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## The Prerequisites of Evangelism

A Report to the Eleventh General Assembly of  
The Orthodox Presbyterian Church

By the COMMITTEE ON LOCAL EVANGELISM

**T**HE prerequisites of evangelism, as conceived of in this report, pertain for the most part to the individual and deal with the moral and spiritual qualities which ought to characterise the person who engages in the work of evangelism.

### Personal Faith

The person who is to perform the work of evangelism ought to be a true believer. It is not to be supposed that unconverted persons may not be used by God as His instruments in propagating the gospel. In His sovereign grace God may use the efforts of those who do not themselves know the saving power of the gospel. It is the Word of God that is the power of God unto salvation and its efficacy does not depend upon the character of the person who may be the minister of it. But, though God may effectually use the Word communicated through unconverted persons, it nevertheless is true that everyone who makes the gospel known to others and urges its claims upon them is guilty of hypocrisy and insincerity if he himself does not believe and obey the gospel. It is also axiomatic that only the person who believes and obeys the gospel can be an effective and faithful witness to its truth and power.

It is requisite that the foundation of all other moral and spiritual qualities be laid in personal faith in Christ as Saviour and Lord and in the intelligent understand-

ing of what personal faith in Christ and obedience to Him mean. Heart-searching should, therefore, begin with the question of personal relation to God and to Christ in giving all diligence to make our calling and election sure.

### Orthodox Belief

It is requisite that the faith that is to be propagated through evangelism be the true faith and therefore it is the responsibility of the church to insure that those who bear the message of salvation to the lost have themselves orthodox belief and an intelligent understanding of that which they are to promote. It is the truth of the gospel that is the power of God unto salvation and, though God is pleased to use imperfect and unworthy instruments in the promotion of His cause, yet evangelism is never promoted by ignorance and distortion.

### Humility

The person conducting evangelism is one who is wholly indebted to divine grace and he must continue to be aware of complete dependence upon God's grace. He must therefore be clothed with that humility which is the appropriate expression of this indebtedness and dependence. He brings the gospel and its claims not in the spirit of self-righteousness nor with a sense of superiority but as a sinner saved by grace and with a

profound realization of the fact that he proclaims not himself but Christ Jesus the Lord. "Humility is to the Christian what ballast is to the ship; it keeps him in his proper position and regulates all his thoughts and feelings. A ship with all its sails expanded to the wind, if it were without ballast, would be capsized by the first violent blast; thus many high professors in the church make speedy shipwreck, because they go forth without humility" (Archibald Alexander, *Practical Sermons*, p. 262).

Shipwreck may be made in two respects—in relation to God and in relation to men.

If the messenger of the gospel is not imbued with humility, then he must needs rely upon his own strength and this is the pride that God resists. It is to the humble God gives grace.

If the messenger of the gospel is not imbued with the humility that emanates from a sense of sin and from the grace of contrition, then a barrier will be erected between him and the persons whom he seeks to evangelize. Conceit when it wears the costume of piety is not only the opposite of the spirit engendered and cultivated by the grace of God but it is also repellent even to the ungodly. Evangelism should never be responsible for creating such prejudice against its message. It should always be jealous to show the lost that the difference between the saved and the unsaved is wholly due to the exceeding greatness of God's grace and the attitude of those promoting evangelism should be a living exhibition of this truth.

### Consecration

Consecration is a necessary prerequisite from two points of view—it is necessary for consistent testimony to the truth and power of the gospel and it is necessary for power in the work of evangelism.

The gospel proclaimed in evangelism is the gospel of salvation from sin and to holiness. Inconsistency in the life of those conducting evangelism is one of the most serious obstacles to effective evangelism. The mind of the natural man is not hospitable to the gospel; it is rather enmity against it. Though inconsistency on the part of Christians does not make the gospel untrue, yet the unregenerate are quick

to seize upon the inconsistency of the witnesses to the gospel as an argument against the truth and power of the gospel itself. Hence evangelism must not give occasion to the adversaries to speak reproachfully.

The proclamation of the gospel should be wholehearted, sincere and persistent. If the person who proclaims the message is the victim of lust and thus divided in his loyalty, such lack of consecration must impair his wholeheartedness and sincerity and detract from the persistence and zeal with which he attends to and promotes the work in which he is engaged. The failures in personal devotion will necessarily gnaw at the root of his fervency, bring coldness and indifference into his spirit and produce perfunctoriness in the discharge of his duties, all of which result in the absence of that earnestness and power which holiness of heart and of life preserves and fosters.

Consecration will require constant heart-searching. The messenger of Christ must prove to himself the conformity of his motives and actions with his profession. He must bring his inward life, as well as his outward, to the scrutiny of the Word of God lest secret sin indulged or left alone bring defilement upon his soul and the cloud of God's displeasure upon his person and testimony. Oftentimes these secret disasters are hidden from men but they are naked and open to God and they have the most destructive effect upon the fruitfulness of the witness to the gospel.

Ever-active and penitent heart-searching is the only way whereby the proper consecration and increasing sanctification can be maintained. "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23,24).

### Zeal

Zeal when intelligent is always inspired by respect for the glory of God and by love to Him. The basis upon which zeal in evangelism rests is absolute confidence in the truth and power of the gospel. The constant urge of evangelism is the recognition that the gospel is indispensable to the salvation of men. In the face of discouragement and opposition, failure and reproach, the messenger of the gospel will be certain to fall if he is not sustained by the unfaltering zeal that springs from jealousy for the honor of God against all gainsaying, from conviction of the inviolate truth of the gospel and from understanding of its indispensability and supreme preciousness.

### Prayer

The proper proclamation of the Word of God requires insight, love and power. As regards insight, the person proclaiming must be sensitive to discern the meaning of the Word and alert to apply it to the needs and lives of men. As regards love, he must love the truth and have sympathy with men. As regards power, he must be endued with the Holy Spirit so that he may declare the Word with unction and blessing. He must, therefore, be constant in prayer as the means of securing and maintaining that illumination and quickening of the Spirit who alone can impart the insight, love and power apart from which evangelism will degenerate into cold and formal professionalism. Evangelism must on its own account be wrought in the exercise of supplication.

The messenger of the gospel must also pray for those to whom he brings the gospel. The gospel has no power in and of itself. Clear, complete and pertinent to a situation though our message be, yet the Word is impotent

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# Shall Modernism Be Our State Religion?

By the REV. VICTOR A. BUCCI  
Managing Editor of "Christian Opinion"

**W**HETHER or not Christians agree that false religions should be tolerated nationally only insofar as the true religion of Jesus Christ is served, no doubt all Christians will agree that under no circumstance should the true gospel be subjected to false religions. There may be difference of opinion as to how far the state may go in setting up the true gospel as normative; there should be complete agreement that the state may not set up a false religion as normative. It is not for the state, then, to say that it is advancing, or has a right to advance, "religion", if that religion is false. Still worse is it on the part of the state, in advancing false religion, to compel a believer in the true, Christian religion to conform to that, or submit reasons to the state for his dissent. Unquestionably, it is equally wrong for the state to discriminate against a Christian on the grounds of his dissent from that Christ-denying religion.

These principles are necessary to a clear understanding of the issue raised by the letter from Captain J. K. Richards, U. S. N., reprinted here. The issue is simply this: certain citizens, namely, Protestant midshipmen, are required to attend a modernist worship service officially provided by the U. S. Navy. At the very least, they are "required to put in writing the grounds or basis" of their conscientious scruples against attendance at this service. Furthermore, it is made plain that any midshipman who does choose to exercise his freedom of conscience in not attending unscriptural preaching and worship will be discriminated against. The Commanding Officer declares: "Any conscientious scruples held by a young man who claims to be a Protestant which would bar him from attending Protestant religious services as promoted and conducted in the Naval Service, would raise in my mind definite and serious questions as to the suitability of the young man to serve as an officer in the United States Navy". This "would seem to me to indicate a lack of such an individual's suitability to

serve as an officer in the Navy".

Perhaps some would say, "Is it not proper that the U. S. Navy should encourage religion, and compel Protestants to attend a Protestant service?" What we must reiterate is that in this case, at least, naval authorities have set up a false standard of religion, and are compelling all Protestants

under their command to subscribe to that, on pain of discrimination. This false, naively modernist standard is described succinctly as "that one unity, which we all should be aware of—namely, a common religious experience in having a common Father and God". In the mind of Captain Richards, if a midshipman cannot

U. S. NAVAL RESERVE MIDSHIPMEN'S SCHOOL  
NEW YORK 27, N. Y. mh

In reply refer  
to No.

21 February 1944

COMMANDING OFFICER'S  
OFFICE

JOHNSON HALL  
43 West 118th Street  
New York 27, N. Y.

My dear Mr. Buccì:

In reply to your request for information in regard to attendance at religious services, students attending the Midshipmen's School are in the Naval Service, and during the period they are in this school are expected to attend one of three services, according to their religious affiliations—namely, Roman Catholic service, Jewish service or Protestant service.

Before any Protestant midshipman is excused from attending the Protestant service held at the Riverside Church he would be required to put in writing the grounds or basis of his conscientious scruples against attendance in this service. Midshipmen are in preparation for commissioning as officers in the Navy and eventually, should he become an officer, he will be in a position to attend only one of the above three types of services indicated if he is on a ship or station to which a chaplain is attached.

If he does not care to attend one of the three services here, I would be prone to ask what his attitude might be toward the support of religion when he has left the school. Is he some day on board a ship going to say that for conscientious reasons and scruples, he cannot attend a Protestant service, although he is a Protestant? While he is entitled to this freedom of conscience and action, nevertheless, his attitude might do much to undermine or at least exert an unfortunate and bad influence upon the enlisted men serving under him. In other words, any conscientious scruples held by a young man who claims to be a Protestant which would bar him from attending Protestant religious services as promoted and conducted in the Naval Service, would raise in my mind definite and serious questions as to the suitability of the young man to serve as an officer in the United States Navy. It is not a question of denying him freedom of conscience, but if that freedom of conscience desires to express itself in such a way as to draw apart or keep away from other Protestant professing Christians when they worship, he would thereby definitely set a bad example while at the same time raising doubt in the minds of the men with regard to that one unity, which we all should be aware of—namely, a common religious experience in having a common Father and God.

It might be allright for an enlisted man whose actual influence over others may be very limited to hold to such religious tenets as would prevent him from worshipping with other Protestant worshippers; but for a naval officer to thus be an example, and perhaps raise doubts in the minds of the men who served under him, would seem to me to indicate a lack of such an individual's suitability to serve as an officer in the Navy.

Sincerely,



J. K. RICHARDS,  
Captain, U.S. Navy  
Commanding Officer.

subscribe to that unscriptural, unprotestant dogma, he is not suitable to serve as an officer in the Navy. Thus a false religion is made normative, and to it the conscience must be subject. The orthodox Protestant midshipman is required to attend the preaching of a Christ-denying chaplain, or is penalized if his conscience cannot allow it. The Christian who trusts in the shed blood and perfect righteousness of Jesus Christ for his salvation is required by his government to submit himself to a chaplain who at best believes that these precious doctrines are only "theories".

The gravity of this becomes fully apparent to us when we learn that this policy of accepting modernist doctrine as normative has been endorsed by no less a personage than the late Secretary of the Navy, the Hon. Frank Knox. This whole matter was brought to his attention, and a few days before his death Secretary Knox replied: ". . . as Captain Richards' letter points out, a means is provided at this school by which men who, because of religious conviction, do not desire to attend religious services, may be excused. Consequently, I cannot discover in this matter any violation of the principle of freedom of worship". Now, this simply confirms Captain Richards' contention that religious services "as promoted and conducted in the Naval Service" are proper, and therefore the brunt of responsibility, under present circumstances, lies not on the government to show that its Protestant services are truly Protestant, but it lies on the midshipman to show in writing that they are not. The services are assumed to be normal, and the dissenting midshipman abnormal. This is borne out by Secretary Knox's further statement that "religious services conducted for Naval personnel are intended to be of a nature to which any man of good will can say 'Amen', and there is abundant evidence that this objective is being fulfilled throughout the Naval service". Here satisfaction is clearly implied with religious services that presuppose "one unity, which we all should be aware of—namely, a common religious experience in having a common Father and God". Those who cannot say "Amen" to such services are evidently not men of good will, and are therefore not worthy of real consideration. Such a high, respon-

sible official intended that the United States government should advance as normative the heresy of the universal Fatherhood of God and brotherhood of man.

This is just one of many opening wedges toward the establishment of a non-revealed, non-Christian religion as the officially recognized religion of this nation. This is a test case.

Shall we now allow modernist heresy to become the established religion, and be forced to submit to it, or shall we dissent from it? "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word; or beside it, if matters of faith or worship".

## LARGE CROWD WITNESSES FIFTEENTH ANNIVERSARY CELEBRATION AT WESTMINSTER SEMINARY CAMPUS

Professor R. B. Kuiper Delivers Address on "Statism";  
Master of Theology Degrees Awarded

**W**ESTMINSTER Theological Seminary's Fifteenth Anniversary was an historic occasion celebrated in a spirit of humble thanksgiving to God for His gracious benediction upon the work and history of the institution. Not since the special Tenth Anniversary celebration in 1939 were so many alumni and friends in attendance, and at no time has the blessing of God upon Westminster Seminary been more apparent.

The Fifteenth Anniversary celebration began on Sunday, May 7th, and continued through the commencement exercises on Wednesday, May 10th. On Sunday afternoon a large crowd of alumni and friends of Westminster gathered in the auditorium for the baccalaureate sermon delivered by Dr. Cornelius Van Til, Professor of Apologetics. Dr. Van Til's subject was "Practical Atheism", and was based upon portions of the second and fifth chapters of Jeremiah.

Practical atheism, said Dr. Van Til, grows as weeds, and with the momentum of generations. Because it is natural to the sinful human heart, it becomes universal. It is manifested in three diseases: First, the disease of dimensionalism—which excludes God from His universe and denies His sovereignty in all spheres of existence. The second disease manifesting this practical atheism is the disease of occasionalism, that is, the tendency to seek God's favor only in days of trial and peril and to forsake Him in the time of peace and prosperity. The disease of occasionalism culminates in the disease of formalism, when man becomes con-

sistent in his error and adopts a religion that is in all dimensions and upon all occasions false. As in the experience of Jeremiah, exhortation and prayer in the face of this practical atheism seem of no avail. The prophet despaired and rebelled. Then God instructed him to repent and seek the one avenue of escape—appeal to the God of the covenant. God's mercy and grace are deeper than the deepest wickedness of men. How beautiful, then, concluded Dr. Van Til, to go forth to preach the word of God's requirement, the cup of God's consolation, and to declare that if men will repent of their sin and seek His face, God will receive them.

On Tuesday evening at the Broadwood Hotel, Philadelphia, the Alumni Association held its annual banquet for members and friends. More than one hundred persons enjoyed an evening of Christian fellowship and inspiration. Toastmaster for the association was its president, the Rev. Richard W. Gray of East Orange. Following the banquet Mr. Gray read a few brief greetings from absentee alumni. Then came a short business meeting, highlighted by an informal speech by the Rev. Robert E. Nicholas of Roscommon, Michigan, urging alumni to aid in the spread of Westminster's influence in all denominations and in the broadening of its witness through the continued training of ministers of other churches in addition to those of The Orthodox Presbyterian Church.

Next on the Alumni Association's program was a series of brief speeches

from four members: Glenn Coie of Bend, Oregon; John C. Hills, Jr., of Fort Lauderdale, Florida; R. Laird Harris of Wilmington, Delaware; and Edmund P. Clowney, Jr., of New Haven, Connecticut. The first of the two featured addresses was then delivered by the Rev. Robert K. Churchill of Berkeley, California, on "Things New and Old". Mr. Churchill based his address on the text of Matthew 13:52, "Therefore every scribe which is instructed in the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old". He discussed the things "new and old" which Westminster men need to incorporate into their ministry.

The members of the Class of 1944 were then introduced to the Alumni Association. They told briefly of their plans for the future.

The Rev. John Murray, Professor of Systematic Theology, then gave the closing address of the evening. His text was Psalm 60:4, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth". Professor Murray told briefly of the history that surrounded the opening of Westminster's doors and of the events which called forth the raising of its banner. He reminded the members that that banner had never once been furled in the course of the trials and persecutions that beset the seminary's progress, and that still today it remains the never-failing standard of Westminster. That banner, he declared, is "the whole counsel of God".

The Alumni Association's program ended with a devotional period conducted by the Rev. John Davies, Orthodox Presbyterian missionary to the Indians of Gresham, Wisconsin.

Commencement exercises were held on Wednesday afternoon on the beautifully-flowering campus. The academic procession was larger than at any time since the tenth anniversary, due to the fact that degrees of Master of Theology were being awarded not only to this year's graduate students but also to those who had attained a certain standard in graduate work of previous years.

Following the processional hymn and the singing of the doxology, the invocation was pronounced by the Rev. William O. Rhoad of Canada. After a second hymn, the Scripture was read by the Rev. Adolph F.

### Westminster Summer School

**A** SUMMER session for entering students for the gospel ministry will be conducted at Westminster Theological Seminary beginning June 30th. Students who have completed three or more years of college arts work are invited to correspond with the Registrar concerning admission. Address the Rev. Paul Woolley, Registrar, Westminster Seminary, Chestnut Hill, Philadelphia 18, Pa.

Broman, Dean of Men at Moody Bible Institute, and prayer was offered by the Rev. Adrian E. De-Young of Tusculumbia, Alabama.

The commencement address was delivered by the Rev. R. B. Kuiper, Professor of Practical Theology in Westminster Seminary, on the subject: "Scripture on Statism".

During the other world war, said Professor Kuiper, we were told that our aim was to make the world safe for democracy. But in the wake of that war came a wave of dictatorships. Today the totalitarian state is definitely in the ascendancy. And the blind can see that, at the conclusion of the present conflict, statism will still be with us.

The economic depression has been blamed for the recent rise of statism. It is true that many peoples have literally sold their birthright of liberty for a mess of pottage. Yet the depression was the occasion rather than the cause of present-day statism. Its real cause was the rejection of the God of the Bible. When a nation refuses to bow before the sovereign God, it will soon bow before a dictator. It is extremely significant that statism has come to its boldest expression in nations which are least Christian.

The biblical teaching of the nature of man condemns statism, Professor Kuiper declared. Man was made in the image of God. Even fallen man has not lost this image altogether.

Hence every man is a prophet, a priest and a king in his own right. As prophet he has the right of speech, as priest the right of worship, as king the right of private property. He has received these rights from God, not from the state. Therefore they are inalienable. On the other hand, man is corrupted by sin to the point of total depravity. This corruption is in evidence among politicians at least as much as among others. What folly for us to give unlimited authority over our lives to wicked men!

The Biblical teaching of the autonomy of spheres condemns statism. There are three institutions of divine origin: the family, the church and the state. Each is autonomous in its own sphere. The state may not usurp the authority of the family or the church. The state has no right to dictate to parents concerning the religious education of their children. Nor has the state anything to say about the spiritual affairs of the church. For a government official even to suggest to ministers that they preach on this or that subject is, to say the least, highly presumptuous.

Christ, exalted at the right hand of God, has authority over all things on earth and in heaven. He is sovereign in the sphere of education, government, industry, labor, arts—all spheres of human life. His rule is totalitarian. The state which presumes to be totalitarian is clearly antichristian.

The most basic teaching of the whole Bible is the sovereignty of God. He is the sovereign of the universe. Therefore state totalitarianism is nothing else than blasphemy. It would depose God from His throne and rob Him of His crown. The Puritan upheld the sovereignty of God against tyrannical kings and therefore Macaulay could say of him: "He bowed himself in the dust before his Maker, but he set his foot on the neck of his king".

The one effective antidote for statism, concluded Professor Kuiper, is a return to the Word of God and the God of the Word; in brief, a return to consistent Christianity. And that is an accurate description of Calvinism. John Calvin has been called "the virtual founder of America". Two-thirds of our revolutionary forefathers were trained in the school of Calvin. What America needs today above all else is a re-

turn to the principles of liberty which that great Reformer found in Holy Scripture.

Following Professor Kuiper's address, the following degrees were conferred:

#### BACHELOR OF THEOLOGY

(The following men had previously received the certificate of the seminary): William Harlee Bordeaux; James Harry Blackstone; John Andrew Kauffroth; Leonard Sherman Pitcher; James Clayton Curnow; William Conrad Floge, Jr.; Gerald Arthur Heersma.

Class of 1944: Edward John Carnell; Francis Elwood Mahaffy; Bryce Thomas Senter; Robert Guerth Valentine; George Edward Vanderpoel.

#### MASTER OF THEOLOGY

Class of 1931: Adolph Franklin Broman; Jacob Mulder Kooyers; William Otterbein Rhoad.

Class of 1932: Jacob Van Bruggen.  
Class of 1933: Robert McVey Campbell; James Leander Rohrbaugh; Leslie Winfield Sloat.

Class of 1934: Henry Shepard Atkinson (awarded posthumously); Charles Stewart McKenzie.

Class of 1935: Alexander Kay Davison; John Andrew Kauffroth; Rudolf Frank Typlt; Edward Joseph Young.

Class of 1936: William Hobart Childs; Robert Knight Rudolph.

Class of 1937: Winfred Lyall Detlor; Jean Hiatt Faurot; Robert Laird Harris.

Class of 1938: William Stanford Reid; Henry R. Van Til; Johannes Geerhardus Vos.

Class of 1939: Edward Heerema; Paul Shin-Hong Myung; William Everett Welmers.

Class of 1940: John Henry Gerstner, Jr.; John Starr Kim; Arthur Wyndham Kuschke, Jr.

Class of 1941: Charles Alan Tichenor; William Young.

Class of 1942: William Lewis Hiemstra.

Class of 1943: John Wistar Betzold; Charles Herbert Ellis; LeRoy Bender Oliver.

Class of 1944: Egbert Witting Andrews; Johannes Bekkering; Nicholas Henry Beversluis; Edward John Carnell; Leslie Arden Dunn; Louis Edward Knowles; Fred Carl Kuehner; John Hamilton Leitch; Delbert Eric Schowalter.

The William Brenton Greene, Jr., Prize in Apologetics was awarded to Thomas Maclay Gregory of the Class of 1945. A Frank H. Stevenson Scholarship was awarded to Edward John Carnell of the graduating class.

Following the awarding of degrees, the Rev. Paul Woolley, Professor of Church History, addressed the gradu-

ating class. His text was: "Take heed to thyself and to the teaching" (I Tim. 4:16). Professor Woolley told the students that without the mediation of themselves they would be unable to convey to men a message that would be accepted. He stressed the fact that they could not preach to others that which they had not first learned themselves. He concluded his brief remarks by urging that the graduates discover the truths of the Word of God not by hit-or-miss study, but by diligent, systematic research.

The Rev. Edwin H. Rian, President of the Board of Trustees, who presided at the exercises, announced the publication of *The Witness of Matthew and Mark to Christ*, by Dr. Ned B. Stonehouse, the first book to be published under the provisions of the Harry A. Worcester Lectureship and Publication Fund. The fund was established three years ago by Mrs. Worcester in memory of her husband who, from Westminster's inception until the time of his death, had been a member of the Board of Trustees.

After a hymn and closing prayer, the members and friends adjourned to Machen Hall for a time of happy fellowship and for the renewing of old acquaintances.

Additional copies of the commencement program, which contains a directory of names, addresses, and present occupations of alumni, may be had upon request to the seminary.

## Meetings of Presbyteries

### California

**T**HE Presbytery of California held its spring meeting on April 12th and 13th in the First Church of San Francisco and the Covenant Church of Berkeley. Eight ministers and four elders attended.

On the opening morning the presbyters met for prayer and the problems of each church were placed before the group. Presbytery convened at two o'clock in the San Francisco church. The Rev. Glenn R. Coie was elected moderator and the Rev. Robert H. Graham re-elected clerk. The Rev. Bruce F. Hunt and the Rev. Lawrence R. Eyres were received by letter from the Presbyteries of Philadelphia and of New York and New England and, after the customary ex-

aminations in theology, were enrolled as members of California Presbytery.

Mr. Coie, reporting for the Committee on Evangelism, gave an encouraging picture of the activity of mission work at Portland, Oregon, and San Diego and San Pedro, California. The committee urged the speedy opening of work in the Tacoma-Seattle area, and a committee was appointed to consider the whole problem of extension work in the presbytery.

The second day's sessions were held in the Covenant Church of Berkeley. The morning was devoted to a seminar on pastoral problems and visitation. The presbytery received a petition, signed by twelve adults, requesting the formation of a church in Portland. A special commission was elected to examine the signers and others and report back to the presbytery.

Two popular evening meetings were held. On Wednesday evening at San Francisco Mr. Graham preached, and on Thursday evening the Rev. Everett Tanis, pastor of the Christian Reformed Church at Alameda, California, preached in the Covenant Church.

### The Dakotas

The Presbytery of the Dakotas met in the Calvary Orthodox Presbyterian Church of Volga, S. D., on April 18th and 19th. The Rev. Melvin B. Nonhof of Bancroft, S. D., the retiring moderator, preached the opening sermon on "The Task of the Church". The theological paper was presented by the Rev. Dean W. Adair of Hamill, S. D., on "The Order of Worship".

Eight ministers and five elders attended presbytery; the pastor and an elder of the Christian Reformed Church at Volga were present and enrolled as corresponding members. The Rev. Robert B. Brown was elected moderator, and Mr. Adair clerk.

Plans were announced for the annual young people's summer camp and Bible conference, which will be held at the Niobrara State Park, Nebraska, from June 12th to 19th. The Rev. Professor R. B. Kuiper will be the guest speaker.

Commissioners were entertained in the homes of members of the Volga church, and the Ladies' Aid Society served a Fellowship Dinner at the church on Wednesday evening.

# The Presbyterian Guardian

## EDITORIAL

### Summer Nurture

**S**UMMER is not yet officially here. There are, however, many signs of its coming. Here in well-favored Lancaster County in southeastern Pennsylvania, where this is written, the rains and warm sun have nurtured the trees into lush pale green foliage, the winter wheat into expanses which seem to undulate before feasting eyes, the peas and radishes of "Victory Gardens" into sentinels which thrust themselves courageously above the parapets of neatly-made furrows. We are moved to rejoice in God who made these wonderful things and who says of them, "They are mine".

The nurture of summer, though, is not confined to nature. It is in a special sense a time for the souls of the children of our land. Through the winter they have, in an all too large degree, been in the darkness of a non-christian educational system. There have been so few hours spent in Sunday schools, catechetical classes, and family altars that little has been done toward nullifying the deadening effects of the works of darkness. That this is God's world, made by Him and for Him, and that Jesus is its Redeemer, have been said too seldom to some children—and to others not at all.

When summer comes, however, the children's energies are no longer taken up by secular schools and their time is free for other pursuits. It is free, for one thing, for the nurture of their souls. It was to take advantage of this freedom that the Daily Vacation Bible School movement was begun a number of year ago. This summer hundreds of churches throughout the country, including practically every church in The Orthodox Presbyterian Church, will seek to take advantage of an unparalleled opportunity to reach children for Christ.

We call this summer nurture an opportunity. It is—and in a manifold sense. It is an opportunity for the chil-

dren. In many homes where Christ is not known, Sunday is a day for sleeping late in the morning, for visiting relatives, or for doing chores around the home. Engaging in the activities of a church is little thought of. Needless to say, in such homes there is no instruction in the Bible for the children. Even if it were considered, the parents would themselves hardly have the knowledge to enable them to instruct others. The divine injunction, "Thou shalt teach them [the Scriptures] unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up", is utterly forsaken. As a result, the children in these homes know nothing of God and Christ, of faith and life, of judgment and salvation. There are many children from homes of this sort in the neighborhood of every church. It has been our experience that the vast majority of these children will come to a summer Bible school if invited. The parents themselves may also welcome the Bible school, if for no other reason than to get the children "out from under foot". And Christian parents and children will certainly welcome a Bible school as one further opportunity to learn of the riches of wisdom and grace to be found in God's Word. To say that attendance at a summer Bible school which teaches the Word of God is an "opportunity" is to put it mildly. It may mean the difference between riches and poverty, joy and sorrow, life and death, heaven and hell.

Thus there is also an opportunity

### Christian Education

**A**DDITIONAL copies of the special Christian Education Number of The Presbyterian Guardian have been made available without cost by the Committee on Christian Education of The Orthodox Presbyterian Church. Requests for these free copies should be sent to the Committee on Christian Education, 728 Schaff Building, Philadelphia 2, Pa.

for the members of the church—an opportunity for service. Families of the church may live at some distance from it; it would be difficult to find a better use for "A" gasoline coupons than for such people to bring a carload of children from their neighborhood to the Bible school where they may hear, perhaps for the first time, the story of Jesus and His love. Other families who live within walking distance of the church may serve, too. What a privilege it would be to discover that a child brought to Bible school by their canvassing of the homes near them has been brought to a saving knowledge of Christ! Great, too, will be the reward of those who teach the Word to the ones of whom Jesus said, "Suffer the little children to come unto me . . ." Hardly less would be the honor of those who help in the preparation and administration of the many details of each day's session.

A summer Bible school presents also an opening for the expansion of the church, for reaching new people with the gospel. Each child takes home each day some of the things it has learned in the school. There are few homes whose door is not open to a worker or pastor of a church which has been interested enough in the children of that home to welcome them to and teach them in its Bible school. In actual practice, parents who would otherwise have been inaccessible or even unknown have been reached with the gospel and brought to faith in Christ through a contact originally made in connection with summer Bible schools. The young people's work of many churches has been buttressed by or founded upon young people whose original contact with the church was as little children in summer Bible schools.

But does this seem too early to be speaking of a summer Bible school? In country districts some Bible schools will begin in only another ten days, before the children have gotten out of the swing of school routine. Summer Bible school materials are ready for distribution, including those published by The Orthodox Presbyterian Committee on Christian Education.

Let the opportunities of the summer be not neglected. Let the souls of the children in the neighborhoods of our churches be nurtured in the Word of the living God.

—J. P. G.

# Through the Sinai Desert

A Personally Conducted Tour by the REV. EDWARD J. YOUNG, Ph.D.  
Assistant Professor of Old Testament in Westminster Seminary

## CONCLUSION

### Sinai to Suez

**A**T ABOUT noon we began to descend Jebel Musa, choosing the steep trail, and it was like walking down a steep stairway. The trail is said to consist of about three thousand stone steps; although we did not count the steps, I for one have no desire to dispute the figure. Soon we came to a small building, which is supposed to cover the cave in which Elijah dwelt while in Horeb. Within are chapels, dedicated to both Elijah and Elisha.

Near the chapel is a tall cypress tree. The tree and chapel are in a little valley, which is hidden in the very heart of the mountain. As the traveler leaves this little valley, he steps through a portal known as the Pilgrim Gate. Before him is the great abyss in which the monastery is located, and he holds back, thinking that a further step will carry him hurtling through space to the floor of the canyon far below. Desolate, austere, rugged grandeur meets his eye. For a moment he hesitates, and looks with confidence at the friendly presence of the high granite boulders which tower on either side above the trail. Then, as though stepping into an abyss from which there is no returning, the traveler descends slowly the stone steps into what appears to be a bottomless pit.

After a time the trail passes a shrine dedicated to the Virgin Mary and gradually the monastery may be seen far below. The high precipice on the other side of the narrow valley now seems to be closer at hand. The trail passes a little spring of clear, cold water, which issues from the rocks. According to one tradition, this is the place where Moses tended the flocks of Jethro. For some time we sat by this spring, looking out at the valley. A short descent then brought us to the monastery where Ali and Aid were waiting with the camel.

It was at this point that Ali and Aid tried some primitive blackmail. We had paid half of our price to them before leaving Akaba and were to pay the other half when we arrived in Tor, on the western coast of Sinai. Also,

when we arrived in Tor, we were to give them a letter to the governor in Akaba, stating that we had been conducted safely across the desert. Those were the conditions under which the trip was to be made, and they were decided upon in the presence of the governor of Akaba.

Ali and Aid knew these conditions perfectly well. However, they now decided that they would not permit me to mount the camel unless I gave them a lira (five dollars). In fact, they were through, they said, unless they received a lira.

It was an interesting situation. If they abandoned us here, it would be only with the greatest difficulty that we could reach the coast. At the same time, if we gave them the lira, it would be but a matter of time until they wanted another lira, and so on. For a while I was frightened. Then I told them that when we reached Tor, we would pay them what we owed and make them a present in addition, but that they would receive nothing at the present time. I further reminded them that they needed a letter from us to present when they returned to Akaba. It was this point that seemed to settle the question. Finally, with a sheepish grin, Ali told me to mount the camel. Thus we took our departure from the Mount of the Law.

The oldest portion of the church in the monastery of Saint Catharine is the "Chapel of the Burning Bush", said to have been erected on the very spot where God appeared to Moses. This raises an interesting question. What is the actual explanation of the burning bush which Moses beheld? The answer which the Bible gives to this question is very clear. If we accept the Biblical statements, we discover that we have to do with a miracle. The bush which Moses beheld was burning and yet it was not consumed. From the midst of the bush God spake. We may never understand how a bush could burn and yet not burn up. All we know is that God's power was at work here, and that we are face to face with the miraculous.

There are those, however, who do not believe in miracles, and so they

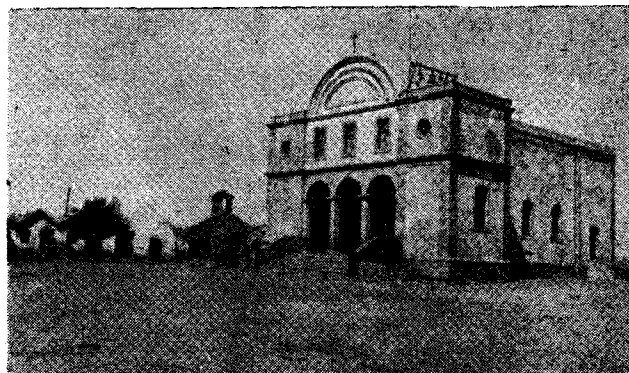
seek other explanations of the burning bush. According to some, we have to do with some form of volcanic action. Others say that some Bedawin had camped, and built a fire about them for protection, and this deceived Moses. Still others say that here was a bush of berries which glistened in the sun, and this gave the appearance of a bush on fire.

These explanations, however, do not explain. It must be remembered that Moses knew the district intimately, particularly if he were a shepherd. Hence, there is very little likelihood that he would have mistaken a phenomenon of everyday life for a bush that burned and yet was not consumed. But suppose he had made a mistake? Suppose that Moses mistakenly thought that he was beholding such a strange sight? What would he have done? He would have done precisely what the Bible says that he did and precisely what anyone else would have done under similar circumstances. He would have gone to the bush, not to hear the voice of a "divinity" nor to receive a revelation, but merely out of curiosity to see why the bush was burning and yet was not burned up. And, when he arrived at the spot, he would have discovered that there was simply a berry bush or a Bedawin campfire or the flame of a volcano. In any case, his mind would not have been in the proper psychological condition for believing that a "divinity" was speaking to him. His reaction at discovering the proper explanation of the phenomenon would have shattered the fitting psychological frame of mind for imagining that a revelation was being given. Cannot you picture Moses as he discovers the explanation of the burning bush? He would probably have eaten some of the berries of the supposed bush, or he would have laughed at his mistake, or he would have joined the Bedawin, or he would have wondered why he had never beheld volcanic action at this particular spot before. These naturalistic explanations really do not satisfy, and we are left with the plain Scriptural narrative. In this region a remarkable thing took place. A bush was





The seaport village of Tor. Here ended the journey through the Sinai peninsula.



The Greek Orthodox Church at Tor.

burning yet was not consumed. And from this bush there actually spake the One who revealed Himself in the character of the Covenant Redeemer God of Israel.

From the monastery the trail leads out upon the wide open plain of Er-Rahah, which is some two miles in length and less than a mile in width. It was in this plain that the Tabernacle was probably erected. Surrounding the plain of Er-Rahah were high, granite mountains and sublime, desolate crags. Rising almost perpendicularly from the valley floor is the lower peak of the group in which is Jebel Musa, the Ras Es-Sufsafeh, which seems to me to be the true Mount Sinai. How vivid and easily understandable become the Biblical injunctions against touching the mount! Towering above the plain, Ras Es-Sufsafeh grimly frowns down upon it.

Here was room for a large encampment. Would it not be impossible, however, for the peninsula to support so great a number of people as the Bible says came out of Egypt?

Even when the Biblical records are interpreted so as greatly to reduce the numbers of the exodus, how could a great many souls exist in Sinai? The answer is that God provided for His own. About the entire narrative of the wanderings in the wilderness there is an air of mystery. The whole journey was enshrouded, as it were, in the miraculous. God went before His people in the pillars of fire and cloud. God supplied the daily food. God enabled the people to fight the savage enemies which dwelt in the desert. The wild crags and precipices that surround Er-Rahah have probably been witnesses of some of the most remarkable happenings that have ever occurred upon earth. But, sphinx-like,

they keep their silence. Cynically they looked down upon us as we dared to cross such an arena.

Leaving Er-Rahah the trail descended past several springs and clusters of palms. In the Wady Selif, between two great mountains, we made our camp. The air was warmer than it had been for two or three nights, but the flies and mosquitoes were functioning more effectively than usual. On the ground was an abundance of thorny bushes. The sunset and twilight surprised us with their unusual beauty.

The next day proved to be of enticing interest, for we realized that possibly we might have a glimpse of the Red Sea. For three hours we traveled in the Wady Selif and then climbed a summit before finally entering the Wady Hebran, which continues to the edge of the mountains before one comes upon the coastal plain. Several parties of Arabs passed. One young man, with long curling locks, carried a large sword. Another youth passed by riding a camel and wearing a turban. A donkey train slowly proceeded up the wady.

In the afternoon we came upon a stream of water. Groups of palm trees met us at each turn of the way. Grass was growing more abundantly than we had seen it for some time. A strong dry wind blew up the narrow canyon.

High upon the rock on the south side of the wady some ancient inscriptions were carved. Soon the wady opened out upon the vast coastal plain known as El-Kaa. Far in the distance lay the waters of the Red Sea and, beyond, the Egyptian coastline was clearly visible. At this point we made camp for the night. As the twilight came on, lights from beyond the sea could be seen.

Eight hours steady marching on the following day brought us from the mountains across the plain of El-Kaa to the little seaport village of Tor. Here we said good-bye to Ali and Aid, and parted with them on the best of terms. They immediately took leave of us and we never saw them again.

In the harbor was a steamer and we asked an Arab boy to row us out to her. This he proceeded to do, but the ship set off before we arrived. The boy explained to me how angry he was that he had failed to do what we wished. Of course it was no fault of his, but he sought to make it up to us. He took us to the monastery of the Greek Orthodox Church and introduced us to the priests who received us most kindly. They gave us a comfortable room and took care of us for several days until another ship arrived.

There were three priests stationed at Tor and that afternoon, as they conducted service, we were the only ones in attendance. The service consisted principally of chanting, and we could not understand it. The church itself was very attractive and contained some paintings of Biblical scenes which were true works of art.

The following day was the Sabbath, and a large number of children attended the Sunday school. They came rushing out of the church building after Sunday school just as children do from any Protestant church. Then followed the morning service. During the week the church conducts a school for the children of the town. In its own way the Greek Orthodox Church was endeavoring to evangelize the district.

To a Protestant, and particularly to a Calvinist, there is much in the Greek Orthodox Church that is not Scriptural. At the same time I for one

have never been able to agree with those who look upon this ancient church as utterly dead. I have met priests who apparently were truly regenerate men, but were ignorant of the true teaching of the Bible. Instead of looking upon the ancient eastern churches with disdain, we Protestants ought to do all that we can to instruct their priests in the true worship of the Lord. A very practical evangelistic task for us today in America would be to make a list of the names and addresses of every priest of the Eastern Orthodox churches in our neighborhood and mail to them regularly good Christian literature. If we were to keep this up for a period of several years, much good might be accomplished. At any rate, despite my profound differences with the Greek Orthodox Church, I wish to testify that I owe a real debt to it, and I pray that God will in His own good time bring about a true spiritual awakening in that body. Meanwhile, the Protestant churches should not neglect the excellent opportunity which is theirs for approaching with a vigorous, robust Protestantism this ancient church.

On our fourth day in Tor a ship stopped and we finally succeeded in obtaining permission to board. A launch took us out to the ship, and we arranged our rug on the deck. With us on the deck were about a hundred Arabs. At about noon we started, and all that afternoon our good ship, the *Tripolitania*, kept close to the inhospitable coast of Sinai. The wind blew fiercely, but this did not detract from our enjoyment of the trip. Soon night came and shut from our view the coastline of the great peninsula in which we had spent so many days. Morning would find us at Suez and before us would be Egypt and civilization.

It was not without a pang of regret that we took a last glance at the fading coastline. Beyond, in the heart of the mountains, lay that one mount where Moses had heard the voice of God. Here was that peak from which was given the Law that worketh wrath, that stoppeth every mouth, that revealeth sin as transgression. Under its word all mankind was condemned. We were condemned; the Arabs about us, now laughing at a young man performing a sword dance and apparently oblivious to all about them; the passengers in the cabins of the ship; all whom we should ever meet, wherever there were men—all without exception

were guilty before God, because the Law had spoken from that wild, grim peak in the desert.

It was a sobering thought—man, guilty in the sight of an all-holy God. And we were entering the night! Far to the north, outside a city wall was another mount, where One was once

put to shame, who carried our guilt and delivered us from the fear of death. Resting in that truth, we could be at peace as the ship sailed on into the dark night which obscured from view the majestic mountains of Sinai.

THE END

## A New Threat to Freedom

**T**HE history of the past decade has been punctuated with a series of more or less serious attempts, both official and unofficial, to place gags upon the liberties that traditionally have inhered in American democracy. Some of these have sought to throttle a free press, others have struck at the roots of freedom of religion, still others have appeared as at least potential perils to free speech. Religious radio broadcasts, as any consistent reader of *THE PRESBYTERIAN GUARDIAN* well knows, have been the target of repeated but thus far abortive attempts at frank and wholesale muzzling.

It now appears that these were for the most part minor and sporadic bombings, useful to the enemies of our liberties chiefly because they would inevitably have a softening-up effect prior to any large-scale invasion. So far as those threatened liberties are concerned, D-day seems at last to have arrived.

Now pending in Congress are two bills which, if passed, will mark the complete suppression in principle and in practice of our freedom of speech, our freedom of the press, and our freedom of religion. House Resolution 2328 proposes to make mailing of "defamatory and false statements" about members of any race or religion a criminal offense. The bill is sponsored by Representative Walter A. Lynch of New York. A similar bill has been introduced by Representative Samuel Dickstein, also of New York, seeking to legislate against anything "designed or adapted or intended to cause racial or religious hatred or bigotry or intolerance". Both proposals call for penitentiary sentences up to five years or fines up to five thousand dollars, or both, upon conviction.

We acknowledge our debt to the American Council of Christian Churches for the first sounding of the

tocsin and for an extremely able and vigorous protest against the proposed legislation. We are happy to reprint the entire text of the American Council's protest, and to urge every subscriber to consider it carefully, and then to do his utmost, by correspondence with his congressmen and by all other available means, to block passage of both the Lynch and Dickstein bills.

"The American Council of Christian Churches", the statement declares, "while deploring religious or racial hatred and bigotry, regards H.R. 2328 as going far beyond the legitimate scope of government, as well as being particularly in violation of the Constitution of the United States. The essence of the doctrine of the freedom of speech is that such freedom shall be unqualified. That unqualified freedom of speech or expression is sometimes or even often abused is no reason for abridging it. Abridgment of free speech is the first and often the irretrievable step down the road to tyranny. When it is taken away, the question is not, Can we still save our liberties in spite of this threat to them? but rather, How can we regain the liberty of which our freedom of speech is an essential ingredient?"

"We oppose enactment of this legislation not only upon the broad principle just stated but upon the ground that abridging the freedom of speech and expression in religious matters is particularly pernicious. The advocates of almost any religion will consider that opposition to its tenets or denial of its exclusive truth is defamatory and false, although at the same time they view other religions as false and dangerous to the welfare of men. Historically the intolerance of most religions toward the doctrine of other religions is a condition of their own continued vitality and existence. While such a result may be far from the mind of the author of the proposed legislation, this act if

enforced would virtually make it impossible for the advocates of any religion to say to men: 'Here is the truth of God upon which your souls depend. If you follow any other way, you are deluded, you are eternally lost.' While this state of affairs would doubtless please many, it would be fatal to the preaching of Christianity. For the preaching of Christianity in any of its great historic forms is inextricably bound up with its claim of being exclusively true.

"The conflict between the Church and the Roman Empire in the first three centuries of the present era could have been resolved at almost any time had the Church been willing to admit that Christianity was but one of a number of acceptable, good religions. This the Church could not do, and the persecution by the Empire was against the claim of the Christian message to be exclusively true. Exclusive claims in the world of action always issue in comparisons and contrasts. In the case mentioned the assertion of the exclusive truth of Christianity involved the denial of the divinity of the Emperor. Such denial being considered as treason, it was for that offense that Christians were persecuted. We hold that the same principles are at stake in the proposed legislation, that it would, in effect, make the assertion of the exclusive truth of Christianity together with practical applications of that doctrine to conditions in the external, contemporary world, an offense against the state. And as the lineal successors, no matter how unworthy, of the Christians of earlier periods, we solemnly assert that man's duty to God as he sees and believes it is of supreme obligation with which the state interferes at its peril, and that when the state compels men to choose between its orders and those they believe are God's, they have no alternative but to resist the state.

"But while we consider that such legislation would impinge upon our freedom to preach the Christian gospel as we understand it, we are against it as an equal infringement upon the rights of other religions. We believe that other religions than the Christian are essentially false, no matter how much incidental 'good' may be incorporated in them. But we emphatically do not believe that such a view should be incorporated in the law of the land. We believe that men

### A New Book

**A** LIMITED number of copies of the new book, "The Witness of Matthew and Mark to Christ", by Dr. Ned B. Stonehouse are already available. This volume, briefly introduced in the preceding Guardian, should be in the library of every minister and serious student of the Bible.

Copies may be secured by sending \$2.50 to the publisher, The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa.

must be free to choose their own faith and forms of worship without any compulsion whatsoever from any quarter. The fabric of freedom must be untorn if it is to be freedom at all, and a portion of our own liberty is lost if we, or anybody else, abridges the rights even of the meanest, most despised minority. And a part of that right is freedom to preach all the truth as one sees it, no matter how crude the expression or violent the condemnation of the religion of everybody else.

"From the record of the hearings before the subcommittee it is evident that most of the demand for the proposed legislation has come from members of one minority group. With the desire of that group to guard against being treated unjustly and cruelly we have only the warmest sympathy. But we believe profoundly that the contemplated means is much more likely to produce persecution and discrimination than to prevent it. The safeguard of any minority lies in the restraint which society imposes upon itself not to abridge liberties equally guaranteed to all. Without such restraints, minorities are at the momentary mercy of majorities or of groups which by the exercise of political power can simulate the action of majorities. Enactment of this proposed legislation is a long step toward placing minorities at the mercy of majorities. Any minority ought to be able to see that whatever the inconveniences of free speech may be, they are infinitely preferable to the

abridgment thereof. For such disabilities are always easier to fasten upon minorities, and particularly upon minorities which, having solicited such abridgment as to others, have no moral weapon left with which to defend themselves. To gain a temporary hoped-for immunity from what they deem to be defamation by others, they have paid a certain price. That price is simply the loss of their own freedom along with that of others. Through state censorship of religion and the guarantee of the state that no one is to be allowed to 'defame' them, they are in effect established by law. Quite irrespective of the constitutional prohibition upon religious establishments, the history of mankind evidences that the career of established minorities is neither happy nor long. Accumulated resentments finally culminate in which events are shaped that make the original troubles seem in retrospect to be the inconsequential irritations of a happier time.

"We hold that the remedy for falsity in speech is not the suppression of it by law or in any other manner. The remedy rather lies in the preservation of freedom of speech and expression, so that in unobstructed fullness truth may be stated and compared with it. How is any man ever to know what truth is if he does not have free opportunity to hear and decide between various views offered as truth? Further, how can he decide upon the merits of conflicting doctrines unless he is enabled freely to hear what can be said in favor of those doctrines by those who hold them? The cause of truth is never served by those who, for any reason or from any motive, move to make it impossible for any view, no matter how contemptible or scurrilous they deem it, to obtain a hearing upon its merits.

"It is better to have abuses of liberty than no liberty left to abuse. Yet we are not hopeless of a lessening of those abuses. They will lessen, we feel, when all realize that men may firmly hold to their own convictions as true, may regard the convictions of others as false, yet not allow these convictions to betray them into personal meanness and hatred toward any other. If we deem a man to be in error, instead of despising and hating him it is rather our part to feel true concern for him and to manifest that concern with true humanity. Especially we, as Christians, should never

hate anyone for whom we believe Christ died. That Christians have done so is no reason for pride.

"We therefore respectfully oppose passage of the proposed legislation without impugning the motives of those who have conceived it. But good motives may give birth to pernicious legislation. If, unfortunately, this bill should pass the Congress and become law, it will set the clock of human liberty back for generations and give rise to evils and troubles incomparable to those it is designed to end. Its adoption would be automatic subversion of the concept of human society as a union of free men. Truly Christian churches will not tolerate such subversion or consider themselves bound by it. Wherever and whenever it is necessary to proclaim truth our churches will endeavor to do so in its wholeness. Wherever and whenever such preaching of the truth requires that falsity or evil be identified and opposed, our churches shall identify and oppose it. Let the state keep to its own side of the line that divides powers secular from powers spiritual, and there will be no conflict between Church and state. We respectfully ask the representatives of the people to remember that in any such conflict the Church will neither yield nor suffer defeat."

### The Prerequisites of Evangelism

(Concluded from Page 150)

apart from the inward work of the Holy Spirit. The saving effect does not reside in the clarity or appropriateness of our presentation, nor in the fervency of our appeal, but in the sovereign and efficacious grace of the Spirit. This complete dependence upon God's sovereign grace provides the basis and necessity for constant and unflinching prayer that God would graciously add His regenerating, converting and sanctifying power. Such prayer receives its encouragement in the assurance that if we being evil know how to give good gifts unto our children, how much more will the heavenly Father give the Holy Spirit to them that ask Him.

#### Love for Men

Love for lost men should not consist merely in the interest we have in

the salvation of their souls. Love for lost men should rest first of all upon the recognition that they are, like ourselves, creatures created in the image of God. We should therefore have interest in them in the whole range of their being, of their relations, of their interests, and of their activities. Too often the work of evangelism has been frustrated and brought into reproach because the messengers of the gospel have shown little interest in, or sympathy with, the everyday troubles and joys, cares and interests of those to whom they minister. Evangelism must follow the example of the Saviour who identified Himself with the interests of men in the whole range of life and activity. Furthermore, evangelism must appreciate the fact that the Word of God bears upon all of life and our love and interest cannot be less extensive than the application of the Word of God. It is as the messengers of the gospel establish contact and confidence in the ordinary relations of life that they are placed in the most favorable position to bring to lost men the supreme blessing of the gospel.

This love for lost men as creatures made in God's image and this interest in them in the whole range of life must not, however, obscure the fact that they are lost men and that our supreme love for such concerns the salvation of their souls, to the end that they may glorify God in the totality of their being and of their interest. Evangelism must burn with passionate concern for this supreme need of the lost and perishing. There is always the temptation that our interest in them as men, our admiration of the many noble qualities they may exhibit and of the noble services they perform, will blind us to the reality of their alienation from God and of their enmity against Him. Love must show itself in appreciation of their deepest need and in the determination to confront them with the truth and claims of the gospel of Christ.

#### The Filling of the Spirit

God has commanded believers to be filled with the Spirit (Eph. 5:18). To be filled with the Spirit is to be possessed, ruled, guided by the Spirit, and it is this filling of the Spirit that causes the fruits of the Spirit to abound and the gifts of the Spirit to be exercised with power (cf. Acts 4:31,33).

To this filling of the Spirit the following are essential.

a. *Heart Searching and Confession of Sin.* Sin grieves the Holy Spirit (Eph. 4:30-32). When the Holy Spirit is grieved there is a quenching of that power with which He works in and through the believer. We must be brought in humility before the scrutiny of God's unerring judgment and pray with David, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23,24; cf. Psalm 51:10-13).

b. *Resolution and Endeavor to Live a Life of Obedience.* The Holy Spirit always honors His own commandments; they reflect His own holiness. When we are filled with the Spirit, we must be filled with love and jealousy for the commandments of God. This will mean that we present our bodies a living sacrifice (Rom. 12:1), present ourselves as servants unto obedience and our members as instruments of righteousness unto God (Rom. 6:13,16). The believer is filled with the Spirit only to the degree in which he obeys the Word of God.

c. *A Consistent Study of the Word of God.* If the believer is filled with the Spirit only to the degree in which he obeys the Word of God, it follows that he must first know that Word, and knowledge requires application, study and meditation. The Holy Spirit does not fill us irrespective of knowledge but through our knowledge of His will as revealed in the Scriptures. The exhortation in Ephesians 5:18, "Be filled with the Spirit" is in the context of, "Understand what the will of the Lord is" and "Speaking one to another in psalms and hymns and spiritual songs". If we are filled with the Spirit, the Word of God dwells in us richly in all wisdom.

d. *Prayer for Particular Needs.* The most particular need is the filling of the Spirit. Earnest prayer must be directed to the supply of this need. But even more specific needs, as they emerge in the work of evangelism, should always be brought to the throne of grace. As the apostolic church laid before the Lord the particular danger which threatened their evangelistic effort, they were filled with the Spirit and enabled to witness with great power (Acts 4:31,33).

## Orthodox Presbyterian Church News

### Presbytery of California

**C**OVENANT Church, Berkeley: The church is starting a spring offensive to deepen the spiritual life of the church members, to reach the lost with the gospel and to make more effective the church's witness to Biblical Christianity. . . . The present building is proving too small for the growing Sunday school.

**First Church, Long Beach:** A Fellowship Supper once a month has helped to draw old and new members closer together. Recently a refugee minister from Greece spoke at a Men's Dinner and told of his experiences under Nazi tyranny.

**Beverly Church, Los Angeles:** Eleven new communicant members were received on Easter Sunday, five by letter, two upon reaffirmation of faith, and four on confession of faith. Over two hundred dollars was received in the building fund on Easter. That fund now has three thousand-dollar bonds, about three hundred fifty dollars cash, and two lots. . . . A morning prayer meeting has just been started to meet the need of those unable to attend the midweek evening service. . . . A missionary from Guatemala was the speaker at a recent missionary prayer meeting.

**Grace Church, Los Angeles:** The annual congregational dinner and meeting was attended by forty-five members and friends of the church. After a program of special music the annual reports of the church organizations were received. . . . A near-by housing development presents a challenge. Five to thirteen visitors have attended the services each Sunday during the past two months. . . . The Sunday school and church united in a special Easter service with nearly one hundred fifty persons attending. . . . Over five hundred dollars is now in the building fund.

**First Church, San Francisco:** On Easter Sunday evening the young people's choir gave a musical program. . . . A Machen League rally was held in connection with the meeting of presbytery. The Rev. Lawrence Eyles of Portland addressed the young people and an evangelistic service followed, at which the Rev. Robert H. Graham of Los Angeles was the speaker. . . . The young people's choir has broadcast two Sunday afternoon

half-hour programs at the request of the Mt. Hermon Conference Association.

**Westminster Church, Bend, Ore.:** The annual reports showed an increased average attendance at all regular services of the church, Sunday school and Machen League. The year's receipts from all sources for benevolences amounted to \$1582. . . . At the Easter service five new communicant members were received on profession of faith. Sunday school attendance on that day was two hundred, breaking all previous records. . . . Elder C. H. Hoffmeister was elected treasurer of the presbytery.

### Presbytery of the Dakotas

**WESTMINSTER Church, Hamill, S. D.:** During the fiscal year ending March 31st, the church, in addition to becoming self-supporting, completed payment on its building and is free of debt. . . . At the Easter service, four infants of the church were baptized. . . . A drive for subscriptions to THE PRESBYTERIAN GUARDIAN ended on Mother's Day, May 14th.

**Faith Church, Lincoln, Neb.:** Six new communicant members were received at Easter. . . . The Rev. George W. Marston spoke to the combined congregations of Faith Church and the Pioneer Chapel on May 8th. . . . Plans are being made to redecorate the Pioneer Chapel. . . . Both churches have increased their gifts to the pastor's salary and are now contributing a total of seven hundred eighty dollars a year.

The Rev. C. A. Balcom starts his Sunday schedule at Wilton, twenty-five miles north of Bismarck, goes back ten miles to Baldwin for a service at 11.30, then to Rock Hill, fifteen miles northeast, for an afternoon church service, and every other week holds an evening service at Naughton. He gives Bible expositions over station KGPU every week-day morning.

### Presbytery of New Jersey

**GRACE Church, Trenton:** The annual congregational meeting was held on April 15th. The congregation voted to reduce by one-third the aid which has been received from the Committee on Home Missions and Church Extension. Following the

meeting a fellowship supper was served by the ladies of the church.

### Presbytery of New York and New England

**CALVARY Church, Schenectady, N. Y.:** The pastor, the Rev. Raymond M. Meiners, recently concluded a series of ten sermons on "Bible Metaphors of the Christian Life". . . . Three new communicant members were received on confession of faith during March and April. Two of these were members of the Army Air Corps home on furlough. . . . The Service Men's Map is now completed. It contains photographs of eighteen service men bordering the map, and ribbons running to their approximate locations. Nine of the men are overseas.

**Covenant Church, Rochester, N. Y.:** On April 17th a farewell party was given for the Rev. and Mrs. Peter Pascoe who have now taken up new work under the United Presbyterian Church at Belle Center, Iowa. . . . Three communicant members were added to the church on confession of faith during March. . . . Mr. David Muir, middler at Westminster Semi-

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nary, will supply the pulpit during the summer months.

*Second Parish Church, Portland, Me.:* Youth Night was observed at the evening service, May 14th. The offering received was designated to assist in sending delegates to Deerwander Conference. . . . On May 26th Church Fellowship Night will be observed. The Rev. John H. Skilton, former pastor of the church, will speak on that occasion and also preach at all services on the following Sunday. . . . The Sunday school won the attendance contest which it held with the Eastlake Sunday school of Wilmington, Del. For the ten months prior to the contest, the average attendance was ninety-four. During the period of the contest, the average attendance was one hundred forty-seven.

#### Presbytery of Ohio

**T**RINITY Church, Newport, Ky.: Seven covenant children and seven adults were recently baptized. Sixteen were received into communicant church membership.

#### Presbytery of Philadelphia

**E**ASTLAKE Church, Wilmington, Del.: At the April meeting of the Women's Missionary Society, three layettes were made for the mission work of the Rev. and Mrs. J. Lyle Shaw in Newport, Ky. . . . The Women's Presbyterial was held at the church on April 27th, with fifty-eight present. . . . Miss Margaret Duff is spending a month in canvassing the near-by housing developments.

*St. Andrew's Church, Baltimore, Md.:* Chaplain Heber McIlwaine of Fort Jackson, S. C., preached on April 30th.

*Covenant Church, Pittsburgh:* Two adults were recently received into the communion of the church and four covenant children were baptized. . . . The Sunday school rooms have just been renovated. . . . During the past year the mortgage has been reduced by a thousand dollars. . . . The average attendance at Blackridge Chapel during March was forty-two.

*Calvary Church, Willow Grove:* During the year fourteen members were received into the church on confession of faith, eighteen by letter, and seventeen by baptism. The church now has a communicant membership of three hundred twenty-three, and one hundred twenty-seven members by baptism only. . . . The giving for

the year totals \$13,819, over \$4500 of which was for benevolences.

*Mediator Chapel, Philadelphia:* A Monday evening meeting of Bible study and fellowship for men and a Wednesday afternoon meeting for women are growing in interest and attendance. . . . The Rev. Robert K. Churchill of Berkeley, California, was guest preacher on the evening of May 7th. . . . The Women's Fellowship and the Men's Group held a combined meeting to hear the Rev. John Davies speak of his Indian Mission work in Wisconsin.

#### Presbytery of Wisconsin

**F**IRST Church, Waterloo, Ia.: At the annual congregational meeting held recently, Mr. Glenn A. Andreas was elected a ruling elder. The installation service took place on Sunday, April 16th.

## DRAFT RULING THREATENS PRE-THEOLOGICAL STUDENTS

**W**ITH July 1st set as the date when deferments of pre-theological students will be cancelled, Protestant church leaders look anxiously to Major General Lewis B. Hershey, Selective Service director, to withdraw or modify the ruling which, if carried out, will shut off for the duration the sources of a trained ministry for the nation's non-Romish churches.

Leading Protestant officials, preferring to await the reaction of draft administrators to the vigorous protests the order has elicited from many denominations, are non-committal about their course of action in the event the directive remains unchanged, but authoritative quarters indicate that no effort will be spared to combat what is termed by some churchmen as "rank discrimination against the Protestant churches".

Denominations represented in the modernist Federal Council of the Churches of Christ in America, given slight satisfaction in an initial attempt to obtain a modification of the ruling, have now made public the text of a formal objection delivered to Selective Service authorities in Washington by a delegation comprised of the Rt. Rev. Angus Dun, recently consecrated Bishop of the Protestant Episcopal Church; and Dr. Samuel McCrea

Cavert, general secretary of the Federal Council.

The delegation was asked to withhold release of the protest for one week, but after waiting nearly three weeks without receiving word from Selective Service as to its decision, Federal Council officials decided to lay the whole issue before the public.

The heads of twenty-two constituent bodies of the Federal Council signed the joint protest, which challenges the recent draft ruling on the ground that it would result in an "unjust and intolerable discrimination against one religious group as compared with another". Adding further weight to the statement is the signature of Dr. P. O. Bersell, president of the Evangelical Lutheran Augustana Synod of North America, and also of the National Lutheran Council.

Pointing out that the ruling "would wholly cut off the supply of future ministers for the Protestant Church while the supply for the Roman Catholic priesthood would not be affected", the church leaders "respectfully but firmly submit that any program affecting students preparing for the ministry must bear equally upon Catholic, Protestant, and Jew".

"It is contrary to the fundamental American tradition of equality for all religious groups before the law that provisions should be set up which result in placing one important religious group under serious disabilities that would not apply to another religious group", the signers declare.

Although the ruling was not intended to be discriminatory, the protest asserts, it would prove to be so in practice, since the Protestant churches, following a different system from the Roman Catholic, rely upon the public schools and colleges for the pre-theological education of students for the ministry.

It is emphasized that the churches today face a "double responsibility" in providing thousands of chaplains for the Army and Navy and at the same time maintaining their ministry to the civilian population, and the statement indicates that the churches cannot meet this double responsibility if the government makes it impossible for them to continue to train students for the ministry.

"We therefore appeal to you", the petition concludes, "to modify the decision concerning the deferment of

pre-professional students so as to permit students who have been officially recognized by their churches as candidates for the ministry, and who have been certified as accepted for admission to theological schools, to continue their college studies".

If General Hershey and Secretary of War Stimson should decide that no change can be made, it seems certain that the Protestant churches will appeal directly to President Roosevelt, and, if necessary, to the public through an extensive publicity campaign to apprise church members of the gravity of the situation and to enlist their support in further demands for action.

The Selective Service order, which covers students studying for all the professions, does not affect ministerial candidates enrolled in theological and divinity schools before July 1st, but it will probably result in the transfer of an estimated 1,750 pre-theological students now in college from their preferred draft status to class 1-A, subject to immediate call into the armed forces. High school graduates planning to pursue studies for the ministry would, of course, be placed in 1-A on their eighteenth birthday when, in most cases, they would normally enter college.

In response to governmental directives urging acceleration of courses, and to meet the acute shortage of ministers resulting from the heavy demands of the chaplaincy, many theological and divinity schools have instituted summer sessions during the usual vacation period. At Westminster Seminary a summer session for entering students will begin on June 30th, and students who have completed three or more years of college arts work are invited to correspond with the registrar concerning admission.

The American Association of Theological Schools has recommended that seminaries enroll clergy candidates at eighteen years of age and continue them under seminary supervision in regular colleges for two calendar or three academic years, a measure somewhat analogous to the Roman Catholic practice of admitting candidates for the priesthood to seminaries at high school age.

The only other recourse open to the schools would be to accept students into seminaries at eighteen years of age without benefit of preliminary college training, but this would neces-

sitate such a drastic lowering of present standards that it is not considered feasible.

## DAY OF PRAYER TO PRECEDE START OF GENERAL ASSEMBLY

**M**ONDAY, May 15th, was set aside as a day of prayer and fasting for members of the Eleventh General Assembly of The Orthodox Presbyterian Church. The call was contained in a letter mailed on May 3rd by the Committee on Home Missions and Church Extension which sponsored the day of prayer. It was observed at Westminster Theological Seminary from eleven until six o'clock.

"The Committee is conscious of the fact that sponsoring a day of prayer for members of the general assembly is probably an extension of its function as a Committee beyond its proper sphere", said the letter of invitation to ministers and sessions, "yet the Committee feels that someone should sponsor such a day and is willing to do it in the absence of any specific constitutional provision for such a call . . ."

"The Committee feels that a full attendance will be an excellent preparation for a general assembly which will be to the glory of God. . ."

## Four Presbyterials

### California

**T**HE Women's Presbyterial of California Presbytery of The Orthodox Presbyterian Church met in the San Francisco Bay region at the time of the sessions of presbytery. Delegates from five churches and from the Portland group attended.

At the morning business session, reports were heard from the societies. In the afternoon the Rev. Bruce F. Hunt of Los Angeles addressed the ladies on the Christian's responsibility for witnessing, and Mrs. Lawrence Eyres of Portland, Oregon, told of the home mission work of the denomination in that city.

Dinner was served by the ladies of the San Francisco church; the Rev. Henry W. Coray of Long Beach was toastmaster and the speaker was the Rev. Lawrence R. Eyres.

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At the meeting in Berkeley the Rev. Robert K. Churchill, pastor of the host church, spoke to the presbytery on "Westminster Seminary". The Rev. Glenn R. Coie of Bend, Oregon, told of the difficulties connected with renovating a building for church use—a problem which faces several churches of the presbytery.

After a letter from the Rev. Clarence W. Duff had been read to the presbytery, the business was concluded and the meeting adjourned.

### The Dakotas

The Presbyterial of the Dakotas met during the sessions of presbytery, with over fifty in attendance. Mrs. Charles L. Shook was the chairman. Mrs. C. A. Balcom of Bismarck, N. D., spoke on "Organizing Missionary Societies"; Mrs. James B. Brown

of Lincoln, Neb., on "Missionary Work in Syria"; Mrs. Walter J. Magee of Bridgewater, S. D., on "The Need of Foreign Missions"; and Mrs. John F. Gray of Leith, N. D., on "The Missionary Society and THE PRESBYTERIAN GUARDIAN".

### Philadelphia

The Presbyterial of the Presbytery of Philadelphia met in the Eastlake Church, Wilmington, Del., on Thursday, April 27th. Mrs. John P. Clelland presided.

The Missionary Society of Bethany Church, Nottingham, had charge of the morning devotions. Mrs. Charles Yaw brought the devotional message, and Mrs. Henry D. Phillips and Mrs. Wiley sang. After greetings from the Eastlake Church and the president's annual report, Miss Margaret Duff spoke of the canvassing work she has conducted in Wilmington. Mrs. Clarence W. Duff brought the latest news received from her husband, a missionary of The Orthodox Presbyterian Church in Eritrea. Mrs. John Room, of Willow Grove, Pa., reviewed the book *Pearls of the Pacific*, and gave suggestions on how to read, use and review books.

At the afternoon session Mrs. Robert Strong of Willow Grove spoke on the subject of the hymns of the church.

The Rev. and Mrs. Charles Stanton, newly appointed missionaries to Africa, spoke of the responsibilities of the home church in supporting its missionaries, and the impulse for missionary work provided by the doctrines of the Reformed Faith. The Rev. Egbert W. Andrews, missionary to China, also addressed the presbyterial, speaking of his work in China.

### Philadelphia (Western)

The Western Branch of the Philadelphia Presbyterial met at the New Hope Church, Branchton, on May 6th. Mrs. Richard W. Gray of East Orange, N. J., presented the evening address on "What God Expects of Us Women". The theme of the afternoon session was "The Home Front", effectively presented under three sub-topics: "The Family Altar"; "The Family Pew"; and "Family Time". During the luncheon hour there was an interesting discussion on the question of what Christian mothers may present to their children to compete with the attractions of the world.

## Announcing

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of the

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# May 29th and 30th

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First Meeting—7:30 P. M., Monday, May 29th

Last Meeting—7 P. M., Tuesday, May 30th

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