Ethiopic Christian huts packed together in villages on many of the small hills that rise above the fields. The Shimizana probably has as heavy a population as any part of Eritrea. To the northeast the higher flattops of the Soira plateau (nearly ten thousand feet above sea level) towered above the nearer ranges. The Soira plateau is the home of many Miniferi (Saho-speaking Mohammedans). Effendi Yassan wants to take us there on a mule ride as soon as the rains let up. The clouds prevented us from seeing the mountains around Adua, fifty miles southwest of Senafe in Ethiopia.

The better we become acquainted with this area the more we are impressed by the possibilities of Senafe as a center of mission work, both among the Saho-speaking Mohammedans and the Tigrinya-speaking Ethiopic Christians. Whether further acquaintance with the field will show Addi Caieh, or some other point, more suitable we do not know. At present, I am sorry to say, the officials in Akkele-Guzai Division (and, advised by them, the higher authorities in the British Military Administration) take the position that we have no permission to work at all in this highland area, but only in the Saho-speaking tribal areas on the eastern slope between here and the sea at Zula and Irafalo. This is going back to the original letter from Brigadier General Longrigg permitting us to begin work on the coast. Later he was favorable to our working also in the highlands and among the Tigrinya-speaking Copts, as well as among the Saho tribes, but he went away and left no record in writing of our conversations. The thing most seriously objected to is work among the Tigrinya-speaking Ethiopic Christians.

The official who is most directly concerned with our work locally, the Senior Civil Affairs Officer, of the Akkele-Guzai Division, frankly states that he is not prepared to argue the moral question of our liberty to preach the gospel to all with whom we come in contact, of whatever creed, but for reasons of expediency he must oppose our preaching to the Tigrinya-speaking people, for he doesn't feel the government is prepared to cope with the reaction that he feels sure would result from any attempt to witness to them.

In spite of this, Dora and I are beginning the study of Tigrinya, according to the decision reached after our families and Mr. and Mrs. Mahaffy came. The authorities do not object to our doing this, and they have been very kind in arranging for dwellings for us all in the highlands, at least for the months that are so hot on the coast. We do ask for your prayers that God may change the attitude of those in authority toward our work, or change the government to one that will grant true religious liberty. It is a tragedy that there should be so much talk about freedom in the new world order and so little prospect of it. Anyway, there are many changes these days, and nothing can be settled in any satisfactory way until it is known who will rule Eritrea. We believe God has a large work for our church here, and that He will remove restrictions and give us a wide door of opportunity. We must earnestly pray that neither Mohammedan prejudice nor a fanatical priesthood and the vested interests of a corrupt church may frighten the representatives of a great power into denying the Word of Life to many thousands of simple, friendly, ignorant people.

In Senafe and Addi Caieh we meet some of our Miniferi friends from Irafalo who have escaped from summer's heat with their herds and flocks and come to the highlands for the rainy season here. We meet a good many more whom we do not know, but who know about us. Invariably they are most friendly. Whenever we go into the native market, a little crowd soon gathers round us, enough of whom know us and want to claim friendship with us that we have a most cordial introduction to the others. They are all most interested in my wife and children, rejoice with me in their coming, and pronounce many blessings on us all.

An Urgent Need in Eritrea

THE old truck that the Rev. Clarence W. Duff purchased for the Eritrean Mission is on its last legs — or perhaps we should say, on its last wheels. It no longer provides safe transportation, certainly not for the women and children of the mission who will need to travel among the several points of mission activity — Irafalo, Massawa, Asmara, Addi Caieh and Senafe. Several times it has broken down on the road and Mr. Duff and Mr. Stanton have been stranded for the night in native villages. There is some money in the Mule Fund and Mr. Duff writes that he will not immediately have use for the mule he contemplated purchasing. We have told those who gave in excess of the amount needed for the mule that we expected to apply the surplus to the purchase of a car for the mission. In addition to the amount on hand, there is need for about \$600 for a car. Would you or any society in your church like to have a part in supplying this pressing need of the missionaries? Send your contributions to the Rev. Robert S. Marsden, General Secretary, 728 Schaff Building, Philadelphia 2, Pa.

Since we are beginning to learn Tigrinya, we shall doubtless not be living at Irafalo. The plan we have talked about for our present staff is to have two couples learn Saho and one couple learn Tigrinya. Both Saho-speaking families would live in the highlands during the hot months on the coast and one would go to Irafalo during the better season when many of the semi-nomadic tribespeople return to the coast. Charles and Mrs. Stanton expect to go there in October or November. The Tigrinya-speaking missionaries would live somewhere in the highlands, and hope to be joined as soon as possible by another couple to work particularly among the Ethiopic Christians of Akkele-Guzai.

In many ways I regretted changing from the Saho work, but it seemed

best for Dora and me, who have some knowledge of Tigrinya's sister language, Amharic, including the difficult Ethiopic alphabet, to put this knowledge to use in learning the Tigrinya. So far, we have made just enough of a start to be dismayed at its difficulties. We are using Haile Bayena, our house boy and cook, to teach us in spare time, which isn't much. He is a fine type of Akkele-Guzai man and, in addition to his native Tigrinya, speaks pretty good Amharic, Italian and some Arabic and Saho. He writes and reads Tigrinya (in the Ethiopic alphabet) and Italian, and can read Amharic.

Before I close I must add that we are living in imminent danger of losing our happy home in the barracks. Government officials are discussing the question of demolishing the whole camp. If they do, we may be able to buy several barracks for the materials in them and build a house or houses elsewhere. The Senior Civil Affairs Officer of our Division seems to have no objection to our building, if the department concerned sells us the materials. In the meantime, our local Captain promises to do his best to supply some temporary quarters if we have to leave these. We dislike moving just as we are beginning to get comfortably established, but if something permanent can be begun, we shall be happy. I think the attitude of the S.C.A.O. in not opposing our building houses in Senafe or vicinity, belies his hard-boiled opposition to our doing any work hereabouts. I should add that he offered to rent us a beautiful concrete government house in Saganaiti, but we felt it better to get started in Senafe. We may yet have to move to Saganaiti.

Living under many uncertainties is not always the most pleasant thing, but makes us more than ever thankful for the great certainties of God and His Word. We believe that soon, with the close of the war and the settlement of Italy's affairs, including the disposition of her former colonies, some of the uncertainties may be resolved. We hope that then definite progress may be made toward adequately occupying much of the yet unevangelized portion of Eritrea. We are counting on you in the church at home to support us in the crucial battles that may be just ahead of us, and to go forward with faith and courage and vision in the advance that ought to be attempted as the Lord may open the way.

The Orthodox Presbyterian Church and The Evangelical Churches

THE OPC

By CHAPLAIN JOHN WISTAR BETZOLD, USA

PART TWO

In What May We Coöperate?

IT is our firm belief that the Reformed church which would remain true to its rich Scriptural heritage all along the line cannot properly engage in any program of coöperation with non-Reformed evangelical churches where worship, the administration of the sacraments, and the preaching and teaching of the Word of God are involved. Not only would our distinctively Reformed, and we firmly believe Scriptural, position be seriously impoverished where matters of worship and sacraments are involved, but also it would be actually endangered where the preaching and teaching of the Bible are concerned.

Let us suppose that several evangelical churches of a given community are going to coöperate in a joint evangelistic campaign. Could the Orthodox Presbyterian pastor support such activity if, for instance, such a famous though outspoken Arminian preacher as "Gipsy" Smith were to be the evangelist? Or suppose the various evangelical churches of the same community were going to hold a series of week-night meetings at which time the pastors of these same churches would speak. Could an Orthodox Presbyterian pastor be expected to stand idly by when, after having delivered a moving sermon on the limited atonement of a Wednesday night, the whole effect was nullified by the equally moving sermon on the general atonement delivered by the Baptist minister of the Thursday night? Doctrinal controversy would result in both cases if the Orthodox Presbyterian pastor should involve himself in such coöperative efforts, and yet meanwhile refuse to "tone down" what he deemed was the Biblical teaching on the controversial subject. The goal of coöperation would be destroyed in that neighborhood.

On this issue some interesting comments were made by a friend of mine: "As to evangelistic services, I would coöperate with any evangelical churches in union meetings if I were

invited to do so. I would not organize or promote such a coöperative program myself. I would simply plan an evangelistic campaign for my own church if doing it myself. But I would consider it expedient to join in a community project if someone else started it, provided of course that it were evangelical. The principle to support such a position would be that enunciated by the Apostle Paul in Philipians 1:12-19. . . ."

To derive support for such a principle which the above writer himself labels as "expedient," he has cited a Philippiian passage where Paul is dealing with the activities of certain of his brethren who are engaged in preaching Christ. This passage is not a denunciation of preachers of a false gospel; rather, it is a condemnation of those who preach the true gospel from wrong motives, as witness the words: strife, envy, good-will, faction. Motive, not doctrinal content, is in the forefront. Paul says to those he is addressing: "Certain people have been preaching the true gospel, my gospel, but they have been preaching it from wrong and unworthy motives." The true, as contrasted with the false gospel, is not under discussion. Not even an inconsistent gospel is in the Pauline purview. It would appear to be an imperfect exegesis which would attempt to use this passage as support for coöperative evangelistic efforts.

Incidentally, if such a coöperative endeavor is not worthy of being organized by the friend in question, why should he jeopardize the otherwise consistent theological position of his local church by engaging in a joint evangelistic effort of the kind in question?

A real contradiction is evident in the statement of this friend when he goes on to say in the next paragraph of his letter: ". . . I think the following general rule would apply [in matters of coöperation with evangelical churches]: I would refuse to coöperate with anything that would hurt our testimony against Modernism, or which I felt would be likely to undermine our distinctive testimony for the

Reformed Faith. It is my opinion that any coöperation which will enable us to reach more people with the gospel, and to widen our influence, is all right if it passes the above test." We would simply ask: how could such coöperation be profitable or consistent? While it is clearly of the genius of our church to denounce fearlessly all of the works of Modernism, it is not clear how, on the other hand, such coöperative activity with the evangelical churches would prevent our distinctive Reformed position from being undermined. In view of the fact that all evangelical churches which are not Reformed in their confessional statements are clearly Arminian, how can this pastor preserve any sort of well-defined testimony for the Reformed Faith by involving himself in such coöperation?

Another friend of mine takes the position that a Reformed church may readily coöperate with the evangelical churches in such non-ecclesiastical functions as the securing of radio time.

There is a certain amount of free radio time allotted to religion by some of the networks which probably can be secured only through the services of a federation of churches, such as the National Association of Evangelicals, or the American Council of Christian Churches. In that many evangelical denominations and local particular churches belong to these associations, a pressing problem arises. What type of gospel is preached, Arminian or Reformed? Does each constituent denomination have the opportunity to proclaim over the air its conception of the gospel? Is there any guarantee that such a Reformed denomination as The Orthodox Presbyterian Church would have the privilege of preaching its distinctive gospel if it were affiliated with such a council? I know of none. It appears to me that such a series of broadcasts, if properly conducted so that the prime elements of distinction among the evangelical denominations concerned were given free and democratic voice over the air, would not constitute a

unified gospel effort. Rather, it would merely be for the most part a symposium of the vagaries of modern American Protestantism.

It ought to be somewhat clear by this time that we as Orthodox Presbyterians cannot cooperate with the ecclesiastical endeavors of the evangelical churches where doctrine is concerned. The area of cooperation must be limited to non-ecclesiastical matters. One wishes that Dr. Charles Hodge had been more consistent on this problem. In both his *Conference Papers* (page 234) and *Church Polity* (Chapter Five), he indicates his belief that union in worship and ordinances is possible between a truly Reformed church and an evangelical church. This inconsistency in the usually consistent Hodge is not a little amazing in view of the serious impoverishment of the Reformed Faith which would be the evident result.

At this point it might be a good thing to inject a reference to the matter of following the so-called "historical tradition of American Presbyterianism." We believe in following such a tradition, not for the sake of its being tradition, even *Presbyterian tradition*, but where, as tradition, it can clearly be demonstrated as not being out of accord with the Scriptures. If, however, the position of Dr. Hodge as sketched above is part of the "historical tradition of American Presbyterianism," then I am anxious at once to part company with that segment of the tradition. It is interesting to note that one of my fellow-presbyters who often makes a hearty appeal to the "historical tradition of American Presbyterianism" does not agree with the Hodge strand of that tradition at this point. This friend makes the sharply-etched point that we as Reformed people cannot cooperate with the evangelical churches in such ecclesiastical matters as worship and ordinances.

This series of articles must draw to a close, but it cannot end without a statement of some possible avenues of cooperation which appear to me to be open to The Orthodox Presbyterian Church. It must not be assumed that I have exhausted all possibilities in this direction. Within the limits of the previously-stated principles, I merely make suggestions.

The Christian Reformed Church furnishes us with a good example of cooperative activity with evangelical endeavors by its support of certain

inter- or non-denominational Bible societies. Here, generally speaking, no doctrine of a controversial nature is dealt with, if indeed any doctrine as such is dealt with at all. Any Reformed church ought to see its way clear to distribute the Word of Life with any such organization or evangelical church. A personal example of this is fresh in my mind: A pastor friend of mine in The Orthodox Presbyterian Church has joined with a Methodist minister and a fundamentalist-independentist pastor in a gospel-advertising venture. Several large billboards in the community display a gospel exhortation, complete with an attractive illustration; such a work is the result of cooperation between three evangelicals of different persuasions. This little group has also financed a plan whereby similar gospel posters are displayed in three hundred railroad cars which carry heavy loads of vacationers during the summer months.

Cooperative activity among Army chaplains is quite common. Even where some chaplains do not engage in interdenominational services, they do cooperate along non-ecclesiastical lines, and to the benefit of the men they serve. A noteworthy and valuable piece of cooperation is related by a Christian Reformed chaplain who worked jointly with a Lutheran chaplain and a Roman Catholic chaplain in raising the general moral tone of their units by a sane campaign to counteract the use of profanity.

*Speaking of cooperative activity among Army chaplains, it is appropriate to note that many of the evangelical churches, as well as some of the Reformed, are "ecclesiastical orphans" when it comes to placing their ministers as service ministers. This is not the fault of the Army or Navy. Rather, it is for the reason that the services, in the very nature of existing conditions, have been under the necessity, until recently, of dealing with a single over-all agency for the securing of Protestant chaplains, namely, the General Commission on Army and Navy chaplains. This Commission, presuming to be the agent of American Protestantism, is closely linked with the liberal Federal Council of the Churches of Christ in America.

* "No objection to publication on grounds of military security or policy—War Department, Bureau of Public Relations, March 20, 1945."

In fact, there is a sort of interlocking directorate, deliberate or otherwise, between the Commission and the Council.

Up until little more than a year ago, there was no unified voice of conservative Protestantism in America. Before that time the armed forces generally relied upon the recommendation of Protestant chaplaincy-candidates by the General Commission. This state of affairs was a grievous one for ministers of evangelical and Reformed churches not accredited by the Commission. The valuable work done by the American Council of Christian Churches in securing a hearing for evangelical American Protestantism in the chambers of the military is most commendable. It behooves the Calvinistic or Reformed churches of the land so to band themselves together in facing the urgent problems of the relations between the church and the state, of which the matter of filling chaplaincy quotas is but a part, that at long last a voice of unified power and influence will be exerted for the benefit of those denominations of the Reformed persuasion.

I am sure that I have come upon no great and hitherto unknown principles in the matter under discussion. My endeavor has merely been to take the materials at hand in our confessional standards as an instrument by which to judge the standards of the evangelical, but non-Reformed, churches. This is a task in which each layman and pastor must engage if they would be persuaded of the Scriptural course to follow in solving this pressing problem.

A note of caution must be added as an epilogue. It is to be hoped that the differences between an evangelical church and a Reformed church have been disclosed sufficiently for the purpose at hand. In attempting this disclosure, mention has been made of Arminianism in contrast with Calvinism. It is here especially that I do not want to be misunderstood.

I believe with all my heart that Pelagianism is a false gospel. In spite of its well-known pelagianizing tendencies, I also believe with all my heart that Arminianism is not a false gospel. The former is pure naturalism. The latter is impure supernaturalism. The former is unadulterated Modernism. The latter, to change the figure, (See "Betzold," page 272)

The Presbyterian
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EDITORIAL

Man Is a Soul

AS WE read the accounts and saw the pictures of the horrors of the German concentration camps, we were swept by mixed emotions. The ghastly figures of the living and the dead moved us to revulsion and pity. Then we were filled with anger at the men and people who had done such things. Perhaps that was all, but if so had we really learned the lesson of the concentration camps?

Miss Dorothy Thompson has written a splendid article entitled "The Lesson of Dachau" in the September issue of the *Ladies' Home Journal*. Miss Thompson points out that Germany is a highly civilized nation. The Japanese atrocities do not surprise us so much because the Japanese are hardly a civilized people. In the past three-quarters of a century they have learned many of the techniques of western civilization, but in their religion and code of ethics they have remained barbarian. Their treatment of prisoners has been in keeping with their barbarian tradition. But Germany is not a savage nation. In fact, the Germans are a highly civilized people. In chemistry, engineering and medicine, they have made great contributions to western civilization. Their standard of living has been the highest on the continent of Europe. Their universities have been world famous. Their artists and musicians have been unsurpassed. For fifty years American theological students have gone to Germany to receive instruction from her master theologians. These people are not savages. They are like us.

Yet these are the people who systematically starved and gassed and burned millions of victims. Miss

Thompson speaks of visiting the homes of the SS administrators who were in charge of these factories of death. In their homes she found the poems of Goethe and the songs of Schubert and Wolf. Their homes were civilized. We would have been glad to have lived in them.

These men were a new kind of savage—not the savage of the jungle but a modern, twentieth century savage who kills not for hunger or caprice but scientifically. These modern savages, so clever that they could ride the wind and unveil the secrets of the atom and hypnotize a nation, came to think that they were God. There was no Creator over all whom they must serve; no Day of Judgment which they need fear; no Moral Law which they must obey. They were freed from all moral restraints. They were God! So they lost their souls and, ceasing to be men, became monsters more terrible than the world has ever seen.

We have said that these men were civilized like us. As we consider our western world, our soulless society, we wonder how much we have become like them. The old-time employer often treated his men as "hands," not as "souls," but it is far worse to see the employee today become a mere "worker," an anonymous unit in a mass union. How much place for the soul is there in the philosophy of John Dewey and his Instrumentalists? We hear man called a "psychophysical organism." We have our "scientific psychology" analyzing all human emotions and analyzing away the concepts of Christian faith. We have a prevailing theology which treats the Scriptures not as the Word of God but as the product of human legends and dreams. The blight of a soulless secularism is over our society. I have played golf with men who, it developed, seldom or never attended church. They worked five days a week making money. On Saturday and Sunday they played golf. On Monday they went back to making more money. They were friendly and considerate men. Certainly they were civilized men, but they were well on the way to losing their souls. At work and play they lived on the horizontal plane of this life. The vertical plane of the life to come was missing. "God was not in all their thoughts." With trembling, I wonder how far they are removed from the monsters of Dachau.

Miss Thompson tells of asking an

inmate of one of the camps what group of men behaved best. What race? What class? What ideology? After much thought he replied, "Priests." For the priests, even in that human hell, there remained a God who was above men and whom they must serve and so they never ceased to be men. In Genesis 2:7 we read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." When man loses his soul, he is no longer a man but something worse than a beast, a veritable demon.

—J. P. C.

An Evangelical Library

NEWS

MR. GEOFFREY WILLIAMS of London, England, whose name is well known to GUARDIAN readers as the author of the series of historical devotional articles entitled "Flames Worth Fanning," is the founder of a library of unique and special interest to Bible-believing Christians all over the world. Known as the Evangelical Library, it contains more than twenty-five thousand volumes which hitherto were available only to a limited circle of near-by friends.

Mr. Williams, after his conversion, studied especially the doctrines which emphasize free grace, and collected a large number of books dealing with this aspect of faith. From this substantial nucleus, he sought to expand the project, with the hope of a possible later establishment of branches throughout the United Kingdom and indeed throughout the world. Friends agreed to help by pooling their resources, and the collection of both new and ancient books grew rapidly.

Today the Evangelical Library is temporarily housed at 55 Gloucester Road, South Kensington, London S.W.7, under a roof shared by other evangelical agencies. Mr. Williams is serving as librarian. The library may be used by non-resident subscribers upon payment of a minimum annual subscription of about two dollars. Mr. Williams will be happy to hear from prospective subscribers and others interested in aiding the work of the library as a means of disseminating truth and advancing the kingdom of God.

How to Interpret the Bible

BIBLE STUDY

By the REV. RICHARD W. GRAY

Pastor of Covenant Orthodox Presbyterian Church, East Orange, N. J.

PART SIX

Parable

ONE of the most persuasive factors in leading Daniel Webster to accept the Bible as a supernatural book was his reading of the parables of Christ. That great statesman concluded that no merely human teacher could produce such masterpieces. The study of our Lord's parables has also led others to exclaim: "Never man spake like this man." Despite such testimonies, the parables are perhaps the most misunderstood portion of Scripture. And scarcely any other type of figurative language in the Bible is more frequently misinterpreted by pulpiteers.

Definition

A parable may be defined as an earthly story with a heavenly meaning. A Sunday school teacher gave this definition to her class one day. The next week she asked who could define a parable. One pupil responded: "A parable is a heavenly story with no earthly meaning." Unfortunately that mistake represents the idea of many people about a parable. A brief consideration of the nature of a parable and the rules for interpreting it may remove such confusion.

The word parable is derived from the Greek "para" meaning *alongside of* and "ballo" meaning *to place, put, or throw*. In a parable, a heavenly or spiritual truth is put alongside of an earthly story for the purpose of comparison. For example, in the parable of the sower (more accurately designated as the parable of the four kinds of soil), the varied reception of the Word of God in different types of hearts is put alongside of the several ways the sown seed is received by diverse kinds of soil.

Earthly stories can teach heavenly truths because of the fundamental relation between the natural and the spiritual. The world of reality, like a two-layer cake, has two levels: the earthly and the heavenly, the temporal and the eternal, the natural and the spiritual. Thus, in the words of Archbishop Trench, a foundation is laid for the use of parables in the

nature of things, "in the harmony that exists and is unconsciously felt by all men between the natural and spiritual worlds, so that analogies from the first are something more than illustrations, happily but not arbitrarily chosen."

Milton expresses the same truth poetically:

"What if earth
Be but the shadow of heaven, and
things therein

Each to the other like, more than on
earth is thought?"

It is a help in understanding parables to remember that a parable is an extended simile (an expressed comparison). On the other hand, an allegory is an extended metaphor (an implied comparison). Consequently, in a parable the earthly story is separate and distinct from the spiritual application, and in an allegory the spiritual application is interwoven with the story. This difference is clearly seen by comparing the parable of the lost sheep in Luke 15 and the allegory of the Good Shepherd in John 10.

It is also helpful to distinguish between a parable and a fable. A fable is an imaginary story in which animals or inanimate things are represented as talking and reasoning like human beings. Thus a fable is neither true nor true to life. A parable, on the other hand, although not necessarily true, is always true to life. In Jotham's fable (Judges 9) the trees talk, reason, and exercise the power of choice in selecting a king. Though illustrating a moral and spiritual truth, it is neither a true story nor a story true to life. The parable of the Pharisee and the Publican on the other hand is not necessarily a true story, but it is true to life.

Rules of Interpretation

There are three features of a parable, each of which must be considered carefully in order to arrive at the proper interpretation. First is the setting: the occasion and the circumstances under which the parable was spoken. Second is the story itself, apart from any introduction or spiritual application. Third is the spiritual truth illustrated. This is sometimes

expressed at the conclusion of the parable as application. At other times, it is unexpressed but nevertheless driven home by the force of the central point of the story.

To arrive at the true interpretation of a parable, it is necessary to consider each part of the parable separately, getting clearly in mind the circumstances which provoked the parable, the story itself, and the spiritual application.

One of the most important things to remember in ascertaining the interpretation of a parable is that it has one central truth, and one only. The very nature of a parable indicates this. The earthly story which is used to illustrate a spiritual truth has one central point. The spiritual truth taught in the parable is that point transferred from the natural to the spiritual realm. Of course, this central truth may have several facets, or it may have subordinate truths which are corollaries. But the details of the story do not illustrate different truths. Rather they make vivid the central message. It is also legitimate for a preacher to take the central truth and apply it in different ways. But he will not make the parable go on all fours by using the various details to teach separate spiritual truths.

Let us take the parable of the Good Samaritan as a model and apply these rules. This parable has been used to teach almost every dogma in the gamut of Christian truth and many heresies outside the realm of Biblical doctrine. Note how the application of these simple rules makes limpid the meaning Jesus intended.

The occasion of this parable is a question put to Jesus by a lawyer. The lawyer had asked, "Master, what shall I do to inherit eternal life?" (Luke 10:25). Jesus asked him what the law said. The lawyer answered by summarizing the commandments, "Thou shalt love the Lord thy God with all thy heart . . . ; and thy neighbor as thyself." When Jesus replied, "Thou hast answered aright: this do, and thou shalt live," the lawyer countered, "And who is my neighbor?" In response to this question, our Lord told the story of the Good Samaritan. Mark well, then, the purpose of Jesus. It is to tell a self-righteous scribe who thought he fulfilled God's requirements by the way he kept the law what the Scripture means when it commands, "Thou shalt love thy neighbor as thyself."

The story itself is a masterpiece of narration. Told in 143 words, it is packed full of action and human interest. Robbers, a man beaten and left half dead, religious men passing by without rendering aid, a hated Samaritan showing kindness—these are the things which have made this one of the best known stories in all literature. It contains several startling features: a priest and a Levite stoically passing by the dying victim; Jesus taking His hero from the Samaritans, those hybrids despised by the Pharisees to whom He spoke. The central point of the story is the kindness of the Samaritan. It stands out in bold relief against the merciless self-righteousness of two men who should have known what is good and what the Lord requires, namely, "to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8). The binding of the wounds, the anointing with oil, the paying of the innkeeper are merely details which point up the sacrificial character of the Samaritan. Note that the story in itself compels moral assent apart from any application appended. The hearer must commend the Samaritan.

The spiritual truth the parable is intended to teach is discovered by considering the occasion which provoked it, the central point of the story itself, and the words of application which may be appended. We have seen that the occasion is the question of a self-righteous scribe, "Who is my neighbor?" The central point of the story is the kindness of the Samaritan toward one in need. Jesus' words of application are in the form of a question appended to the story: "Which now of these three, thinkest thou, proved neighbor unto him that fell among the robbers?" (Luke 10:36 R.V.). To this the lawyer replied, "He that shewed mercy on him." The spiritual truth taught here, therefore, is that loving one's neighbor involves showing kindness to anyone in need, for the person in need is our neighbor regardless of his race, creed, or color.

Why Jesus Taught in Parable

Unquestionably Jesus made more extended use of parable than anyone else. It is natural to ask, as the disciples did, "Why speakest thou unto them in parables?" (Matt. 13:10). To the question as put on that particular occasion, Jesus replied, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to

them it is not given." In His revelation of the truth, Jesus is sovereign. He reveals it to whom He will. And He withholds it from whom He will. The parabolic method is admirably suited to Jesus' purpose. In these parables of Matthew 13, our Lord did not make the spiritual application of the earthly story. Only those who had a Spirit-born desire to know the truth would inquire further to discover the spiritual secret about which Christ was speaking. The others who had no spiritual appetite did not have their desires whetted by the parables. To them Jesus was talking in riddles and they did not understand.

It must be remembered, however, that Jesus used parables with the same unregenerate Pharisees for the very opposite reason. There were times when, instead of seeking to withhold the truth from them, He employed parables to make the truth lucid and poignant. That was the case in His use of the parable of the Good Samaritan. The self-righteous lawyer who put the question to Jesus went away with a crystal-clear conception of his failure to love his neighbor as himself.

(To be continued)

MISSIONS

An Answered Cry

IN the April 10th GUARDIAN there appeared a missionary challenge entitled "A Cry From the Solomons." It consisted of letters to Chaplain E. Lynne Wade from two native Christians of the Solomon Islands, one of whom, Jeriel Afia, was attempting to conduct a school for boys in which they might acquire not only a rudimentary education but also a love for the Lord Jesus Christ. A need was expressed for textbooks and school supplies, and particularly for Bibles. Chaplain Wade supplied the GUARDIAN with a long list of names of native Christians to whom Bibles should be sent, and requested that if possible the Thompson Reference Bible be the particular edition given.

Without further appeal, the readers of the GUARDIAN dug deep into their pockets, sending for this purpose gifts totaling \$256.03. Thompson Bibles have been mailed to all the native Christians named by Chaplain Wade, and an additional supply is being sent to a secretary of the South Sea Evangelical Mission for distribution to others who will make good use of

them. A number of textbooks have been sent also, but postal restrictions have thus far prevented the shipping of school supplies. When those restrictions are lifted, we hope that churches and individuals will again attempt to fill that need.

We reproduce here another letter received by Chaplain Wade, telling of another Christian school in the Solomons. We trust that readers will remember, by their prayers and their gifts, all of the work so graphically described in this and the previous letters.

Afia School,
South Malaita,
30-11-43.

"Dear Chaplain Wade,

"Excuse me for introducing myself to you. As I heard from my nephew Shemuel Sana when I visited him, he told me lots about you. How you visited my island of Nonosila where Mr. Norman Deck is, and how you helped them very much spiritually. Especially for my teacher Sardijs Oge and his assistance.

"Humbly inform you that I am the second chief owner of the Island of Nonosila. But since I was young I left the Island to my elder brother, and go about to do God's work in other parts of the Islands. All my life I spend for God. I love to do His will. He supplies me wife and ten children always. We look to God when we are in necessity. Since the war broke out He is our help.

"Tears run out from my eyes with joy, when I think about God's mercy upon us here in these Islands, for sending you the Americans in time to defend us from the Japs. I can't tell you all how much I thank you. But God our Father knows our hearts.

"I wish to see you at any time, but I am afraid I can't do it, because I am too far away from you all. But never mind we will see us in Heaven some day.

"At present I am holding a school in the South of Malaita call Afia, on the west side. My station is on the right as you enter the passage that divides big Malaita and small Malaita. All our houses are painted red, but where I live I live in a big leaf house little distant from the red houses.

"If it is possible for you to write a note to me I will be very please.

"Please Chaplain Wade pray for my teachers here in the South Island, that they may strong to stand to do God's work and endure hard times.

All our white missionaries are gone; Pray for me, that I may be strengthened to look after God's work here in the South Island.

"If you know Aziel Wewe there at Luga, he is one of my teachers. He

can tell you all about the work here.

"It is a comfort to look and read these verses Isaiah 43:1-2. Trust you in God's protection.

"Yours in His love,

"TIMOTHY ANILAFI"

Three Hindu Concepts

MISSIONS

"Faiths Men Die By"—PART 15

By the REV. ROBERT S. MARSDEN

Karma

PERHAPS the most prominent idea of Hinduism is that of *karma*. Of course it is bound up with all the Hindu ideas and cannot be understood apart from them. It is variously defined as "action, deed, effect, fate." It is the law of sowing and reaping. If you do not want to reap, do not sow; for whatever a man reaps, that he has also sown. If you do not want to have an effect, do nothing that produces an effect. Since every cause produces an effect, do nothing! It is *karma* that keeps man on the wheel of life—therefore destroy *karma*.

This philosophy dominates Hindu action. It is the Indian explanation of the diversity of human conditions and the solution of the great riddle of the origin of suffering. Suffering and joy are caused by the accumulation of merit or demerit that remained when an individual's past existence came to an end. This merit or demerit releases within itself an active and persistent tendency to reconstruct another set of qualities and powers into a new being whose nature, condition, locality and character it determines and into which it passes. *Karma* is inevitable; it passes on and on, and we feel it pressing upon us. Everything that happens is the result of action in some previous transmigration and nothing we can do can escape it! All action has inevitable consequences, and the chief end of life must be to avoid actions that are imputable and thus to destroy *karma*. As a Hindu puts it, "As a man himself sows, so he himself reaps; no man inherits the good or evil act of another man. The fruit is of the same quality with the action and, good or bad, there is no destruction of the action." A man's life has eternal qualities through the transmigration of his soul, and that which he now reaps he has sown in some previous life.

How can one escape from *karma*? Only by confining his actions to those which are not imputable. Every action is imputable—it is chargeable to our account—if the action is intentional, deliberate, accomplished and free from regret or antidote. Therefore a man must set himself to do only those actions that are not imputable. These actions are called "pure" actions and pure actions are those which are free from passion, have no retribution; they are by their nature destroyers of existence; they prepare one for *nirvana*. *Nirvana* is that state of existence where there is no *karma*—a kind of existence where all desire is destroyed and where the soul becomes one with the infinite.

The desire to attain *nirvana* through the destruction of the law of *karma* is responsible for the myriads of ascetics in India. Each has his own way of attaining *nirvana*, and consequently each sees how little positive action he can do. A large portion of the populace is thus removed from any productive action and this contributes materially to the dire poverty of all India.

Transmigration of Souls

The idea of *karma* leads naturally to the idea of the transmigration of souls. If every action produces eternal results, then there must be some existence in which these results manifest themselves. Since it is obvious that we do not experience the results of our every action in this life, there must be other lives in which those results come forth.

Every experience in life, whether it be good or ill, is the result of some action in some former life; every action in this life results in an experience in the life to come. "Good" actions produce "good" results; "evil" actions produce "evil" results. Every individual, again after death, in a new existence, experiences the fruit of

merit earlier acquired and has to endure the consequences of all actions previously committed. There is no unmerited happiness nor unmerited misery; every man shapes his future down to the finest detail. The wheel of existence rolls on without rest or interruption, and hurries living creatures on to renewed suffering and renewed death. The transmigration may be to the form of a lower animal or perhaps to the form of a plant, depending upon the merit of actions in this life. But since it is most unlikely that the books of anyone's life will be entirely balanced during one lifetime, there is always the possibility that there are evil consequences unexpended during the present life which will be carried over to the life to come. One could conceivably become a god, but that is unlikely and, as we shall see, possible only to a few.

Is there no way to escape from this endless round of existence? The primary object of religion is to find such a way. Men would point to myriads of "ways" to get rid of existence. The elimination of *karma* and the consequent attainment of *nirvana* is to the ignorant and poverty-stricken individual a dream hardly worthy of thought. Since all merit or demerit in actions is the result of desire, the ultimate aim is to get rid of all desire. How can this be done? By asceticism and by attaining "knowledge" of the true meaning of existence. Existence has a true meaning, in contrast to the apparent meaning that the average man sees. Knowledge is necessary to emancipation from the slavery of existence. By ridding himself of desire—by becoming absolutely passive—man can by concentration come to a true knowledge of the truth, and the attainment of that truth is the acquisition of *nirvana*!

Pessimism

Such doctrine leads to the pessimism which is so characteristic of India and to the lethargy which has characterized the whole East. So long as the object of life is to rid ourselves of desires, we can hardly expect any real progress. While we feel that our every action may only increase our ultimate misery, we cannot but despair. The Hindu philosophy is true in this respect: we cannot deliver ourselves from the consequences of our sin. All the good works which we may perform will not blot out one iota of the blackness of the sins which we

have committed. That is a truth proclaimed by the true Christian church. But, taken by itself, it is not the whole truth, for only when we immediately point out that "the blood of Jesus Christ, God's Son, cleanseth us from all sin" have we put the hopelessness of the sinner in the proper light. The Christian knows that in himself he would be hopeless—that the consequences of his sin would go on forever and that he could never escape them. But he also knows that by the grace of God he has not been left to his own devices, that God Himself has provided a Way whereby he can escape from the dreadful consequences. Thus we see so clearly that what India needs most of all is not social reform, nor someone who will modernize it and rid it of its superstition, nor does it primarily need a clean-up program. It needs first of all Christ who alone is able to deliver India from its hopelessness. He is the only Way for India. May the Christian church realize this in all the discussions which will be taking place in the next few months and years concerning the future of India!

NEWS

Seneca Hills, 1945

By HERBERT S. BIRD

THE 1945 Seneca Hills Young People's Bible Conference was held from August 20th to 25th at the conference grounds near Franklin, Pa., under the direction of the Rev. Charles G. Schaufele of the Faith Orthodox Presbyterian Church, Harrisville, Pa. This year's attendance of fifty-two was almost double that of the best enrollment of former years.

Rising at 7 A.M., the campers began the day's activities with devotions at 7.30, led by various speakers and counsellors. After breakfast and the daily cabin clean-up, the morning was devoted to three periods of instruction: "The Book of Genesis," taught by the Rev. John P. Clelland of Wilmington, Del.; "The Gospel of John," taught by the Rev. Robert L. Atwell of Westfield, N. J.; and "The Christian Life," taught by the Rev. Calvin K. Cummings of Pittsburgh.

The noon meal, consistently the most hilarious of the three daily feedings, was featured by the reports of "Hector the Inspector" on the condition of the various cabins and the appearance of the campus in general.

Campers were then confined to their quarters for an hour's rest period, after which the afternoon was spent in such diversified recreational pursuits as pingpong, softball, volleyball, organized hiking, unsupervised fellowship-walks, and swimming. A treasure hunt was held on Friday, the winning tribe receiving some extra calories and an addition to its point score.

Inter-tribe competition became keenest during the "Seneca Sings" which followed the evening meal. The campers were tested in their knowledge of the Scriptures, their ability in council-ring events, and hymnology. In the evening services, held nightly except Thursday, the conference heard inspirational messages by the members of the camp's faculty. Thursday night featured the annual stunt program, with each tribe and cabin entering programs varied in form, content and originality. The stunt which seemed to win the greatest popular approval was that put on by the counsellors, consisting of ice cream and cookies for all!

Cabin devotions, in charge of the counsellor of each group, were held at 9 o'clock, and the "lights out" whistle at 9.30 signified the theoretical end of the day.

NEWS

Los Angeles' New Church Building

By the REV. ROBERT B. BROWN

ON April 28, 1945, Westminster Orthodox Presbyterian Church of Los Angeles, California, had only \$1660.14 in her building fund; but on July 29th the opening services were held in her new building, shown on this page. The people had been praying that the Lord might grant them a permanent church home during this year, and this was the marvelous an-

swer to their prayers.

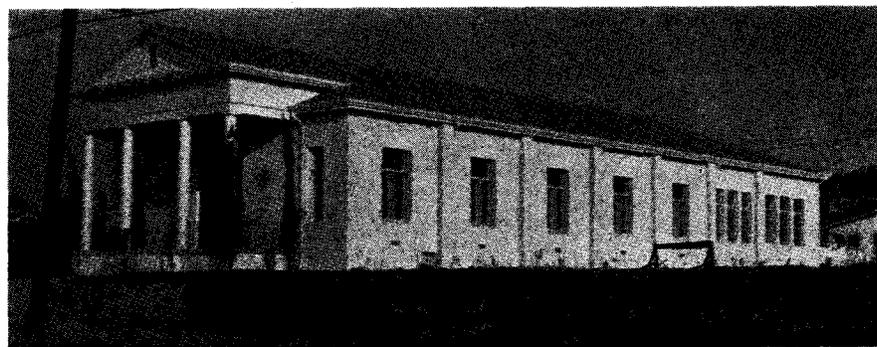
Westminster Church was organized over eight years ago under the leadership of the Rev. E. Lynne Wade. After meeting for a time in the home of Mrs. MacRae—the mother of Dr. Allan MacRae of Faith Theological Seminary—the group moved to a store dwelling at 5638 York Boulevard. The Rev. Russell D. Piper—now serving our churches in Alexandria and Bridgewater, South Dakota—was the next pastor. During the winter of 1943, the Rev. Bruce F. Hunt came as stated supply. On July 1, 1944, the Rev. Robert B. Brown arrived as the first pastor after the church had attained self-support.

The new church building was purchased from the Spiritualists for \$10,000—the original sale price was \$15,750. The present indebtedness is \$6500.

The new church is located at 4652 Eagle Rock Boulevard and is built on a prominent site. The architecture is pleasing. The auditorium has comfortable opera chairs for 225 persons. There are five Sunday school rooms of varying sizes, and a kitchenette. There is also a one-car garage on the lot. The building is in good condition—having been erected about 1925. And the campus of Occidental College lies only three blocks east.

Since coming to the new location, the morning attendance has doubled; and the evening attendance has been consistently larger than the morning. We have been inviting guest speakers for our evening services in order to emphasize to the community that we are an evangelical church. Many strangers have been coming—sometimes as many as fifty in a single service!

Dr. Will Houghton, president of Moody Bible Institute and editor of *Moody Monthly*, preached the dedicatory sermon. Dr. Irwin A. Moon of



"Sermons from Science" fame drew a capacity crowd for our opening evening service.

Will you pray with us that God may give us ability to use the opportunity He has set before us! Will you join with us in praying that God may be glorified in the salvation of many souls?



Your FAMILY ALTAR

Meditations in the Shorter Catechism

OCT. 5TH. REV. 22:1-14 (12)*

WITH what wisdom and mercy did God place Adam in the midst of perfection, since he should stand probation as federal head of the human race! With what blessings He surrounded Adam and by His divine counsel freely instructed him! The tree of the knowledge of good and evil alone was forbidden him. The tree of life was held forth as the reward of perpetual obedience. It is unto this same tree we shall come, who believe in Jesus Christ the second Adam.

6TH. GEN. 3:1-11 (13)

It is sad but true that Adam and Eve, though surrounded by all that the heart could wish, yet fell from their estate of innocence and perfection by sinning against God. The very simplicity of the temptation was the basis of its subtlety. Satan still approaches man with simple questioning of the wisdom or veracity of God in apparently trivial matters; man continues to give ear to these suggestions and daily enters into sin.

7TH. I JOHN 3:1-12 (14)

Sin may have many forms and avenues of expression, but finally it is seen to be lack of conformity unto or transgression of the moral law of God. God has written His law in letters of granite and upon this standard all shall be judged. In our relation to Him we must not only seek to avoid causing harm but also to further the worship of God and the welfare of our

* Numbers in parentheses denote the Shorter Catechism questions upon which the daily devotions are based.

fellow men. Remember that Christ was sent forth to take away our sin. Receive Him!

8TH. GEN. 3:12-21 (15)

The Scripture records and the Catechism asks the exact sin which was committed in the garden of Eden. It is well for us, when confessing our sin before God, to be exact. There is nothing which humbles us so much as to enumerate each particular sin before Him. This also honors God, for by so doing we acknowledge His authority in every part of our lives. This has a healthy purifying effect and requires an increasing knowledge of God's Word.

9TH. ROM. 5:12-21 (16)

Adam under trial or on probation was responsible not merely for himself but by God's covenant he was acting for all mankind which should descend from him by ordinary generation. As a result all men (Christ excepted, for He was virgin-born) sinned in Adam, their representative, and therefore fell from the perfect and innocent state in which man had been created. Only by Christ can we be renewed and restored.

10TH. GAL. 3:1-14 (17)

The holiness and happiness of man's first creation was suddenly and drastically changed to sinfulness and misery by his first transgression. The dark cloud of this sinful life weighs heavily upon mankind. There are conditions which we feel to be contrary to the nature that God has given us in creation: miseries felt, sorrows borne, separations suffered, afflictions endured and temptations met, with no relief except in Christ Jesus.

11TH. ROM. 3:9-20 (18)

The sinfulness of our fallen state is not in the miseries which we suffer but in the carnal cravings of our sinful nature. Our Scripture graphically describes the corruption of the heart of man. Our hearts are as a polluted spring continually gushing forth poisonous waters. We have lost our original righteousness, we have gained the guilt of Adam's first sin, we have become wholly corrupt and to that is added our constant transgression. Only Christ's cleansing blood can purify and save us.

12TH. MARK 9:38-48 (19)

The misery suffered by patients in

hospitals, the woeful condition of our boys in the prison camps, the tortures endured by the persecuted Jews are as nothing to the misery of the lost soul who fully realizes his hopeless condition and the awful wrath of God upon him. O sinful soul, grope not in darkness but turn to the Light of Life, even Christ the Saviour.

13TH. EPH. 2:1-10 (20)

Graciously God made another covenant, and that with His Son who is the head of His elect church. In this covenant of grace, God promised to deliver those whom He should call from sin and misery to righteousness and salvation. This deliverance would be wrought through a Redeemer who has since been revealed as our precious Lord and Saviour Jesus Christ.

14TH. JOHN 1:1-14 (21)

Our hearts are kindled anew as we think of the Mediator whom God sent forth. His Son, who inhabited eternity with the Father, tabernacled among men, taking upon Himself the form of man. In His one person there mysteriously resides a human and a divine nature. By the former He has the feelings of our infirmities; the latter relates Him to the Father. Through Jesus Christ the God-man we have an effectual Mediator.

15TH. LUKE 1:26-38 (22)

When we consider this passage and the formal statement of the Catechism, is there any wonder that we are zealous to maintain the doctrine of the virgin birth of our Lord Jesus Christ? The mystery of the incarnation in no way offsets the actuality of the event. Rather, we may glorify God for this supernatural miracle exercised to accomplish our supernatural salvation, possible only through the blessed supernatural Son and Saviour.

16TH. ACTS 3:11-26 (23)

The widespread prophecies of the Old Testament are drawn together in the prophesied One, even Jesus. In Him are fulfilled the triple offices of prophet, priest and king. He both brings the word of God to man and upholds man in his need before God. To Him we owe sovereign allegiance.

17TH. HEB. 1 (24)

The work of a prophet is to reveal the will of God to men. This Christ did in the old dispensation by the means of holy men. In the new dis-

pensation, He Himself appeared to make known heavenly matters in a fuller and clearer way. When He departed into heaven, He continued this same work through the Scriptures and the Holy Spirit. By the work of the Spirit in and through the Word, our hearts are enlightened.

18TH. HEB. 7:14-28 (25)

The twofold work of the priest was performed by Christ. The offering of a sacrifice was fulfilled in once giving Himself as the spotless Lamb upon the altar of Calvary. His constant intercession on behalf of the people is effectual before the throne of the Father. Encourage your hearts with

the knowledge and assurance that we have an ever-living High Priest who is the same yesterday, today and forever.

19TH. ACTS 18:1-11 (26)

From this passage you can see Christ as King at work in ruling and overruling in behalf of His own. In the vision Paul was directed to remain amidst the dangers of Corinth and assured that they would not touch him. Only as Christ thus reigns in our hearts can we feel secure in this life and prepared for the life to come. As King He requires our full allegiance and reverence.

—HENRY D. PHILLIPS

Orthodox Presbyterian Church News

NEWS

Presbytery of California

WESTMINSTER Church, Bend, Oregon: The Rev. Calvin A. Busch of Steamboat Springs, Colorado, occupied the pulpit during the first two Sundays of August. Mr. Busch was in Bend for the Suttle Lake Conference sponsored by the Westminster Church. . . . The Rev. Robert E. Nicholas, pastor of the church, preached his first anniversary sermon in Bend on September 9th. . . . With the start of the school year, most of the children in the third through seventh grades are enrolling in classes for Bible instruction under Oregon's released time law. The local community council for Bible instruction has secured as teacher a recent graduate of Wheaton College.

Covenant Church, Berkeley: Labor Day was set aside for a Bible study and prayer conference for revival in America. The morning hours were devoted to a study of the great revivals in American and English history. In the afternoon, a study was made of revivals recorded in Scripture. In the evening there was a gospel message and a study of the promises in the Word of God which should be used in pleading to God for a great spiritual awakening. The Rev. Bruce F. Hunt assisted the pastor, the Rev. Robert K. Churchill, throughout the day and brought searching messages from the Word. There has already been evidence of local blessing.

Grace Church, Los Angeles: The

church is faced with the necessity of vacating its present building by the middle of next month and has completed plans to hold services in a large tent to be constructed on the lot owned by the church. The tent services will be opened on October 6th with a week of special meetings with the Rev. Robert K. Churchill as the evangelist.

On September 2nd first services were conducted by Dr. James B. Brown in a new Orthodox Presbyterian chapel at Alki Point in West Seattle. The building is located on the beach drive and a store room has been thoroughly renovated and redecorated for use as the auditorium. At the opening service there were seventeen persons attending, and only one less at the evening service. A good interest has been shown by a number of residents of the community and Dr. Brown believes that a work of permanent worth can be built up in the coming months.

Presbytery of the Dakotas

ORTHODOX Presbyterian Church and Logan-Fontenelle Chapel, Omaha, Nebr.: Recent renovations include a new bulletin board in front of the church, new windows and sashes in the basement, and a new partition between the furnace and the basement Sunday school room. The Women's Missionary Society has undertaken the painting of the basement class rooms. . . . A victory service was held on the

day after the announcement of Japan's surrender. . . . The Rev. C. G. TerMaat was a recent visitor at prayer meeting.

A Bible school picnic was held on August 28th at a lake near Bancroft, South Dakota, with two-thirds of the enrollment of the church school in attendance. . . . The Rev. Melvin B. Nonhof, pastor of the churches at Bancroft, Manchester and Yale, S. D., reports that the grain harvest in that area is the best in two decades and that special thanksgiving services are being planned. . . . All three churches expect to have fall evangelistic services. . . . Two young men from Bancroft have been discharged from the army and the church plans a reception in their honor.

Presbytery of New Jersey

COVENANT Church, Vineland: Supply preachers during the vacation of the pastor, the Rev. Everett C. DeVelde, in August were the Rev. Newton A. Kapp of the Sudan Interior Mission, the Rev. Franklin S. Dyrness, Mr. Roy Lambert and Mr. T. O. Chisholm, a hymn-writer of Vineland.

Covenant Church, East Orange: During the Rev. Richard W. Gray's vacation in Maine, the pulpit was supplied by Mr. Herbert J. Hoeflinger and the Rev. Messrs. Glenn R. Coie, Edwin H. Rian, and Edward B. Cooper. . . . Covenant Church was represented by nineteen delegates at the Labor Day conference at Quarryville. The Rev. Leslie W. Sloat was the guest preacher while Mr. Gray attended the conference.

Grace Church, Trenton: Guest preachers during the month of August included the Rev. Professor Paul Woolley, the Rev. Thayer A. Westlake, Mr. Thomas M. Gregory and Mr. James W. Tompkins. On September 9th the church had as its guest Mr. Otis Leal, a graduate of Westminster Seminary who is engaged in missionary work among the tribes of Mexico and in reducing their language to writing and in translating into that language portions of the Scriptures.

Immanuel Church, West Collingswood: Vacation preachers were the Rev. Peter Pascoe of the United Presbyterian Church, Dr. Ned B. Stonehouse, the Rev. Vincent Joy of Alaska, and the Rev. LeRoy B. Oliver. The Rev. Robert S. Marsden spoke at the August missionary meeting.

The Committee on Home Missions and Church Extension has taken title

to lots on Fair Lawn Parkway which links the new development in Warren Point, near Paterson, with the older section of the community. The Rev. Bruce A. Coie is hard at work on the development of a new field in Warren Point, and it is expected that a chapel will be erected on the lots next spring. Arrangements are going forward to purchase a house on the same boulevard to be used as a manse, and temporarily the basement will be used for at least some of the services. The local Episcopal rector, after his bishop had investigated the denomination and Mr. Coie's record on Long Island, offered the Episcopal chapel for services until the proposed building is completed. It is expected that services will begin about the first of next month.

Presbytery of New York and New England

CHURCH of the Covenant, Albany: Fifty-three pupils were enrolled in the Bible school held for two weeks. Ten persons assisted the pastor, the Rev. Herman T. Petersen, in the conduct of the school, and at its conclusion the annual church picnic was held, to which all the Bible school was invited. . . . The front of the church building has been remodeled in order to make it more inviting, and members and friends are highly pleased with the present attractive appearance of the church.

Second Parish Church, Portland, Maine: Twenty-one young people from the church were in attendance at this year's Deerwander Bible Conference for all or part of the conference period. During that time the following ministers, who participated in the sessions at Deerwander, preached in Second Parish Church: Charles G. Schaufele, Edward L. Kellogg, John F. Gray, Edmund P. Clowney, and Lewis J. Grotenhuis.

Presbytery of Ohio

TRINITY Chapel, Newport, Ky.: Dr. J. Lyle Shaw conducted a four weeks' summer Bible school with an enrollment of fifty-three. Eighteen of this number maintained perfect attendance. The 1941 summer Bible school material of the Committee on Christian Education was used, and the center of interest was the memory work in the Bible and catechisms. Nearly all of the intermediates conquered most of the Children's Catechism and the seniors memorized

more than half of the Shorter Catechism. On the concluding evening the children rendered a program which would have done honor to any school in the denomination.

First Church, Cincinnati: Last month a farewell supper was given in the church in honor of the pastor, Dr. Lawrence B. Gilmore, who was leaving to begin the work of gathering a library for the proposed Christian University in Philadelphia. Nearly seventy members of the church and friends of Dr. Gilmore were present, and representatives attended from Covenant Church, Indianapolis, and Trinity Chapel, Newport. Both the local Christian Reformed congregation and the Covenant church were likewise represented. At the close of the banquet prepared by a committee of the women of the church headed by Mrs. Frank H. Stevenson, greetings from Indiana were brought by the Rev. Martin J. Bohn. Ruling Elder Clarence E. Garrard presented Dr. Gilmore with a morocco billfold containing a generous gift of money. Dr. Gilmore graciously thanked the members and spoke briefly of the challenge facing the Reformed Faith in the Cincinnati area. Dr. Gordon H. Clark, who has assumed the pulpit duties of the First Church and is conducting the Sunday school and the morning worship in addition to his teaching duties in Butler University, brought an earnest challenge to the congregation, urging that they seek continuously to accomplish the will of God for the church and for themselves as individuals.

Presbytery of Philadelphia

NEW Hope Church, Branchton: More than one hundred persons were present at the annual Homecoming Service on September 9th and the offering of fifty dollars was given for repairs to the church building. The Rev. Charles G. Schaufele, pastor of the church, preached on "The Rural Church in a Post-war World." . . . The New Hope Sunday school will be host on September 22nd to a quarterly Sunday school convention of evangelical schools in the vicinity.

Hilltop School sent five delegates to the Seneca Bible Conference. On September 4th a farewell party was held for Mr. Herbert Bird, a member of the middle class of Westminster Seminary who has been ministering to the school during the past four months under the sponsorship of the Home

Missions Committee.

Faith Church, Harrisville: Beginning on September 12th a series of prayer meeting studies will be given by Mr. Schaufele on "Interpreting the Scriptures."

Covenant Church, Pittsburgh: After extended legal difficulties, the church has finally received its permit to construct a church in the Blackridge community of Wilkesburg and groundbreaking ceremonies have been held. The permit was secured only after appeal to the Court of Common Pleas of Allegheny County and the delay has caused inconvenience and additional difficulty in carrying out the plans for construction. The manse, upon which work had already been started, will be completed on October 1st, and the church and its pastor, the Rev. Calvin K. Cummings, are praising God for the good things that He has accomplished for them in the midst of their adversities.

St. Andrew's Church, Baltimore, Md.: When an overflow of Sunday school students threatened to bulge the walls of the church's branch Sunday school at Potomac and Preston Streets, the Rev. Edwards E. Elliott, pastor of the church, asked the Baltimore Transit Company to lend him one of the idle buses from the operating base located across from the school. The company agreed to lend the bus from 3 until 5 o'clock on Sunday afternoons and a garage owner behind the school offered his parking space as a site for the mechanized meeting room. The children were fascinated, and attention was reported good. The story was given publicity in the Baltimore Sun.

Calvary Church, Philadelphia: During the vacation of the pastor, the Rev. Eugene Bradford, the pulpit was occupied by the Rev. LeRoy B. Oliver, the Rev. Leslie W. Sloat, Dr. William E. Welmens, and Dr. Ned B. Stonehouse. On September 9th, the Sunday school began sessions with an attendance and offering nearly double that of opening day last year.

Presbytery of Wisconsin

GRACE Church, Milwaukee: A lot has been purchased and an attractive sign placed on it so that all who pass by may read that an Orthodox Presbyterian church will be built there and also read the exhortation of Isaiah 55:6. The lot is on Milwaukee's growing northwest side, only one block from the intersection of three

bus lines and two and a half blocks from another. The two nearest churches are Lutheran and Roman Catholic. The Rev. Richard B. Gaffin, pastor of the church, asks the prayers of readers of the GUARDIAN that the many families in this section of Milwaukee may soon be reached with the gospel and that the financial needs for building an attractive church may be supplied.

Christian University Association Holds Meeting

THE first annual meeting of the Christian University Association of America was held on September 6th in the Central Y.M.C.A., Philadelphia. The meeting was called to order by Dr. Ned B. Stonehouse, president of the Board of Trustees, and the Rev. John Patton Galbraith presided.

Three recommendations to the Board were adopted by the members of the Association. The first requested that in the future the Board present a larger list of nominees for membership on the Board; the second recommended that the Board sponsor a contest to name the proposed university; and the third recommended that the annual meeting be held in June.

The address of the evening was delivered by John H. Lutz, Sc.D., formerly an associate professor in Massachusetts Institute of Technology and now connected with the research department of General Foods, Inc., "The subject of Dr. Lutz' address was 'Science and the Christian University.'"

The following persons were elected to the Class of 1948 of the Board: Glenn A. Andreas; John P. Clelland; William P. Green; R. E. Hough; H. J. Kuiper; Robert S. Marsden; John Murray; Robert K. Rudolph; John H. Skilton; Henry J. Van Andel; and Henry Van Zyl.

The report of the Board, with the exception of the financial report and a paragraph concerning nominees, was as follows:

On June 29, 1944, a group of seventeen men gathered at Grand Rapids, Michigan, to consider the need for a Christian University. The following resolution which brought the Christian University Association of America into being was adopted:

"We, the undersigned, together with such persons as we shall elect to the Board

of Trustees up to and including the regular meeting of the Board in the Spring of 1945, hereby constitute ourselves as the Christian University Association and designate ourselves as the original and constituting Board of Trustees of the Association."

Officers were elected and the work of launching a Christian University of Calvinistic persuasion was started. The Board of Trustees has convened twice and the Executive Committee, appointed by the Board, has met frequently in order to carry out the work of the Association.

Prior to the June 29th meeting there had been much preliminary discussion. On the initiative of the Rev. Edwin H. Rian, men from the Philadelphia area had conferred informally as early as 1942. Gradually this group was increased to include men from different parts of the country. Articles had been written in religious periodicals to further the idea of a Christian University and work had been commenced on the constitution for the Association so that when the enabling act was passed on June 29, 1944, the constitution was also adopted.

GENERAL SECRETARY

The Rev. Edwin H. Rian was appointed General Secretary on October 1, 1944. Since that time he has traveled thousands of miles throughout the country addressing congregations in various Presbyterian and Reformed denominations, luncheon groups and interviewing individuals in the interest of the Association. He set up an office on the newly purchased campus on December 1, 1944, from which he has carried on extensive correspondence, distributed promotional literature and prosecuted the work of the Association in general under the direction of the Executive Committee.

INCORPORATION

The Association was incorporated as a non-profit organization in the State of Pennsylvania in October, 1944, under the title "The Christian University Association of America" for the purpose of establishing a Christian University in accord with the constitution of the Association.

THE P. A. B. WIDENER ESTATE

On December 1, 1944, the world-famous P. A. B. Widener estate of Elkins Park, Philadelphia, Pa., consisting of 34 acres and three buildings was purchased for \$200,000. A down payment of \$60,000 was made with the balance to be paid in five years at 4% interest, the first year \$50,000, the second, third and fourth years \$10,000 each and the balance the fifth year.

PROMOTIONAL LITERATURE

Approximately 35,000 pamphlets, constitutions and membership blanks have been distributed. Three half-page advertisements have appeared in the *United Evangelical Action* magazine and articles about the University Association have appeared in many religious periodicals. The December 25, 1944, issue of *Newsweek* included a notice of the University as well

as did an overseas edition of *Time* magazine in 1944. Newspapers throughout the country have carried items about the proposed University.

ACTING LIBRARIAN

The Rev. Lawrence B. Gilmore, Th.D., was appointed Acting Librarian and began his duties of gathering and cataloging books on September 1, 1945.

MEMBERS

At the present time the Association has 455 regular members, 29 auxiliary members and 55 non-member contributors from 37 states, the District of Columbia, 5 provinces of Canada and 1 foreign country.

NEEDS OF THE ASSOCIATION

1. The Board of Trustees solicits the

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earnest prayers of all for guidance in the establishment of the University and especially in the tremendous task of selecting a distinguished faculty of Christian scholars.

2. \$50,000 more than is now on hand or promised will be needed by December 31, 1945, in order to meet the budget.
3. Books of all kinds and particularly reference books are urgently required for the formation of the library.
4. Every member of the Association should try to secure at least one other member in the next six months.
5. About \$1,500 is urgently needed for equipment for care of grounds and buildings.

Betzold

(Concluded from page 262)

is the "half-way house" to Modernism. But being in a "half-way house" by no means betokens the fact that one is thereby and at once at a logical destination. When I am in Philadelphia I am in the "half-way house" between New York and Baltimore, but I am surely not in Baltimore.

The syllabus on "Christian Apologetics" by Dr. Cornelius Van Til contains a statement on this problem which pretty well sums up my position: "Taken at its historical best (as in Watson's 'Theological Institutes,' or in Pope's 'Compend of Christian Theology'), Arminianism still holds to the ultimate independence of man. It does believe in the creation so that it does not mix the temporal and the eternal at the outset. But at the point of soteriology it reverses its initial thinking and suddenly sides with non-theistic thinking. In soteriology God's plan of salvation is forced to adjust itself to so-called human categories. God definitely finds a situation to which he must adjust himself."

Dr. Van Til continues by saying that Arminianism's false idea of knowledge is to be seen in its treatment of the sovereignty of God and the responsibility of man. It says it cannot harmonize the two. It finds many "whosoever will" passages in the Bible. These passages which stress God's absolute sovereignty and control over all things must be re-interpreted in the light of the "whosoever will" passages. Thus Arminianism rejects predestination because it cannot comprehensively understand it.

Now to my mind these statements of an eminent theological authority do not at all mean that Arminianism is that "other gospel" (and therefore, false gospel), but that it is an inconsistent (and horribly so!) gospel. To quote from *Orthodoxy and Heterodoxy* by Dr. William G. Shedd: "The same Holy Ghost employs the same doctrines of law and gospel, exerts the same divine influence, and produces the same personal experience, when he makes a Christian of John Calvin as when he makes a Christian of John Wesley. But the treasure is in an earthen vessel, and there is a difference in the way in which it comes out of the vessel. Two equally good men may not be equally successful in describing their own religious experience to others. But the description of the religious experience is substantially a statement of religious doctrine. [Here I feel that Dr. Shedd is too concessive to subjectivism.] If the one man is able to state it with great fulness and self-consistency while the other reports it with less fulness and logical consistency, it is plain to a mere student of theological systems the two men will so differ as perhaps to lead to the conclusion that they do not believe the same fundamental truth, and do not have a common religious experience. But this is an error. He who searches their hearts perceives that the two men agree in their view of their own sinfulness and of Christ's redemption. They hold the same Gospel truth, and therefore are brethren in the Lord. Their religious experience, which is what God has wrought in them, is the same evangelical experience that belongs to all members of the one invisible church of Christ" (pages 42, 43).

After all, Wesley was a Calvinist in his heart-of-hearts as indeed are all true Christians, though the heads of many, as did Wesley's, may rebel at Calvinism. On the other hand, it certainly was not true that Calvin was a Wesleyan in his heart-of-hearts!

If Arminianism is a false gospel (even in its milder Wesleyan form), as some might aver, then how am I the Christian brother of a Wesleyan Arminian? Unless the Scriptural terms of Christian brotherhood mean nothing, I am that man's brother in the Lord. If Arminianism is a false gospel, how may I reasonably expect to see my Arminian friend in heaven? I shall see him there, not because of his Arminianism, but in spite of it!