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The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

Christian Conflict in China

Richard B. Gaffin

•

Joyful News

Edward L. Kellogg

•

We Walk by Faith

W. Benson Male

•

I. C. C. C. Receives Orthodox Presbyterians

•

Glory of the Christian Church

R. B. Kuiper

•

Missions

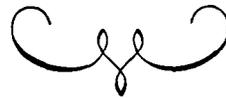
Mrs. R. B. Gaffin

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Orthodox Presbyterian Church News

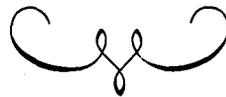
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Index for 1949



*“ . . . thou shalt call his name Jesus;
for he shall save his people from their
sins.”*

Matthew 1:21



December, 1949

VOL. 18, NO. 12



Your FAMILY ALTAR

Daily Bible Readings

Week of December 26 (Continued)

Sunday *I Samuel 21:1-15*

Questions for Sabbath Meditation

1. Why did Saul fear David? Give reasons for your answer.

2. On what condition did Michal become the wife of David?

3. What was the scheme whereby David was informed of Saul's attitude towards him?

Week of January 2nd

Monday *I Samuel 22:1-10*

Tuesday *I Samuel 22:11-23*

Wednesday *I Samuel 23:1-15*

Thursday *I Samuel 23:16-29*

Friday *I Samuel 24:1-15*

Saturday *I Samuel 24:16-22*

Sunday *I Samuel 25:1-13*

Questions for Sabbath Meditation

1. From what source did David recruit his followers after he had escaped from Saul?

2. How was Saul informed of David's whereabouts in the wilderness of Ziph?

3. Why did David forebear to slay Saul when he had the opportunity?

Week of January 9th

Monday *I Samuel 25:14-31*

Tuesday *I Samuel 25:32-44*

Wednesday *I Samuel 26:1-12*

Thursday *I Samuel 26:13-25*

Friday *I Samuel 27:1-12*

Saturday *I Samuel 28:1-10*

Sunday *I Samuel 28:11-25*

Questions for Sabbath Meditation

1. Describe the characters of Nabal and his wife Abigail?

2. How did Saul react to David's mercy in sparing his life at Hachilah? Was this spirit in Saul lasting?

3. To what person did David flee for refuge after that experience?

4. Is it ever right to seek information from the dead?

Week of January 16th

Monday *I Samuel 29*

Tuesday *I Samuel 30:1-10*

Wednesday *I Samuel 30:11-20*

Thursday *I Samuel 30:21-31*

Friday *I Samuel 31*

Saturday *II Samuel 1:1-12*

Sunday *II Samuel 1:13-27*

Questions for Sabbath Meditation

1. By what means did David determine whether he should go to battle against the Amalekites?

2. At what place did Saul and his three sons meet their deaths? What was done with their bodies?

3. How was David told of the deaths of Saul and Jonathan? What did he say?

Week of January 23rd

Monday *II Samuel 2:1-11*

Tuesday *II Samuel 2:12-24*

Wednesday *II Samuel 2:25-32*

Thursday *II Samuel 3:1-11*

Friday *II Samuel 3:12-21*

Saturday *II Samuel 3:22-39*

Sunday *II Samuel 4*

Questions for Sabbath Meditation

1. Over what tribe of Israel was David anointed to be king? Who was his rival?

2. How did Abner meet his death?

3. How did the house of Saul finally lose its power? Who survived of this house?

Week of January 30th

Monday *II Samuel 5:1-10*

Tuesday *II Samuel 5:11-25*

God's Gift of Time

"So teach us to number our days that we may apply our hearts unto wisdom," says the Psalmist. Well might each Christian make that his prayer as he enters upon a new year! How often we play the part of the fool in recklessly throwing away precious hours.

On the first day of the new year we think of that great scholar and Christian statesman, Dr. Machen, who died

Special Offering

As of December 13, the amount of \$16,293.52 had been sent in to the Committee Office from special November offerings in 36 churches, representing 2,808 members. Other churches are expected to report in the near future. The offering will be divided between home and foreign missions and Christian education.

January 1, 1937. His was a useful life, packed with activity in the service of Christ and His Kingdom. Time for him was opportunity for labor for Christ. So it is for everyone who is called to be a disciple of the Lord.

The world also believes time to be important. Wages are based upon time. Travel and transportation arrange schedules to cut down on time involved in getting from one place to another. The man in business values time; for to him it is money. What is time to you?

To the man who must give an account of himself to a faithful Creator and Judge today is the accepted time; today is the day to repent and receive Christ in faith. To the Christian time is the sphere in which life is to be lived to the glory of God. Here we may enjoy the blessings of eternity as we live in union with the unchanging Christ.

Youth believes itself rich in time, but old age is more realistic. As energies wane, time shortens. "We spend our years as a tale that is told." How blessed then it is for youth or old age to be related to the covenant-keeping God who has said "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isaiah 54:10). Though physical death may cut off earthly life here, it does not affect our union with Him whose promises never fail.

Will you not resolve this new year that God who has given you time may receive it back in service? "If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (I Peter 1:17). Do you relate your time to God as well as your money and abilities?

"Take my moments and my days,
Let them flow in ceaseless praise."

Prayer suggestions

Pray for the work of the National Union of Christian Schools in its effort to provide textbooks for use in Christian schools.

Pray for Miss Frances Healy, that she may acknowledge the gracious leading of God through His Word, as she considers her future work.

LEROY B. OLIVER.

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**Is There a Future for
Christianity?**

WILL Christianity go on in this world? Many Christians despair. They think we are defeated. Their only hope is for the Lord's return, when every knee shall bow and every tongue confess Him.

But is there a future for Christianity even before that great Day? This depends very much upon one thing: whether we as believers can make known the Christian way of *life, of society, of culture.*

Without a Christian view of life and culture the gospel light has not been carried on from generation to generation among men. For illustration, compare the Presbyterian Church in the U. S. A. with the Christian Reformed Church. Why has one turned to Modernism while the other continues to grow in the truth? There are many reasons, but one very important reason is that in the one group people did nothing about Christian schools, and in the other they have them everywhere.

The American Indians give us another example. They are now a culture-less people. Their old culture is gone and Christian missionaries have failed to show them the Christian way of society, and as a result there are fewer Christian Indians today than in 1890. So says Rousas John Rushdomy, missionary to the Indians in Nevada, in the latest issue of the *Westminster Theological Journal*. He has made the situation plain: not only Indian missions will continue to run down without a Christian culture but so will Christianity in the whole world.

The Bible gives us a complete way of life. From the 5th to the 10th commandments, for example, we are taught to uphold the principles of obedience, human life, marriage, property, truth and contentment. Now suppose people say that they are Christians and do not keep these principles. Very soon the gospel stops spreading. In other words, Christian culture is indispensable. Without it the hearers of the Word are choked out. They are swamped in a worldly culture and become unfruitful.

Looking at America today, it is clear that society is collapsing. There are still many influences of Christianity upon daily life, but they are the heritage of the past when the gospel was more widely believed, and now they are fading out. We are doing little but to deplore the situation. And when we recall the struggles of past generations to make America a God-fearing nation we are thinking of "old unhappy far-off things and battles long ago." The people of God have retired from the field and the three pillars of society—the church, the family and the state—are crumbling into ruins.

If the foundations be destroyed, what can the righteous do?

The righteous can testify to the gospel. But they must also try to work out from the Word of God the principles of a Christian society.

How shall this be done? One possibility is to make clear the Christian's duty to the *state*. A Christian has responsibilities not only to the church, and to the family, but also to the state. We hear a lot about duty to the church. We hear a lot about Christian education, which belongs to the family. But there is no political organization for Christians. On the battlefield of life we leave at least this one great sector unoccupied.

Our totalitarian foes, the Communists and the Catholics, do not neglect any department of life. We may be amused, for example, when famous Russian composers are scolded by the Soviet censors for not composing true "Soviet music." We may be annoyed when we see Catholic influence on the press, the movies, the government. But in fact, we are being left behind in all these sides of life. We are not building a Christian society. We are not preparing a good climate in which the plant of faith can grow.

A. W. K.

A Feast of Remembrance

IT is perhaps well that the period when we especially remember the birth of our blessed Saviour, Jesus Christ, occurs at the end of the year. We need to be reminded, with the passing of each year, that all the true and lasting benefits we have received are due to the Grace of God in Jesus Christ. The Child who was born in Bethlehem, and who died for our sins on Calvary, and who sits at the Father's right hand now, means more to you and to me than any other person or any other thing in existence.

Unfortunately the remembrance celebration has been corrupted, as the world corrupts everything, with secularism and commercialism, with sounding brass and tinkling cymbal. All too often those who hold the name of Christ in high esteem have unconsciously joined in taking Christ out of the annual feast time.

There is no reason why Christian people cannot rejoice at the remembrance of the birth of Jesus, or why they cannot manifest their joy in the singing of songs of praise, and the giving of gifts. But all that they do ought to be in conscious remembrance of the fact that they are celebrating the birthday of their Saviour.

It is in this sense that we sincerely wish for our readers true "joy in believing" at this season, and throughout the coming year.

L. W. S.

Let's Face It

IDEALS are wonderful things. Without them man descends to cynicism and crass materialism. We are spiritual beings and the ideal is of the spirit. Probably we all believe that the Christian should be an idealist. He above all men, with his faith in God, his respect for God's Holy Law, his commitment to the Kingdom of God sets his ideals high.

Still, sometimes realism is as important as idealism. We have all seen the youth with his bright and shining idealistic dreams shattered lapse into bitterness and despair. It was not that his dreams were wrong but that they were not rooted in reality. And so he fell prey to disillusionment.

We wonder sometimes if Christians do not need a good dose of realism. The Modernist, of course, is an

unrealistic idealist. He underrates the power of sin and the corruption of human nature. He always thinks that his "program" is going to bring in the Kingdom of God. The same lack of realism underlies all Perfectionist ideas that sin can be eradicated in this life. By this time Orthodox Presbyterians ought to be good realists. The hard facts of experience should have rid us of some of our earlier illusions. But your editor confesses a certain irritation at the continuance of surprised disillusionment.

This disillusionment consists of throwing up the hands and saying "who would have thought that Christians would act like that." It weakens faith and cuts the nerve of endeavor and thus has a bad effect on the work of the Kingdom. A woman says "he talks like that and he a minister's son." Well, who said minister's sons were exempt from the law of original sin or that they do not need to struggle against indwelling sin? A congregation is torn with bitter and unseemly strife and people say "what a way for Christians to act," as though they did not know this has been going on for nineteen centuries. If we remember aright there was a little trouble in the Corinthian church, and in as good a church as the Philippian Paul had to tell Euodias and Syntyche to be of the same mind. Church history is full of the sins of schism, factionalism and strife. Don't we know yet that though we are redeemed saints we are still sinners and act like sinners. People are incredulous when told that missionaries cannot live and work together. Apparently they think that the sea air sanctifies them and they are not mere mortals as the rest of us. Paul and Barnabas were the first missionaries to the Gentiles "and the contention was so sharp between them, that they departed asunder one from the other."

We have had our share of disappointments and setbacks in the Orthodox Presbyterian Church. We have not found it easy to build a church at home. Also, our foreign mission work has been beset by many difficulties. The wars have driven missionaries home; Miss Handyside's untimely death was a great loss and now the resignation of Miss Healy and the transfer of the Stantons have reduced our Eritrean mission staff. What does this prove? It proves that mission work is difficult everywhere and especially difficult in

Eritrea. In that fearful climate, among an ignorant and Moslem people, mission work is carried on under great handicaps. But God has in His Providence opened that field to our Church. This is the door He has opened for us. If we are good Christian realists we will not be disillusioned by disappointments or overwhelmed by despair. We are not babes anymore. We have grown

up in Christ and we can face the facts of life. We know that the battle is not over but we also know it will be won and so we carry on. Churchill once said "Neither the sudden shock of battle nor the long drawn trials of vigilance and exertion will wear us down." A good motto for Christians in their spiritual warfare.

J. P. C.

The Christian Conflict in China

450 Million People Need the Gospel

By RICHARD B. GAFFIN

THE history of the Christian Church in China has been a tumultuous one from the beginning.

The earliest known entrance of the Christian faith into China was by the Nestorians early in the sixth century. These Syrian priests apparently were received kindly by the Emperor and were successful in gaining a large number of followers. The amazing fact is that though the Nestorian faith was well received at the first, the centuries which followed preserved no record of its accomplishments save on a marble tablet which lay buried at Sian in the province of Shensi and was not discovered until 1625. This tablet bore the date, 781 A.D. and recorded in Chinese and Syriac the arrival of the

missionaries and the initial success of their work. The intervening eight centuries seem to have only eloquent silence concerning what happened to these early missionaries. It would hardly be conjecture to say that persecutions broke out against them and that this branch of the Christian church, heretical though it was, perished from the scene. The Roman Catholic missionaries suffered the same fate, though their activities covered a longer period of time. Official opposition finally banished all missionaries from the Empire in 1724.

When Robert Morrison landed at Canton in 1807 a new day for Protestant missions in China began. This noble pioneer faced trials and tribulation. (See "Conflict," p. 234)



Family Reunion: Dick Gaffin, with Mrs. Gaffin, Harold, John, Margaret and Dick, Jr., just after his arrival at Philadelphia's Northeast Airport, on his return from Shanghai. He came by ship to San Francisco, by plane to Philadelphia.

Joyful News

By EDWARD L. KELLOGG

TWO guilty figures hastened along the way, a picture of sorrow and fear. Behind them stood mighty cherubim and a flaming sword which turned every way to keep the way of the tree of life. Before them was a dark world that was groaning under the curse, where rocks and thistles were, and driving wind and scorching sun and burning fire and ravenous beast and war and sickness and suffering and death. Before them was a very dark world, but it was not entirely black, it was not pitch black. There was a tiny ray of light, a ray of hope. God in His grace had given that ray of hope for He had said the seed of the woman would crush the serpent's head. The instrument of their downfall and expulsion from paradise would be crushed. There was a ray of hope.

Death and Life

And God gave to Eve a son, and she rejoiced. Could this be the promised seed? Would Satan be crushed so soon. And Eve said, "I have gotten a man from the Lord." But, alas, the darkness was a great darkness. The death of the soul of man was a terrible death in sin. And Cain was in the field and saw his brother and hated him and he killed him. Now what of the promise of God? The faithful Abel is slain. Surely Cain will not bring the righteous seed. God will condemn that wicked man. He must go forth as a vagabond. His children will be God-haters. There is Lamech. He will kill a man and laugh, and others will be filled with idolatry and immorality. What of the promise of God? Where is the righteous seed?

And Adam was 130 years old and God gave him a son and they named him Seth, for, said Eve, "God hath appointed me another seed instead of Abel whom Cain slew." Yes, God's promises are faithful and true. But oh, the darkness was so great, even thick darkness pressing in on every side, almost engulfing the righteous seed.

The Flood and the Ark

Now they look about in the dark world. The sons of God look upon the daughters of men and soon they enter unequal yokes of marriage and the darkness increases as children are born,

not to serve God but to serve Satan. And God looked down from heaven and it was very black, and God repented that He had made man upon the earth, and by His mighty power He opened the windows of heaven and called upon the fountains of the deep to burst forth and the great deluge came, and the flood waters rose and man and beast cried out in death. The curse was pressing down hard. It must crush down because of the blackness of sin.

But what is that tossing on the surging waters? Ah, it is an ark of safety and in that ark there is a man and his family. God has spared Noah for the promises of God are yea and amen. Though Satan moves about like a mighty giant, yet in due time the seed will come and crush him. But will not that time come speedily, for the wicked have perished from the earth in the flood and only a righteous man and his family remain?

Babel and Abram

But oh, the darkness that even enters the hearts of the righteous in this sin cursed world—oh, the seeds that lodge there and bring forth poisonous fruit! And children and grandchildren were born, and soon they forgot the terrifying revelation of the wrath of God when the flood waters swept over the face of the earth. They forgot, for their minds were filled with thoughts that Satan spreads, thoughts of the glory and exaltation of man. So they said, "Let us make us a name." "Let us build a city and tower whose top may reach unto heaven." And God looked down upon the darkness in the plains of Shinar and saw the wicked man worship, and in mighty power sent confusion of speech to them to stop them in their evil work.

And God came down to look for a man, and according to His grace He chose a man named Abram, though the man lived in the land of Chaldea, a land of graven images. And God called him from the darkness of that land, and said, "I am thy shield and thy exceeding great reward." "In thee shall all families of the earth be blessed." Thank God blessing will come in this dark world. The promise

is renewed. And Abraham begat Isaac and Isaac begat Jacob. But again the shadows gathered as hatred rose in the hearts of Jacob's sons. "Behold, this dreamer comes . . . let us slay him and cast him into some pit . . . come, let us sell him." Thus Joseph their own brother was sold as a slave. And God closed the heavens that it should not rain, and drought and famine came, and Jacob said to his sons, "Go down into Egypt to buy corn." And God tested and tried them as they dealt with Joseph, but in repentance he spared them and the richest of the land of Goshen he gave them.

Egypt and Moses

Fifty years passed, a hundred years passed, and a new ruling family rose that knew not Joseph. "Shall not these foreigners serve us?" So bondage descended upon Israel. Two hundred years passed and idolatry surrounded on every side. Would they be faithful? Three hundred years passed. They had no tabernacle or temple for worship. Children and grandchildren were born, the love of many waxed cold, the God of Abraham, Isaac and Jacob grew dim in their memories. But God would remind them. Four hundred years passed. The bondage crushed down, and they cried in misery and the gracious God heard. He answered from the burning bush. He sent Moses saying, "Israel is my son, let my son go." And from the iron furnace of oppression He brought them out with a mighty hand. He remembered the covenant made with Abraham, Isaac and Jacob. But alas, the great and terrible wilderness is before them. Will not Satan laugh now as the scorched bodies and the bones of the people fall on the desert sand?

But no. For God is gracious, and the darkness will not prevail. Thus manna descended from Heaven, quails came in abundance, shoes did not wear out, water gushed from the rock. In due time God would bring the seed that would crush the head of the serpent.

But alas, though the sunlight of God's grace shone on the camp, yet darkness of sin was present. So they murmured and to Aaron said, "Up,

Make us Gods . . . as for this Moses . . . we wot not what is become of him." So they worshiped before the golden calf, they longed for Egypt, they refused to believe even at the door of the promised land. The darkness of sin was present and God sware in His wrath, "Ye shall not enter into rest."

Jericho and Joshua

But Joshua said, "the Lord is with us, let us take the land." And God remembered, and the waters of Jordan stood up in a heap that a nation might pass through dry shod, and the walls of Jericho trembled and fell with a roar, and the heathen were terrified for God fought for Israel. Is not victory at hand? They are in the land of promise. Will not Satan fall before them? No, Satan will not fall as long as so many seek after Baalim and Ash-toreth and the abomination of the heathen. Satan is not overcome by sinful compromise, so the Edomites and the dwellers in Mesopotamia, the Midianites and the Philistines came and they chastened Israel.

But God had said, the seed would come, and through Moses He had declared, "The Lord thy God shall raise up unto thee a prophet . . . unto him shall ye hearken." And God gave to Israel a mighty king, a man after his own heart, and David gathered warriors and in the power of God went forth to beat back the enemies and establish the kingdom and proclaim the worship of God. And David said, "I will build a house for God." But God said, "No, I will build you a house and your throne shall be established forever." But how could such an eternal rule exist as long as death reigned in the world? How could anything be eternal in such a temporal place? Ah, the answer is thus: God would crush the serpent, death would be vanquished. And peace and prosperity came to the land in the days of Solomon.

Assyria and Judah

But oh, the weakness of the flesh. And Solomon was lifted up and soon forgot God as he built temples for the gods of heathen wives, and God declared, "I will surely rend the kingdom from thee." And Jeroboam said, "Now shall the kingdom return to the house of David: if this people go up to do sacrifice . . ." And Israel played the harlot, for she forsook her true husband and turned to other lovers. And Ahab

said to Jezebel, "Will you be my wife?" And that devilish woman became queen and Baal entered the land, and Elijah cried out, "I only am left," for the darkness was so great he could not see the other few.

And the chargers of Assyria pawed the dust and chaffed at their bits and down they rushed upon the villages and towns of Israel. Israel cried in anguish. Death and dispersion had come. The land was made desolate. The people were scattered. Where was the promise of God? Ah, there is still hope. Judah still lives. God declared, "The sceptre shall not depart from Judah." Judah remains, the family of David continues. And Isaiah said, "There shall come a rod out of the stem of Jesse, and a Branch shall grow out of his roots."

Babylon and Daniel

But Ahaz was wicked, and Manasseh and Amon sinned, and Jehoahas and Jehoiakim did not hearken to the Lord, and Zedekiah vascillated like a weakling. And the forces of Nebuchadnezzar swept across the wilderness. And the temple of God was broken down and the walls of Jerusalem fell and darkness came. Where is the promise of God?

But Daniel prayed three times a day and the Lord heard, and Joshua and Zerubabel came back, and Ezra and Nehemiah. A few came back. A remnant returned. The seed was not destroyed. But it was so dark. They struggled but there was no prophet. They suffered at the hands of Persians and Greeks. Antiochus Epiphanes tortured and tormented them. Why did not God speak? Where was the deliverer?

Silence and Faith

Three hundred years passed. No one came with direct revelation. Four hundred years, many were confused. The traditions of the fathers were being substituted for the divine Word.

Only a few had saving faith. Only a few looked for the consolation of Israel. A Simeon, an Anna, a handful of shepherds on Judean hillsides. The religious leaders like the wicked husbandmen had robbed the Lord of the vineyard. It was very dark, yes, like night in the early hours of the morning.

The haughty Roman emperor, for the glory of his name, demanded that all the world should be enrolled and taxed. Would bondage never cease?

Perhaps the shepherds spoke of that, reminded by the pilgrims on the dusty roads, pilgrims who were making their way to Bethlehem for the enrollment. Would deliverance never come? What of the promises of God? Had not Isaiah said, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Yes, He would come to reign on the throne of David. And there was the town of David, silhouetted on the hill nearby, and Micah had said that out of Bethlehem would come forth the ruler of Israel. But all is so dark. The heathen have ruled so long. Sin is surrounding.

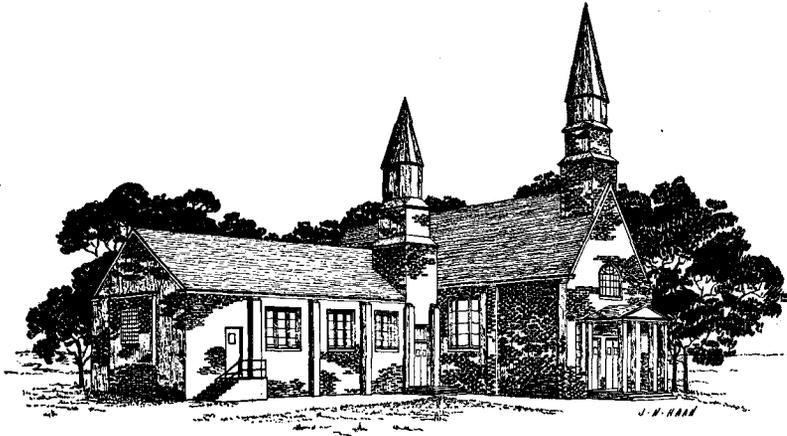
Darkness and Light

It is dark. The embers of the fire burned low. Some sheep grazed, others slept. The shepherds wrapped themselves to cut out the chill of the night. When suddenly, all unexpectedly, the light of heaven shone in glory as shepherds fell to their faces. "Fear not, fear not," the angel cried, "for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord." O joyful news. Oh day of victory and gladness. Oh light that dispels all darkness. Jesus the Saviour is born. The seed of the woman has come. The promises of God are yea and amen. And suddenly the air was filled with a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, among men in whom He is well pleased."

Oh, wonderful, joyful news!

Eckardt-Youngman

ON Saturday afternoon, November 26, the Rev. Robert W. Eckardt, pastor of Immanuel Orthodox Presbyterian Church of Crescent Park, and Miss Mary Youngman, of Westville Grove, N. J., were united in marriage. The ceremony took place in the Immanuel Church of West Collingswood, and was performed by the Rev. Edward L. Kellogg, pastor of the Collingswood church. Mr. and Mrs. Eckardt will make their home in Crescent Park.



Architect's drawing of the first two units of the Park Hill Orthodox Presbyterian Church of Denver. The unit at the left, with slight alterations and without the tower, has been completed and was recently dedicated.

We Walk by Faith

*The Orthodox Presbyterian Church in Denver
Sees the Blessing of God on Its Labors*

FAITH in God is the life of the Christian. By it he is constantly performing the humanly impossible in obedience to God.

Faith in God has been the motivating power of the Orthodox Presbyterian Church. The small band of Christians, excommunicated and despised, that made up the charter membership of the denomination in 1936, had little else to rest in for hope of success.

A Missionary is Sent

It was certainly faith alone that caused the Home Missions Committee of the Orthodox Presbyterian Church to send a missionary to Denver in 1938.

IN the previous GUARDIAN we reported briefly the dedication of the new building of Denver's Park Hill Orthodox Presbyterian Church. Here is the full story of this work, told by the pastor himself.

No financial support was in sight; no meeting-place was available; and no one had expressed the slightest interest in the founding of a truly Reformed and non-compromising church. The missionary faced only closed doors.

But God answered that faith in a remarkable way. Within two weeks of his arrival in Denver, the Rev. W. Benson Male, was invited to the pastor-

ate of one of the city's oldest churches, with the understanding that he could labor toward ultimate union with the Orthodox Presbyterian denomination!

The church, the Second Congregational, had rejoiced in sixty years of evangelical preaching. Modernism had despoiled the leadership and many of the churches of Congregationalism, but this church had steadfastly striven to remain true to the old faith. Many years before a rift had come between the church and the denomination with which it was associated, and time had but widened the breach. On several occasions, the church was forced to seek ministers outside the denominational ranks. At the time of Mr. Male's call, a split and the changing neighborhood had left the local church decimated in membership and income. It was indeed a step of great faith when the call was extended to one who would incur the wrath of the denominational leaders and involve the church in heavy financial obligations.

Under constant pressure from the "hierarchy" to rid itself of this pastor and to come back into the good graces of the denomination, the faith and courage of the little group was severely tested during the following years, but having set hand to the plow, there was no looking back. Suddenly and with little warning, the Congregational

Building Society foreclosed on old grants and tried, by demanding a terrific toll of interest and costs, to force the church out of its fine building.

A Church is Organized

Christ, the Head of the Church, graciously led His flock to able Christian lawyers, and after more than a year of proceedings, a reasonable and fair settlement was made. But in the meantime, the Second Church was excommunicated. And thus, in the good providence of God, the attack of the Adversary was used to remove the galling yoke of unscriptural inclusivism. The next step was a unanimous decision to unite with the denomination of their choice, and become the First Orthodox Presbyterian Church of Denver!

The church in its commodious building was located in an older and changing community of the city. Progress was increasingly difficult. Two years ago it became evident that a move would be necessary. But what would be the nature of the change?

The obvious solution was to sell the old building for what it would bring, and use the funds to erect a new building in a developing neighborhood. But the obvious is not always God's way. "We walk by faith, and not by sight."

A School is Kept

The activities building of the church, a modern unit containing seventeen rooms, was the home of the Christian



The Rev. W. Benson Male

Day School, an interdenominational parent-controlled organization in its infant stages. Now in its third year, the school is showing steady progress under the blessing of God with three teachers and seventy-five pupils. To find another place for the school, in a sympathetic church, adequately equipped with suitable rooms and playground, and easily accessible to every part of the city, proved to be unfeasible, if not impossible. To build a new school building was, from the financial standpoint, out of the question. If the church had disposed of its building, "the rug would be jerked from under the school," as one of the Denver elders pointedly expressed it.

A Community is Reached

The community in which the church was located, though ill-suited for the progress of a strictly "white" church, is admirably suited for an interracial work. Strangely enough, although in the past years little fruit was obtained in laboring with the Negro, Spanish, American and Japanese peoples of the district, when the decision to erect a new building was reached, the Lord of the vineyard began to give the church success in this field. More and more children of the various racial groups attended Bible Clubs, Daily Vacation Schools, and Sunday School. A few months ago, the remarkable conversion of a Japanese Buddhist mother was witnessed, and she has become a shining light among her own people, having already succeeded in persuading another Buddhist to take the preparatory course for church membership. An upstanding Spanish-American family with Presbyterian background is also taking the course. All branches of the church's activity have taken on new life, and are drawing from the community as never before. Could the church callously leave its building, possibly in the hands of Modernists, and close down this work that God was so signally blessing? Souls are to receive the first consideration, not money!

But how could a church, scarcely able to carry its present financial load, erect a new building, and double its burden? Where would workers be found? Yes, the load surely appeared too heavy, the task too great. "But with God all things are possible!"

And God was directing His people. And the people obeyed, and believed! See how faith was rewarded!

A New Field is Opened

The first substantial evidence of God's leading came in a surprising manner. Twenty-five years ago the church had a chapel work in the North Park Hill area of Denver, then an outlying, undeveloped section. Miss Mabel C. Britton was the superintendent. The work progressed sufficiently that a minister was placed in charge. Soon it became apparent that his beliefs were off-color. Protests were made, but to no avail. Finally, Miss Britton felt she could cooperate no longer, and resigned. The whole congregation walked out with her, in protest. After months of trial and sacrifice a basement chapel was completed, and the work continued independently. Circumstances prevented the erection of the superstructure. Because the building was not compatible with the newly developed community about it, and for other reasons, the work was at a low ebb. Miss Britton had been attending the evening services of the Orthodox Presbyterian Church for some months prior to the decision to build.

While the Trustees of the church were surveying available fields to locate the new work, someone suggested the possibility of union with Miss Britton's work. The populous area was otherwise unchurched, and the need was great. However, to those who knew the past, such a union appeared unthinkable. But after much prayer, the proposal was made. In reply, Miss Britton told of several offers by other churches to buy the property, and all had been summarily rejected. "But," she said, "this proposition is surely an answer to prayer!"

Under God's blessing a union was consummated in a few months, and the mission property (which is being sold for a substantial sum) and the cash assets amounting to more than \$2,000 became the nest egg for the new building fund.

Land is Secured

In the meantime, an opportunity came for the immediate purchase of ten lots, situated near the Mission property and in a more desirable location. There was as yet nothing in the building fund. Where could \$2,000 be obtained within forty-eight hours? Again after much prayer, a friend of the church was approached with the hope that she might give a lead to some affluent friend. When told of the need, she

said, "Through the recent settling of an estate I just happen to have the money in the bank. You can take the check with you!" So God provided lots that are now almost tripled in value!

Generous cash offerings were received from the sacrificing members and friends of the church and mission. Loans at little or no interest were obtained from some. The Home Missions Committee offered help. And finally, a local bank, ordinarily very reluctant to loan money to churches, provided the balance needed. And the contract was let for a modest building to cost \$15,000. Thus simply stated is the story of the "blood, sweat and tears" of two years' struggle and planning by God's people who had a high goal, and of the faithfulness of their covenant God.

While all these preparations were progressing, God was working in another humanly unplanned direction. Through the increased rental from the growing Christian Day School, and from other sources, the old building has become almost self-maintaining. A delightful apartment has been arranged in the activities building for the pastor's family. These factors, coupled with the growing community work, make the building a bee-hive of Kingdom activity!

A New Building Rises

The new building was begun in August. It was still not finished when the dedication service was held in conjunction with the Fall meeting of the Dakota Presbytery, on Tuesday evening, November 8th. One hundred and fifty guests gathered in the commodious parlors of the old building (from henceforth to be known as "The Orthodox Presbyterian Chapel") for a delicious venison dinner. Then all repaired to the new building two miles away.

Rev. Russell Piper conducted the song service. The Scripture was read by Elder Whitehead of Denver. Rev. Arthur Olson led the congregation in the dedication covenant. Rev. Mr. Male offered prayer. The dedicatory address was delivered by Rev. Edward Wybenga, moderator of the Dakota Presbytery, using I Peter 2:1-5 as the text for a stirring sermon on "Christ's Temple." Greetings were brought by Rev. John Guichelaar in behalf of the Denver Calvinistic Workers Conference, and by instructor Hugh McKer-

non of the Christian Day School. Rev. Joshua Gravett, for 58 years pastor of the nearby Galilee Baptist Church, and a close friend of the church and its several pastors, gave a hearty word of personal greeting and exhortation. Special music was rendered by soloists Bellinger and Alexander, and by the church's male quartet. The occasion was one of solemn rejoicing and thanksgiving!

Old and New Together

The full move into the new premises will be made about the first of January. Elder Richard Kurtz continues with his staff of workers, to conduct the Sunday School in the Chapel. Deacon Edward Hunt will be the superintendent of the new Sunday School. Besides the regular services in the new building, a vesper service is conducted

each Lord's Day in the Chapel. Week-day activities will be carried on as God permits, in both buildings.

"All things are possible to him that believeth." The Denver Church faced serious difficulties. The loss of the Gospel witness in a very needy field seemed inevitable. But God did the impossible. And now by His grace, the long established work will not be destroyed, but rather it may be carried on more effectively; and a new work is begun. It is the church's hope that God will raise up a full-time worker for the chapel. In the meantime, willing helpers are bearing the extra load.

The Denver Church has found God faithful. She thanks God for a faithful, united people; for capable and consecrated church officers; and for the prayers of the denomination at large. Pray for us! Rejoice with us!

I. C. C. C. Receives Orthodox Presbyterian Church

THE application of The Orthodox Presbyterian Church for membership in the International Council of Christian Churches has been approved by the Credentials Committee of that body, according to a letter received by the Rev. Robert Eckardt, Clerk of the 16th General Assembly. The letter in full is as follows:

"Dear Sir and Brother in Christ:

"We are in receipt of your letter dated September 14th, 1949, communicating to us the resolution adopted by the Sixteenth General Assembly of The Orthodox Presbyterian Church in regard to membership of your church in the International Council of Christian Churches.

"In reply we wish to state that we are indeed very happy to receive this application of the Orthodox Presbyterian Church for admission to constituent membership of the I. C. C. C. We see in your application for membership an answer to our prayers and the prayers of others. But more, we believe that the oneness for which our Lord prayed will thereby receive fuller manifestation in the world.

"We are fully aware, as you undoubtedly are, too, that the application of your church is somewhat different from applications which have come to us from other churches in that you have expressed in the resolution the intention of recommending certain changes be made in the wording of two statements contained in the Constitution.

"The Constitution provides that at the Second Plenary Congress such questions may be

acted upon. Your delegate will, therefore, be given liberty to raise these points at the Congress. There are good reasons to believe that most of those from various countries who drew up and approved the Preamble and the Doctrinal Statement will again be present and they will undoubtedly be interested to hear the viewpoint of your church on these matters.

"In so far as the representative of your Church participated in the First Plenary Congress and was most helpful in the formulation of the Constitution and after a careful reading of your application we are persuaded to believe it to be, in spite of its somewhat unusual character, a bona fide and non-conditional application and we accept it as such. We assume that we are correct in this unless we hear from you otherwise.

"It is a great joy to us and a matter of thanksgiving to God to welcome the Orthodox Presbyterian Church to the fellowship of the International Council of Christian Churches, and we look forward in faith and prayer to mutual blessing and help resulting from this relationship.

"With fraternal greetings,

"Yours in Christ,

"ARIE KOK

"FRANCIS SCHAEFFER

"For the Credentials Committee of the International Council of Christian Churches."

In its application, the Assembly informed the Council that it was not able fully to accept certain formulations appearing in the Preamble and Doctrinal Statement of the Council's

Constitution. The above letter indicates that the Credentials Committee has left these matters to be considered at the next Plenary Congress, and in the meantime has accepted the Orthodox Presbyterian Church into full constituent membership.

I. C. C. C. Leaders to Bangkok

LEADERS of the International Council of Christian Churches left New York on November 14 for Bangkok, Siam, to be present during the meetings of a missionary gathering to be held under the sponsorship of the International Missionary Council and the World Council of Churches.

Admitted aim of the meeting was to bring the younger churches of Eastern Asia into the orbit of the World Council. Admitted aim of the I. C. C. C. leaders was to put a monkey wrench into the World Council's program for world domination of religion, by showing that leaders of the World Council were (1) Modernists who did not believe the Bible and (2) sympathetic or at least not hostile to the Communism sweeping East Asia.

Arrived on the scene the I. C. C. C. leaders found that the doors of the Conference were closed and barred to them, as had been the case at the South American meeting a few months previously. As a result the International Council leaders, according to an RNS news dispatch, set up their own conference and, among other things, adopted a resolution attacking Communism and those who have sympathy for Communism. Specifically named were Dr. T. C. Chao, a President of the World Council who "welcomed" the Communist liberation of China; Dr. John C. Bennett who reportedly was the author of the World Council pronouncement which condemned Capitalism and Communism in the same sentence, and others.

Present for the Conference were Dr. John Mackay, President of Princeton Seminary, and Dr. Emil Brunner, whose rejection of historic Christian doctrine has been more radical and outspoken than that of some of his Barthian fellow-travelers. Present for the I. C. C. C. were Dr. Carl McIntyre, Dr. T. T. Shields, Dr. J. Gordon Holdcroft, Dr. Arie Kok of the Netherlands, and others.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XXVII

PREACHER OF REPENTANCE

The God-assigned task of the church is to proclaim the Word of God. It is hardly an exaggeration to say that this is the sole task of the church, for whatever else the church may properly do is subsidiary and auxiliary to the preaching of the Word. That holds even of the administration of the sacred ordinances known as sacraments.

Says the Westminster Confession of Faith: "Unto this catholic visible church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and the perfecting of the saints in this life to the end of the world." The Thirty-nine Articles of the Church of England assert: "The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's appointment." And the Augsburg Confession of the Lutheran churches defines the church as "the congregation of saints wherein the Gospel is rightly taught and the Sacraments are rightly administered."

That this task is a most glorious one and greatly enhances the glory of the church is evident. That fact was emphasized by Isaiah when he exulted: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." (Isa. 52:7.)

One aspect of this glorious task of the Christian church will now be considered. It is the preaching of repentance.

Repentance and the Wrath of God

It is highly significant that the inspired preachers of Bible history put a truly tremendous emphasis on repentance. Repentance was the very first thing they demanded of their hearers.

Noah, "a preacher of righteousness"

(2 Pet. 2:5), called upon his contemporaries to repent of their evil deeds. Jonah preached repentance to the wicked people of Nineveh. In all the writings of both the major and the minor prophets there is not a note more prominent than that of repentance. In season and out of season they pleaded with the erring people of God to repent. Ezekiel, for instance, cried out: "Thus saith the Lord God, Repent and turn yourselves from your idols; and turn away your faces from all your abominations" (14:6), and "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (33:11).

John the Baptist thundered at the Pharisees and Sadducees: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Matth. 3:7, 8). Scripture tells us that he preached "the baptism of repentance" (Mark 1:4). The very first note sounded by the Son of God Himself in His public ministry was that of repentance. It is said significantly: "From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand" (Matth. 4:17). In the application of his Pentecostal sermon Peter exhorted: "Repent, and be ye baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). The Apostle Paul told the Athenians that God "commandeth all men everywhere to repent, because he hath appointed a day in which he will judge the world in righteousness" (Acts 17:30, 31), and he summarized his career as a preacher by asserting that he had "showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the gentiles, that they should repent and turn to God, and do works meet for repentance" (Acts 26:20). And the letters which the glorified Christ commanded the Apostle John to write to the seven churches of Asia Minor fairly teem with commands to repent (Rev. 2:5, 16; 3:19).

It can hardly be denied that the call

to repentance does not resound nearly as loudly from the pulpits of our day as from Scripture. From Modernist pulpits it is hardly heard at all, and even from many relatively conservative pulpits it comes but feebly.

What accounts for this notable difference between the preaching contained in the Bible and the preaching of today? One explanation, and certainly a correct one, is that the Word of God takes sin incomparably more seriously than does the modern pulpit. But underneath that fact lies another. The reason why Scripture takes sin so much more seriously than does present-day preaching is that it takes God so much more seriously. What makes all sin exceedingly sinful is that it constitutes a slap in the face of the completely sovereign, perfectly holy and absolutely just God. For that reason sin causes the wrath of God to burn hotly, and for the sinner to fall into the hands of the living God, who is a consuming fire, becomes a fearful thing (Heb. 10:31; 12:29). If he does not repent, there awaits him a certain fearful looking for of judgment and fiery indignation which will devour him (Heb. 10:27). The unrepentant sinner is on his way to the place where, in the words of Jesus, "shall be wailing and gnashing of teeth" (Matth. 13:42) and "their worm dieth not and the fire is not quenched" (Mark 9:44, 46, 48).

Scripture's call to repentance is rooted in Scripture's conception of God as the Sovereign One who will brook no resistance to His will, as the Holy One who hates sin with an infinite hate, and as the Righteous One who demands that sin be punished with death, even death eternal. Only when the church has returned to the theology of the Bible will it once more assign to the call to repentance that prominence which God has given it in His Word.

Repentance and the Law of God

Repentance is a gift of God. Except the Spirit of God work in the sinner's heart, he will not repent. But the truth may never be neglected that in

performing this work and imparting this gift the Holy Spirit is wont to employ means. The means is the preaching of the Word of God by the church, more particularly the preaching of the law of God. For, as Scripture says, "by the law is the knowledge of s.n" (Rom. 3:20).

The law of God has been compared to a mirror. If a mirror is not bent or soiled or marred, it will present an exact picture of him who stands before it. The law of God as a perfect mirror shows up the sinner with all his blemishes and in all his filthiness. As he sees himself in this mirror he will, if he be not blind, be greatly shocked not only, but will utterly abhor himself. That is a sign of repentance.

The law of God may also be compared to a mountain. It is a mountain which the sinner is in sacred duty bound to scale but cannot possibly scale. The law requires that the sinner love God with all his heart, with all his soul, with all his mind and with all his strength (Mark 13:30). But who is sufficient for that? The law of God demands that the sinner be perfect even as God is perfect (Matth. 6:48), but to meet that demand is infinitely far beyond his powers. Confronting, as he does, an utterly impossible task, he stands helpless and his case is hopeless. Sinking into the slough of despond it behooves him to cry: "Woe is me, for I am undone." That is a cry of repentance.

Again, the law of God may be compared to an executioner. But that language, strong though it may seem, is really far too weak. Not only does the law resemble an executioner, it is an executioner, it is *the executioner par excellence*. Not only does it threaten its transgressor with death, saying: "If thou break me, I will break thee," but it carries out that threat. When God ordained that the wages of sin would be death (Rom. 6:23), He did not lay down an arbitrary rule but He stated an inescapable law. That he who violates the law of God must die is itself a law of God, for to sin is to turn from God, and to turn from God is to die. Thus the law of God not only pronounces the sentence of death upon the sinner, but it puts that sentence into effect. The Apostle Paul had that in mind when he said: "The commandment, which was ordained to

life, I found to be unto death" (Rom. 5:10). The law of God slays the sinner. Confronting that executioner, what can he do but cry aloud to God for mercy? That is repentance.

Repentance and the Grace of God

If the church preached only the law of God, it would drive men to despair. But the church is under orders to preach especially the good news of the grace of God. Therefore, having preached the law unto repentance, it must go on to preach repentance unto salvation.

The Apostle Paul has told us that "the law has become our schoolmaster unto Christ" (Gal. 3:24). He had in mind God's progressive revelation to the church of the two dispensations. The emphasis on the law in the Old Testament was intended by God to teach His people that they were sinners incapable of saving themselves and thus to prepare them for the reception of salvation by faith in Jesus Christ, which is indeed taught in the whole of Scripture but is fully revealed in the New Testament. However, for the individual sinner too the law becomes a pedagogue to Christ. In the words of Luther, "the law reveals and amplifies sin, humbling the proud to desire Christ's aid." Thus the law prepares for grace.

The call to repentance is indeed a divine command, but it is also a most urgent and cordial divine invitation. Swearing by Himself, God declares: "As I live, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live;" and then He pleads with the wicked: "Turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. 33:11). And the Apostle Peter assures us that God is "not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). Calvin has said: "God desires nothing more earnestly than that those who were perishing and rushing to destruction should return into the way of safety."

When the preaching of the law is applied by the Holy Spirit to the heart of the sinner, he is brought under conviction of sin. When the Spirit of God proceeds to apply the preaching of the gospel to his heart, the convicted sinner throws himself

upon the mercy of God. With the publican of the parable he smites upon his breast and gasps: "God, be merciful to me a sinner", and the God of all grace justifies him (Luke 18:13, 14). With the prodigal son of another parable he returns to the Father with the confession: "Father, I have sinned against heaven and in thy sight, and am not worthy to be called thy son," and even before he has uttered that confession the Father has compassion, falls on his neck and kisses him (Luke 15:20, 21). Driven as by tempest he runs to Calvary, kneels at the foot of the cross, and, lifting up his eyes to the Crucified One, prays:

"Nothing in my hand I bring,
Simply to thy cross I cling;
Naked, come to thee for dress,
Helpless, look to thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die."

And the Saviour, mindful of His promise, "Him that cometh to me I will in no wise cast out," calls the penitent His very own.

True repentance never comes too late. Two malefactors were crucified with our Lord. In the closing hours of his criminal career one of them repented. He confessed that he was deserving of crucifixion and, turning to the Saviour, he prayed: "Lord, remember me when thou comest into thy kingdom." Jesus replied: "Verily I say unto thee, today shalt thou be with me in Paradise" (Luke 23:41-43). Presently the gates of Paradise swung open, and hand in hand his Lord and he entered in. That morning he was scorned by men; that evening the angels of God welcomed him. That morning he was utterly vile; that evening, washed in the crimson flood, he was whiter than snow. That morning he was naked; that evening he was clothed in white raiment. That morning he was a criminal; that evening he was numbered among the spirits of just men made perfect. That morning he stood on the very threshold of hell; that evening he found himself in Jerusalem the golden. That morning he was in the clutches of Satan; that evening he was safe in the arms of Jesus. That morning he hung on an accursed cross; that evening he sat with the Son of God in His throne.

Wonderful grace of God!

MISSIONS

By MRS. RICHARD B. GAFFIN

Bible Study

ISRAEL'S REDEMPTION

Review:

We have pointed out that it is God Himself who is the source of the missionary enterprise, that the Scriptures are a revelation of His successive outreaches into the soul of man. We have been following this divine search of the Creator for His children in the story of Adam and Eve. It should be recalled that though Eve yielded to the tempter, God mercifully promised through her, a seed who should bruise the head of the great deceiver. In the life of Abraham we have seen God working to produce a family, a nation and a land. Through this nation would come the Saviour not only of the fallen parents but of all their posterity who would believe the promises made to them. Now we shall see the missionary activity of God as His grace works to bring salvation down to man through the Hebrew nation which grew from Abraham.

God had brought Abraham into the land and established him as the father of the Hebrew race and had given to him a son, Isaac, and a grandson, Jacob. Now strange though it may seem the day came when his grandson Jacob and every soul of his family were taken out of Canaan down into Egypt. The facts of this incident had been revealed to Abraham when Isaac was still young (Genesis 15:13-16). "But in the fourth generation they shall come hither again."

The Lesson:

Read Exodus 1-16

The exodus from Egypt may be called the Redemption from Egypt. It was an outstanding demonstration of the sovereign grace of God. The Egyptians were judged with respect to their idolatry, and the Israelites were rescued and spared in spite of having become associated with their oppressors in idolatrous practices (*Biblical Theology*, Vos, p. 125 and 128.)

God had elected to save His people. Let us note the all wise and loving care He demonstrates, which we may see more clearly even than those who were

delivered.

(1) Moses, The Leader. The time of the "fourth generation" was at hand so, "a man of the house of Levi took to wife a daughter of Levi," and she bore a son. Examine (a) forty years in Egypt, birth, early years and education showing how God prepared Moses. (b) forty years in Midian—away from the riches and easy life of Egypt where he learned to endure the life of the wilderness. (c) forty years leading the people. He had direct and clear intercourse with God, such as was enjoyed by no other prophet, which, together with the miraculous powers conferred upon him, led the people to have faith and trust in him (Ex. 14:31; 19:9). Just as in baptism an intimate relation is established between the believer and Christ, based on the Saviourship of Christ, even so the mighty acts of divine deliverance wrought through Moses pledged Israel to faith in Him.

(2) The Passover. At the Red Sea in giving them the pillar of cloud and fire and furnishing the manna and all other physical needs.

Conclusion:

It is best expressed by Moses himself. "The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him a habitation; My father's God and I will exalt Him. Thou in Thy mercy hast led forth the people which Thou has redeemed: Thou hast guided them in Thy strength unto Thy holy habitation." Exodus 15:2, 13.

Planning the January Program

AMERICA has taken inventory. As Christians we look at her books. Her assets may be very slim or none at all—yet we breathe freely and have no thought of complaint for our physical condition is so very superior to all the other peoples of the earth. We enter 1950 with an unpleasant consciousness of the fact that the evils troubling the peoples of the world are closing in upon us, and would have engulfed us already but for the grace of God.

We take a good look at the American people, not at their superior physical circumstances but at the soul of America, and we see spiritual barrenness. On any Sunday morning at least one hundred million people in the United States do not attend church services, and not one half of the children of our nation are sent to Sunday school. The atomic age has brought a few people to a realization that America cannot put forth the moral or spiritual power to control these forces produced by the ingenuity and skill of her scientists. But it is quite apparent that these intelligent men do not realize that moral and spiritual strength comes through God and may be secured only by meeting God's requirements.

The need of our land is so great. We wish that we had many pastors and missionaries proclaiming the truth throughout the land. But we are thankful for those we do have. We want to pray more for them. We want to support and help them all we can. We want ourselves to do whatever we can to reach America with the Gospel in 1950. To this end we want to study this month, in a general way, The American Mission Field.

HISTORICAL BACKGROUND

In the decade prior to 1914 there was a great wave of immigration to our country, especially from Southern Europe. Most of these new Americans congregated in our cities. These people soon adjusted themselves to the economic life here. They sent their children to our free schools as a rule. A few were assimilated into the Protestant religious life of the American community. However the second and third generations became in a large measure a part of the great secularized mass of the unchurched. If they went to church it was to please the grandparents. The church that was created to reach these masses never did so. As they moved into the community the Protestant American Community moved to the suburbs but returned religiously each Sunday morning to worship in the church of its fathers. These "nice American" people maintained this

church society as an honor to their fathers until the remembrance of the fathers grew cold, and then it died a natural death, while the surrounding neighborhoods lived on without a testimony. During World War I a great many negroes and whites moved into the large industrial areas of the North. These population movements were greatly accelerated by World War II. Only one migration in all history is greater, that of the Chinese before the invading Japanese armies in 1937.

In one way or another every community in America was affected by this migration. Over 3,000,000 people, about half of the inhabitants, left the Southern mountain regions. The six cities with the largest negro population are now north of the Potomac River. Thousands of Japanese were uprooted and transplanted to new homes. Jamaicans and Mexicans have been imported to harvest crops.

MIGRATORY SOCIETY

It may be said that a great part of our American people today, especially the younger parents, belong to this migration society. Thousands are living in trailer camps, government housing projects. What are the moral, social and psychological effects of this temporary and unsettled existence?

Migration produces secularism. When people move into a strange neighborhood they do not find it easy to establish themselves in a new church. Frequently there is none that reaches out to them. They become accustomed to getting along without the church.

Migration adds to the instability of family life. Several million new families have been formed during the war years. Some were ill-advised, hasty, and the parties were incompatible religiously. Thousands of new families are deprived of an established community life. Many have not the privacy of a home where they can discipline and rear their children as they should.

OUR RESPONSIBILITY

Space does not permit us to comment upon the great missionaries of the past who endured physical hardships to evangelize this land of ours, such as Jonathan Edwards in New England, David Brainard to the Indians, and Samuel Davies in Virginia. We must in our day, endure the hardships and carry the Gospel to the trailer camp, the unchurched migratory community, or the displaced person in our neighborhood.

Communism is but one of the evils that will thrive in our midst if America continues to go on in her present heathen state. Crime among our young people will increase. Our own lives and those of our children are affected. Righteousness exalteth a nation but sin is a reproach to any people. Dare we for our own safety's sake fail to assume responsibility?

In 1950 let us give God His tithes and offerings. May we indeed endeavor to seek first the Kingdom of God. Let us establish those social contacts that will build up His Kingdom—not our own prestige. If only we shall give our all to Him, then we shall have true joy this year and the cause of Home Missions will go forward.

Program

Worship Service

Bible Study

Prayer Circle

Topic: "The American Mission Field"

- (a) Historical Background
- (b) Migratory Society
- (c) Our Responsibility

Business Meeting: Try to place before the society some practical ways of promoting missions in the local group. Suggest that each member pray for and strive to reach some person for Christ this year.

Closing Hymn and Prayer

Special Prayer Request

Eric Su

Eric Su was born and reared near Peiping in North China. With the coming of the Sino-Japanese War he, like many other young high school students, fled westward to escape being brought under Japanese rule. He finished his high school training while enduring the hardship of being separated from his family. Often he was without sufficient food and clothing. The school facilities were nothing but pupils and teachers in bare unfurnished rooms or caves. At this time neither Eric nor his family knew anything of the Gospel and he was determined to make a great name for himself. He entered Northwestern University in Sian, Shensi, and there received his Bachelor of Science Degree in Geology in 1947.

While in the university Eric had come in contact with Christian missionaries of the China Inland Mission from whom he heard the Gospel. In the summer of 1947 an Inter-Varsity Christian Fellowship Conference was held in Nanking and he was urged to go.

He was not particularly anxious to go as he was thinking that he should make plans for further study in preparation for getting an M.A. degree. However, he finally decided to go to Nanking. He thought that there he might find even better opportunity for furthering his personal advancement.

But the Lord had other plans for Eric. When he got to Nanking the experience of seeing so many Christian students who were not concerned about personal advancement but were seeking to serve the Lord had a profound influence upon him. The Lord spoke to him during that week of meetings. He saw himself to be a sinner desperately in need of a saviour. And he saw and believed that Jesus Christ was his Saviour. He had come with the intention of returning home after the conference. But he knew now that he was a child of the King and that the King's command was to come into His service.

Eric came to Shanghai and was accepted as a student in the China Bible Seminary. He was active in the IVCF work in the Shanghai area during the vacation time. He became Mr. Gaffin's co-worker in caring for the student work in the Northeast section of Shanghai. Now that Mr. Gaffin has come home Eric has full charge of the Bible classes and personal work in that area. Each morning he arises at five o'clock, cycles out to two of the universities and holds one Bible class and prayer meeting before breakfast and then conducts a similar meeting in another school after breakfast. During the day he visits in other schools, takes his part in the work of dealing with students who come to the IVCF house, and helps in the meetings held there.

Eric is truly on fire for the Lord. He has not been able to visit his family since coming to Shanghai but after he came to the Lord he lost no time in witnessing to them. Now all of them, mother, father, and two brothers are believers. One of the brothers is now preparing for the ministry in West China. Perhaps Eric can come to America some day for further study for he is a good student and speaks English well. But Eric is now serving the Lord at a most important post. He needs our prayers that he may be kept strong in body and spirit and be given wisdom as a leader among Christian students who are witnessing to the Gospel of Christ in the midst of a hostile student world.

Conflict

(Continued from p. 224)

tions of all kinds from the very first. From Morrison's day until the present the preaching of the Gospel has almost always been done in the face of opposition, usually stemming from official quarters. After the Revolution in 1911 Christianity was officially accorded freedom to propagate itself within the borders of the nation. Many officials professed their faith in this once despised and persecuted religion and the mission societies embraced the opportunity which suddenly presented itself for them to enter in and "claim the land."

However, by 1927, the mission work throughout China suffered severe setbacks because of the civil war which raged from Canton to Peking. Within the ranks of the Nationalists there appeared some anti-foreign feeling and Christian missions suffered much as the battles were fought throughout the provinces.

It was from the ranks of the Communists that the real anti-foreign feeling found its strongest expression. It became increasingly clear that from the Communist quarter this anti-foreign attitude issued from more than just a misguided national patriotism. Their treatment of Christian missionaries clearly revealed that their hostility stemmed from a deep seated enmity against all religion in general and the Christian religion in particular. Many missionaries died a martyr's death. Others survived terrible mistreatment. We have only to read "The Martyrdom of John and Betty Stam" to learn of the first class, and "The Restraining Hand" by Messrs. Hayman and Bossard to hear of the other.

For almost a quarter of a century Chinese Communism has been revealing itself, not as a mere agrarian reform movement but rather as organically connected with international Communism and directly under the influence of and loyal to the bidding of the politburo in Moscow. Now that Communism has swept down out of the north and made itself master of most of Nationalist China it may be that Christian people in China are about to face the most extreme instance of persecution which the Church has yet seen. Intelligent Christians are asking many questions about the conditions in Communist occupied China.

I shall try and answer some of them within the scope of this article.

The Basic Problems Confronting Mission Work in China

The one ever existing problem is the appalling poverty of the majority of the people. Though it is no doubt true that the poverty of the masses in India is greater than that in China the fact that there are more people in the masses of China than in those of India makes the magnitude of the suffering there so much greater. The population of China is, on the basis of recent partial census figures together with a conservative estimate of the untabulated areas, placed at 450 millions. Out of this vast number of human beings 75 percent live their lives without ever knowing what a well-balanced meal is like and consequently without ever knowing what it means to be really satisfied. I think that we should remember this fact when we sit down to our next meal. It should make us to be more grateful to God for the blessings which He has given to us and furthermore cause us to be more concerned about the welfare of the underprivileged and stretch out our hands to help them.

The poverty of the Chinese not only affects their stomachs but reaches to every aspect of their lives. One who has seen only the coastal cities of China has no conception of the conditions under which the greater part of the Chinese people live. One has to see for himself the unbelievable lack of sufficient clothing, and terrible congestion of the living quarters, before one can begin to appreciate the problem which faces the missionary.

When we went to China in October 1935 this was the condition which we found but at that time the nation was at peace and great progress was being made, especially in the fields of transportation and education. Since then the Sino-Japanese War has come and gone and the economic setback which the Chinese government and people have suffered is well nigh immeasurable. The Pacific War is past but instead of peace for China a greater and more insidious enemy has risen up and has now all but engulfed that land. With the advance of the armies bearing the Red Star of Communism the basic problems which have always existed for the Chinese people still exist and in fact are being further aggravated. What is worse, the open opposition to every type

of religion which now prevails presents a tremendous challenge to the Christian Church.

What Is Being Done to Meet the New Challenge

When the Communist armies came into Shanghai in May of this year the Shanghai Peoples' Government which was soon set up took no action against the Christian churches. No action was taken to control Christian activity up to the time that I left on September 24th. It is to be noted that all the Buddhist and Taoist temples were occupied by the Communist soldiers and the priests were told that they must make preparations to engage in some "productive activity."

It also must be stated that the situation in Shanghai had up to the time I left been much more flexible than in the other places occupied. After the so-called "liberation" of Shanghai communication with the earlier occupied areas was made. Reports which had previously reached Shanghai were confirmed. Accounts were received of the way in which Chinese pastors had been arrested and threatened that they would be killed if they continued to preach. In some places Christians were prohibited from using their church building altogether while in other places they were allowed to use the church only for one service on Sunday while the Communists would daily use the building for their own meetings. Even mission hospitals were not overlooked and in some instances taken over all or in part. The foreign missionaries are greatly restricted in their work and in some places not allowed to leave the city in which they live.

All this has had a marked effect upon the morale of the professing Christians. Some of them have been intimidated and some have even sought to hide their Christian testimony. Others have openly denied the Lord. This has served to reveal the tares among the wheat and the church has been purified to that extent. The Communists declare that they will permit religious liberty but at the same time they reserve the right to oppose religion whenever they see fit. For the present the opposition has taken the form of threats, ridicule, restriction of movement and taxation. One of the largest missions in China which has its headquarters in Shanghai was taxed U. S. \$7000 on their property and this was only for six months. If this policy is

continued it can easily be seen what will finally happen.

On the other hand, some encouraging incidents have been reported. In one place where the church had been persecuted rather severely, suddenly the Communist commander announced that the persecution would cease because he said, "I have read that when the church is persecuted it grows, so we are not going to cause it to grow by persecuting it." There have been some instances where Communist soldiers have become believers and there have been some Christians who have been conscripted into the Communist army and who have given evidence that they have still remained true to their faith in the Lord Jesus Christ.

Since 1947 my work has been almost entirely among college and high school students. Under the auspices of the Inter-Varsity Christian Fellowship I was given an abundant entrance into many of the colleges and universities in and around Shanghai. The Lord has blessed the preaching and teaching of His Word during this time and as a result there are strong bands of Christian young people who are now facing the problems of which I have already spoken. Many of them have been separated from their families for three or four years. This has meant in instances that they have been cut off from what little source of support that they may have had. They now are facing the winter undernourished, lightly clothed, living in overcrowded, poorly furnished and unheated rooms. Some of them have already had to leave their studies and join the political workers who have been recruited to go south and follow up the advance of the armies.

It is evident that true believers will continue to confess Christ before men whatever persecution may fall to them on that account. One of the students who "went south" returned after a short time and told of how he had continued to read his Bible and pray every day, and confessed Christ with his mouth. He had been ridiculed and then ordered not to speak about these things. He continued to read and pray and finally he was told to return to Shanghai because he just could not fit in. The churches in Shanghai are drawing greater numbers than before. The China Bible House (American Bible Society) is open and selling from their still large stock of Bibles and Scripture portions. Jonathan Hsü,

Samuel Yang, and Bob Wang who worked with me in the translation and publication of Reformed literature are continuing their work as they are able. They are deserving of our support through prayer and material gifts. Any gifts sent in can still be transmitted to them.

From among these Christian students will come those who are qualified to enter the Gospel ministry. When it is possible for them to come there must be funds to help them meet the requirements of our government in order to obtain their visas. A fund has been started to help Oriental students come to Westminster Theological Seminary. Some have already come and there are others waiting to come.

In the field of evangelism in China the assistance of foreign missionaries is still needed. Though the doors into Communist China have been tempor-

arily closed we must be ready when they open again not only to send our veteran missionaries back but to send reinforcements. The Modernists have completely compromised with Communism and their spokesman Mr. W. T. Wu has openly declared that Communism is the true Gospel. Mr. Wu received his education in this country from Columbia University and Union Theological Seminary in New York City. We must not leave our Christian brothers to stand alone in the Christian Conflict. The battle is the Lord's! But that does not release us from joining the battle.

Let us say what Jonathan once said to his armour bearer, "Come and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: **For there is no restraint to the Lord to save by many or by few.**" I Samuel 14:6.

Orthodox Presbyterian Church News

West Collingswood, N. J.: The Missionary Societies of Immanuel Church have been distributing dime folders to members of the congregation in connection with the special November offering. The folders have room for 30 dimes each, and the plan was for one folder to be turned in each month over a period of five months. . . . Three persons were received into communicant church membership in October.

Nottingham, Pa.: The Rev. Richard B. Gaffin was guest preacher for the service at Bethany Church on November 20. The special offering for missions was received on that day. . . . The Eppley Sisters Gospel Quintette presented a special musical program at an afternoon service in early November. . . . The Rev. and Mrs. Charles Stanton and family have been attending Bethany Church since settling at Honey Brook.

Fair Lawn, N. J.: More than 60 persons were present for the corner-stone-laying service of Grace Chapel on November 6. The Rev. Charles Ellis of East Orange spoke on "Christ the Chief Cornerstone of the Church." Delegations from East Orange, Westfield, Bogota and Paterson attended. During October the Chapel received

nearly \$500 in gifts for its building fund, including some from other churches of the Presbytery. . . . The Sunday school is using the Nelson Attendance Plan in its drive for increased attendance.

Volga, S. D.: Six persons were received into communicant membership in Calvary Church on November 20, and nine names were added to the roll of covenant members. On Sunday, November 13, the Volga High School chorus provided special music. Pastor Arthur Olson attended presbytery meeting on November 9 in Denver.

Portland, Me.: The First Annual Missionary Rally of Second Parish Church was held November 4-6, beginning with a fellowship dinner on Friday evening. The Rev. Charles E. Stanton was special speaker. . . . At the Sunday services on November 13 it was announced that the full amount of \$4,031.69, the cost of redecoration of the church building, had been received in cash contributions. It is expected that improvements in the vestry will be made soon. . . . A doctrinal fellowship class meets twice a month.

East Orange, N. J.: The mortgage on the property of Covenant Church has been reduced to less than \$1,700,

by a payment of \$500 recently made on the principal.

Harrisville, Pa.: The pastor of Faith Church, the Rev. LeRoy B. Oliver, and his family have moved into the new manse recently purchased by the congregation. Extensive repairs and renovations were made to the building before it was put into use. Twenty-nine persons attended the Armistice Day conference at Covenant Church in Pittsburgh.

Branchton, Pa.: A slide and film-strip projector has been purchased for use in the Y. P. work of New Hope Church. Miss Norma McCandless has been elected president of the Machen League, to fill the vacancy caused by the resignation of the former president, Miss Doris Fobes, who has entered nursing school.

San Francisco, Calif.: The men's group of First church had a dinner and evening program at the church on November 15th. A film of the American Home Bible League, "Bearing Precious Seed," was shown, and there was a brief talk by the Rev. Paul Lovik. The special offering for missions was received on November 6, but additional contributions continued for two or three weeks afterward.

Berkeley, Calif.: On Sunday evening, November 6, the Rev. and Mrs. Robert H. Graham invited members of the congregation of Covenant Church to their new home, for a brief period of fellowship and to dedicate the home to the Lord. Present also were members of First Church of San Francisco.

Fort Lauderdale, Fla.: A training course for teachers of the Sunday school of the Fort Lauderdale Church is being conducted by the pastor, the Rev. John C. Hills. Two new members were recently received by transfer from a Christian Reformed church in Michigan, and two former members were recently transferred to a Christian Reformed church in Illinois. The Rev. and Mrs. R. Bronkema were recent visitors at the church. The floor of the church building has been covered with asphalt tile, and the Golden Hour Circle is planning to provide carpeting for the platform and steps in the near future.

Cedar Grove, Wis.: About 400 persons attended the Harvest Home Supper of Calvary Church on November 9. Deacons carried dinners to many shut-ins of the congregation, and greetings were read from members living at a

distance. The special missions offering was received, and amounted to nearly \$3,000.

Bancroft, S. D.: Fellowship suppers were held at the Yale and Manchester churches during November, and at Bancroft on December 6. At the Bancroft and Manchester gatherings the special speaker was the Rev. R. Krafts, a former D. P. now residing at Onida. A family in the Manchester congregation is helping bring a D. P. family to this country. Mr. Siebelt Siebelts was elected an elder of the Bancroft congregation, succeeding Mr. John Janssen, and Mr. George Perry replaced Mr. Siebelts as a trustee. Mrs. Clarence Rabenberg was chosen treasurer, and Miss Lois Thaden assistant to the pianist. Robert Currier was chosen as Sunday school superintendent. Officers of the Manchester church were re-elected. The first church wedding of the 64-year history of Manchester church occurred on December 14, when Miss Phyllis Allen, church pianist, and Mr. Frank Fenner were married, with the pastor, the Rev. Melvin B. Nonhof, performing the ceremony.

Gresham, Wis.: The Rev. Francis Mahaffy visited Old Stockbridge Church on October 28, and told of the work in Eritrea, using slides to illustrate the story. About 60 persons attended the meeting. The Rev. John P. Galbraith preached for both services on November 6. The special offering was received on November 25, at a Thanksgiving service.

Philadelphia Presbytery Receives Minister, Church

THE Presbytery of Philadelphia at its regular fall meeting held November 21, in Philadelphia, received into its membership the Rev. Lester R. Bachman of Grove City, Penna., and the Wayside Church of Grove City of which he has recently been pastor.

Mr. Bachman was received on the basis of a letter of transfer from the Great Lakes Presbytery of the Bible Presbyterian Synod. Philadelphia Presbytery's Committee on Candidates and Credentials examined him in accordance with the requirements of the church, and reported that the examination had been satisfactory. In Presbytery he was examined at some length in theology, and also in other matters as commissioners chose. The Presbytery

was unanimous in sustaining the examination, although there were some points at which Mr. Bachman acknowledged he did not know all the answers. After answering in the affirmative the questions required for the ordination of ministers, he was duly welcomed to membership in the Presbytery by the Moderator, the Rev. John P. Clelland.

Wayside Church is a congregation formed within recent years, comprised of a group of people who became parties in a number of confused actions involving the Great Lakes Presbytery and the Bible Presbyterian Church of Grove City, and who separated from it and organized as an independent congregation. One of the elders of the church, Mr. T. F. Armour, was present at Philadelphia and answered questions relative to the past and present status of the congregation. It appeared that under the constitution of the Bible Presbyterian Synod, church members and even churches were permitted to withdraw from membership in the Synod practically at any time and for any reason. The Wayside congregation thus appeared to have acted within their constitutional rights in withdrawing from the local church of the Synod.

A motion that a committee of Presbytery be appointed to confer with the session of Wayside Church and report back to the next meeting was turned down when Presbytery was informed that such a consultation had already in fact, though unofficially, taken place. Instead the Presbytery passed this resolution:

"Whereas the Rev. Messrs. Calvin K. Cummings, LeRoy B. Oliver and Robert S. Marsden and Elders A. Armour and W. E. McBride met with the Wayside Church of Grove City prior to this meeting of Presbytery, and whereas these presbyters have been satisfied as to the suitability of Elders T. W. Northcott, C. L. Knox and T. F. Armour for eldership in the Orthodox Presbyterian Church,

"Therefore be it resolved that this Presbytery approve the application of Wayside Church for membership as a particular congregation of this Presbytery;

"And be it further resolved that Messrs. Oliver and Bachman be appointed a commission of this Presbytery to propose the constitutional questions to the elders of Wayside Church;

"And be it further resolved that the Rev. LeRoy B. Oliver be appointed to

convey to the congregation of the Wayside Church our heartiest welcome and the assurance of our prayers for God's blessing upon them in our midst."

Mr. Bachman received most of his theological training at Faith Seminary. He has been at Grove City for five years. The developments leading to the formation of Wayside Church and its application to Philadelphia Presbytery have often involved consultation with the Rev. Messrs. Oliver, Cummings, Clelland and Atwell, and each one of them at the meeting of Presbytery expressed his personal conviction that the congregation should be received and was ready to be received into the denomination.

Among other items of business from the meeting of Presbytery, it was reported that a lease for the use of French Creek State Park for a Young People's conference next summer had officially been granted. The conference is to be held the week prior to and including Labor Day, and the program for Labor Day itself is a "mission fest" to which all members of churches are invited.

Dr. Young Has New Book Published

DR. Edward J. Young, who last spring had published a commentary on the Book of Daniel, has a new work now available. It is an "Introduction to the Old Testament," and includes short chapters on each of the books of the Old Testament, outlining their contents, and discussing briefly matters of authorship and problems of text. The book includes a section on the history of the criticism of the Old Testament, which is a part of Professor Young's unpublished doctoral thesis.

The volume is published by Eerdmans of Grand Rapids, and is priced at \$5.00. Copies may be ordered through THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia 2, Penna.

Farewell for Mahaffys

THE Rev. and Mrs. Francis Mahaffy, who sailed with their family for Eritrea on November 18, were given a farewell by members of the Covenant Orthodox Presbyterian Church of East Orange, N. J., on Wednesday evening, November 16. The program was spon-

sored by the Women's and Men's missionary societies of the Church. The two societies first met separately, Mr. Mahaffy speaking to the men and Mrs. Mahaffy to the women. Then the two societies joined for a social time. A number of gifts were presented to the missionaries, and pictures of the work in Eritrea were shown.

Delegations from the Grace Chapel of Fair Lawn, Grace Church of Westfield and Emanuel Church of Morristown were also present, as was the Rev. John P. Galbraith, general secretary of the denomination's Foreign Missions Committee, and Mrs. Galbraith.

Mr. and Mrs. Mahaffy expect to arrive in Eritrea shortly before Christmas. The ship on which they sailed from New York was scheduled to take them all the way to Aden on the Red Sea.

Armistice Day Conference

SOME 50 young people attended an Armistice Day Young People's Conference at Covenant Church in Pittsburgh. Included were delegates from Faith Church in Harrisville, New Hope Church in Branchton, Covenant Church and Wayside Church of Grove City. Guest speaker for the occasion was Dr. E. J. Young of Westminster Seminary, who brought two addresses, one on "The Origin of Man," and the other on "How Jesus Saves Us." During the question box period a lively discussion arose concerning matters of Christian behaviour.

Work Goes Forward at Trinity Chapel

THE month of November appears to have been a period of real spiritual advance at the Trinity Chapel in Newport, Ky. A letter from Dr. J. Lyle Shaw who is pastor there tells of a series of special evangelistic services which began on October 30 and continued with a one week intermission until November 27. Young people especially seemed to be reached through the services and the Bible study.

Dr. Shaw also speaks of a proposal to use the Chapel facilities for a Bible Institute, which is greatly needed by the young people of the area.

Recently a young person associated

with the Chapel, a member of the youth chorus choir, died. The Chapel was jammed for the funeral service. Dr. Shaw says the real cause of death was plain starvation, though the announced cause was rheumatic fever.

A Cleveland medical specialist has indicated an interest in conducting a clinic at the Chapel during his vacation time. If such a program is carried out, undoubtedly more people will be reached from the mass of former Kentucky mountain folk who now live in and about Newport, in the evangelization program of the Chapel.

Miss Healy Resigns

MISS FRANCIS HEALY, missionary of the Orthodox Presbyterian Church serving as a nurse in the Eritrean field, has resigned from service under the Foreign Missions Committee and indicated that she is seeking employment as a nurse with the Arabian American Oil Company in Arabia.

The reason behind this sudden and unexpected decision appears to have been chiefly a matter of health. Since arriving on the field, and, in fact, while still enroute to the field, Miss Healy suffered from an intestinal disorder which doctors have traced to nervous or psychological causes. The difference between living in America and living in Eritrea, and the problem of psychological adjustment, seem to have been the chief factors involved.

Word of this decision was first received at the Committee office on September 26, in a letter in which Miss Healy said that she intended to resign. Both the general secretary of the Committee, and the Duffs in Eritrea with whom she was working, tried to persuade her to continue with the committee, and sought to make such arrangements as might permit her continuing. But her health continued poor, and she determined she would resign.

No information has been received yet as to whether her application for a position with the Oil Company has been approved.

Readers are asked to remember her in prayer, that God will protect her in this time of difficult decisions, and that if it be His will the way may be opened for her to resume missionary work at a future time.

Stantons Will Not Return to Eritrea

A SECOND decision of the Committee on Foreign Missions has been announced, indicating that the Rev. and Mrs. Charles Stanton, who recently returned from mission service in Eritrea, will not be sent back to that country. The Committee is exploring other possible mission fields where they might be used.

The decision in this matter followed extensive consideration of the Eritrean mission work by a sub-committee, and was unanimous on the part of the Committee.

Plans for Evangelical Theological Society

ANNOUNCEMENT has been made of a meeting to be held in Cincinnati on December 27 and 28, for the purpose of establishing an evangelical theological society. Representatives are expected to be present from conservative theological seminaries throughout the country. Both inspirational addresses and papers of a technical or semi-technical character will be presented and discussed.

Possible avenues for action by such a society are research and publication in the field of conservative theology, and also the publication of the society's own theological journal.

The idea was originally sponsored by the faculty of Gordon Divinity School in Boston. Among those who have endorsed the idea are Drs. Oswald T.

Allis, Clarence Bouma, J. Oliver Buswell, Gordon H. Clark, Carl F. H. Henry, Walter A. Maier, Allan R. MacRae, Charles J. Woodbridge and Edward J. Young.

Korea Seminary Declaration

IN connection with the Missionary meeting in Bangkok (reported elsewhere in this issue), the students of Korea Theological Seminary issued a statement dissociating themselves from the "welcome" given leaders of the World Council by members of the Korean Church.

Dr. John Mackay and Dr. Emil Brunner stopped in Korea on their way to the conference, and held meetings. Says the Seminary resolution, "At these meetings they were cordially welcomed by certain groups of Christians to whom they preached and gave theological lectures. But it is not true that the whole Korean church welcomed these men. We who believe according to the Bible not only do not welcome these men who belittle the Bible, but we are definitely opposed to their beliefs and theology."

The statement goes on to note that Mackay was an editor of the Westminster *Study Edition* of the Bible, which adopted the unbelief of higher criticism at many points. It also reports statements Brunner made in Korea, such as "We do not believe the Bible. we believe Jesus . . ." "I have not submitted to any part of the Apostles Creed . . . I do not intend to submit

to the Westminster Confession of Faith. . . ." It notes that one of those going to the Conference as a representative of the Korean Church is a man who edited a one volume Bible Commentary which the Korean Presbyterian Church had condemned as heretical.

The statement concludes, "From what Dr. Mackay and Dr. Brunner said and did in Korea we have been able to see first hand the type of men who are in the place of leadership in this movement, and we want no part in a union movement in which they have a controlling and leading place. We know that such a union of disbelief is not according to the will of God."

The faculty of the Seminary, of which the Rev. Bruce Hunt is Dean, also issued a statement which declared in part, "We view with a great alarm the inroads of Modernism and Barthianism which are being introduced into Korea at the present time. We wholeheartedly oppose the modernistic and inclusive stand taken by the World Council."

American Council Resolutions

THE American Council of Christian Churches held its annual convention in Washington, D. C., October 26-28, 1949. Following is the substance of a number of resolutions adopted by the Council:

The Council viewed with "deep appreciation" the work of the Un-American Activities Committee in the direction of preserving the American "Way of Life and our God-given institutions," and urged its continuance and support.

The Council supported the Southern Baptist Convention in a petition before the FCC requesting that 10-watt radio stations be licensed for use by churches.

The Council memorialized the National Conference of Christians and Jews to change the name of Brotherhood Week to "Good Neighbor Week." In case this or a similar change is not made, the ACCC will sponsor a "Good Neighbor Week" at the same time as Brotherhood week.

The Council protested an article by Bishop Oxnham on "How Protestants Fight Reds," published in *Look* maga-

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zine in October. The article does not represent Protestants identified with the American Council, and the Council asks the magazine to carry another article which would represent the position of the American Council.

The Council denounced Methodist Sunday school literature for its advocacy of socialism, as indicated by certain quotations from a 1946 Sunday school quarterly, and called on Methodists to oppose that sort of thing.

The Council offered to send a commission to Rome to examine, study and report on the alleged bones of Peter, or any alleged evidence of Peter's presence in Rome.

The Council called upon interdenominational agencies (such as IVF) to affirm the scriptural principle of separation from apostasy, and to channel converts to, and cooperate with, only those churches that are separated from Modernism and compromise.

Other resolutions denounced a repeat performance of Church World Service's "One Great Hour" program, supported the second Plenary Congress of the International Council, reported on the South American Evangelical Conference in Buenos Aires and the Bangkok missionary conference, called on our land and its leaders to "return to the faith of our fathers and Constitutional government, return to the moral code of Christianity and the spirit of Christian service"; spoke in defense of free society, and declared that the American Council would speak in matters political or legislative only when direct religious questions and questions of Christian liberties were involved, and noted that all resolutions passed by the American Council had conformed to this original position.

Eldersveld to Speak at Westminster

THE Rev. Peter H. Eldersveld, radio minister of the Christian Reformed Church, will deliver the address in connection with the Commencement Exercises of Westminster Seminary next May 10. This early announcement is made because of the wide interest it will undoubtedly arouse. Mr. Eldersveld is the regular preacher on the Back-To-God Hour, heard each Sunday on most of the Mutual Network stations throughout the country.

Publication News

A NEW edition of Vos' *Child's Story Bible* has been published by Eerdmans, with improved format and with a number of illustrations. The pictures are in modern style, and are the same as are being used in *Marian's Big Book of Bible Stories*.

Two well-known books by R. C. Trench, *Notes on the Miracles* and *Notes on the Parables*, have been reprinted by Baker Book House at \$2.50 each. Baker has also issued reprints of William Ramsay's books, *St. Paul the Traveller and the Roman Citizen*, and *The Cities of St. Paul*. The volumes of the Schaff Herzog *Encyclopedia of Religious Knowledge* are beginning to appear.

Brief News Items

The congregation of the National City, Calif., Orthodox Presbyterian Church has extended a call to the **Rev. Herman T. Petersen**, of Albany, N. Y., to become its pastor.

The congregation of Calvary Church of Bridgeton, N. J., has extended a call to the **Rev. Ralph Clough**, of New Haven, Conn., to become its pastor.

The **Rev. Martin J. Bohn** and the **Rev. Thomas Gregory**, both of Indianapolis, Ind., have at their own request been dismissed to the local Presbytery of the United Presbyterian denomination.

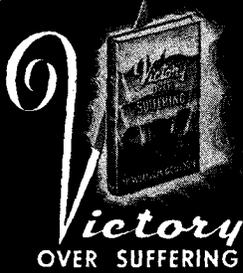
The name of Grace Church in Los Angeles, Dr. David Calderwood, pastor, has been changed to Greyfriars Memorial Orthodox Presbyterian Church.

Index for 1949

Articles

- Andrews, E. W.: China Needs Our Help; 5
- : Doors Still Open in China; 205
- : What Can We Do for China; 133
- Atwell, R. L.: The Ministry of the Word, 88
- : What Mean These Stones? 185
- Bordeaux, W. H.: Join the American Council. If; 124
- Bradford, E.: Young People and the Church; 47
- Bruce Hunt Finds New Doors Open in Korea; 117
- Called . . . Chosen . . . Faithful; 44
- Calvinism and Art; 24
- Christian Education Building for Middletown; 178
- Churchill, R. K.: First Aid for Pastors; 7
- : Saved at Seventy; 65
- DeWaard, J. J.: Reverence for the Written Word; 128
- Education Committee Adopts Forward-looking Program; 196
- Elliott, E. E.: Who is First in the Church? 211
- Ellis, C. H.: The Whole Counsel of God; 25
- Gaffin, Richard B.: Letter from China; 6
- : When the Communists Took Shanghai; 169
- : The Christian Conflict in China; 224
- Galbraith, John P.: The Pressing Issue Before the O.P.C.; 74
- Handyside, F.: First Christmas in Korea; 16
- Heerema, E.: Christian School Essential; 174
- : Christian Young People—This is Your Job; 49
- Holkeboer, O.: Christianity, an Escapist Religion; 145
- Hunt, B. F.: Korea Seminary Given Presbytery's Approval; 10
- I. C. C. C. Receives O. P. C.; 229
- Kellogg, E. L.: Joyful News; 225
- Kuschke, A. W., Jr.: Stay Out of the American Council; 64
- Mahaffy, Mrs. F. E.: Dankali Women in Eritrea; 67

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 Neel, W.: Missionary Conference in W. Collingswood; 216
 Nicholas, R. E.: Getting Acquainted with California Presbytery; 105
 Poundstone, D. H.: Beverly Church Dedicates New Building; 4
 Problems and Procedures in Circuit Missions; 206
 Reaching People with the Gospel; 165, 188
 Second Annual Banquet of Camden County Christian School Group; 69
 Sloat, L. W.: Assembly Says No to A.C., Yes But to I.C.; 147
 ———: Unbelief in the Presbyterian Church USA; 12
 Stonehouse, N. B.: Visit to Oxford; 84
 ———: In Footsteps of John Knox; 109
 ———: More Christian Fellowship in England and Ireland; 126
 ———: In Land of Calvinistic Thought; 146
 ———: Concluding Visit to Cambridge; 175
 Tucker, Kelly G.: The Maine Plan; 204
 Twentieth Commencement at Westminster; 104
 Twenty in Entering Class at Westminster; 187
 VanTil, C.: More New Modernism at Old Princeton; 166
 Woolley, Paul: Cold Waters to a Thirsty Soul; 144
 Young, E. J.: Ancient Manuscripts and the Bible; 167, 194, 208
 ———: Keil and Delitzsch Republished; 176
 ———: A Royal Priesthood; 114
 ———: Unbelief in the Presbyterian Church USA; 53

Zetterholm, E. E.: The Christian Faith and Scientific Studies; 125
Books Reviewed
 Machen: *God Transcendent* (P. Woolley); 144
 Young: *Commentary on Daniel* (J. DeWaard); 128
Youth Speaks on Calvinism (E. Bradford); 47
Westminster Study Bible (E. Young); 53
Features
 Gaffin, Mrs.: Missions Page; 72, 92, 112, 132, 152, 172, 192, 212, 232
 Kuiper, R. B.: Glory of the Christian Church; 11, 31, 51, 70, 90, 110, 130, 150, 170, 190, 210, 230
Editorials
 Church Councils and Civic Affairs (K); 3
 The Narrow Way (S); 3
 Let's Stick to Business (M); 23
 The *Journal* Survey (S); 43
 Our Unfinished Task (S); 43
 Tithing (S); 43
 An Action to be Regretted (S); 43
 Two Resurrections (S); 63
 GUARDIAN and Missions (S); 63
 Child, Scholar and Truth (S); 83
 Famine of the Word (K); 103
 Plan Now for November Offering (S); 103
 The Church Assemblies (C); 103
 Sermons That Live (S); 123
 The Fundamentals (M); 123
 Nature and Work of the Church (S); 143
 Battle Against Union Renewed (S); 143
 Catholic Power and the Catholic Plan (K); 143
 Federal Aid to Education (S); 163
 Rattling the Bones (S); 163
 Fuller Seminary (K); 183
 Disciples of the Reformation (S); 183
 As Unto the Lord (S); 184
 Calling the Minister (M) 203
 Unprogressive Education (S); 203
 Future for Christianity? (K); 223
 Let's Face It (C); 223

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