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# *The Presbyterian* **GUARDIAN**



**THE REV. BRUCE F. HUNT AND FAMILY**

Missionaries in Wildwood, N. J., following evacuation from Korea. L. to R.: David, Bertha, Mary, Mrs. Hunt, Lois (who has been at school in this country), Mr. Hunt, Katherine.

J. Gresham Machen  
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## Meditation

### **Life Is Worth Living!**

*O taste and see that the Lord is good: Blessed is the man that trusteth in Him.*  
PSALM 34:8.

To the perennial question, Is life worth living?, some sixteen thousand suicides annually answer, No.

Countless more only prefer life to death. Having tasted of all that life has to offer, they can only testify with Lord Byron, "the worm, the canker, and the grief are mine."

"That depends on the liver," others reply. It all depends on my health.

William James, one of America's foremost psychologists and philosophers in his brochure on this question says, just believe life is worth living, and it will be. But how may one come to believe that life is worth living? If you are non-religious, says James, live to oppose unfriendly forces of nature. This will satisfy the instincts of fighting and self-honor. If you are inclined to be religious, continues James, then just believe that there is an unseen world where all the riddles of the universe are solved. This will satisfy your religious instincts and give you something for which to live.

But man is made for God. "My soul thirsteth for God, for the living God . . ." sang the psalmist. "O God, thou hast made us for thyself, and we cannot rest until we rest in thee," testified Augustine. Apart from God man cannot realize the purpose for which he was created. Man was made to glorify and enjoy God. God is the element in which man must live and move. Man can no more realize the purpose for which he was created apart from God, than a fish without water or a bird without air. Fish were made to swim in the water. Without water they cannot realize the purpose for which they were created. Birds were made to fly in the air. Without air they cannot realize the purpose for which they were created. Man was made to glorify and enjoy God. God is his very life. Apart from God there is only spiritual death.

David here testifies of the joy and worth of living. He's glad to be alive.

He is thrilled with Life. He has found life deeply satisfying. He covets for others his joy. "O taste and see that the Lord is good." It was not that David's life was free from the struggle and sorrows of life. The very occasion of this song is his deliverance from the king of Gath, into whose hand he had fallen as he fled from blood-thirsty Saul. Only quick thinking as he feigns madness, and the good hand of the Lord, saved him from the jaws of death. But this experience has only served to draw him nearer to the Lord. Life's bitter experiences only made the goodness and grace of the Lord taste the sweeter.

David knew the Lord. God had revealed himself through Abraham and Moses. God had entered into solemn covenant to be David's God. At the mercy seat the blood was sprinkled as a covering for his sins. "Blessed is the man whose transgression is forgiven and whose sin is covered." David had come to trust in the Lord as his covenant God. He took God at His word. Through the pledge of the blood-stained mercy seat David the sinner found reconciliation with God the Righteous One. He walked in the favor and fellowship of his Lord. His experience confirmed God's covenant of grace to him. "Blessed is the man that trusteth in Him."

Knowing the Lord makes life worth living. Then there is purpose and solemn joy even in life's bitterest and saddest experiences. Whatever God sends is for His glory. Menial tasks are ennobled, monotonous routine takes on lustre; intense suffering becomes bearable. With John Calvin we can say, "O Lord, thou crushest me; but 'tis enough that it is thy hand." "Even so, Father, for so it seemed good in thy sight." Then life's disappointments, struggles, headaches and heart-aches will not drive us to despondency and despair. They will drive us to the Lord. They will serve only to strengthen our faith and purify our love for Him. They will add to the richness of our joy. With the Psalmist we will inwardly exclaim, "O taste and see that the Lord is good: blessed is that man that trusteth in Him."

## **"Grass Roots"**

R. K. Churchill

### WISCONSIN IN AUGUST

I had to stop the car to take it all in. Where God stands beckoning, we must not rush on. The landscape here is a moving sight. Irregular, yet gently sloping hills and valleys, with here and there a small wooded area, make up the terrain of Wisconsin. The geometric farms have a great variety of crops and pasture surrounding the neat farm houses, and all this tells the story of man's cooperation with the Divine Husbandman. Today, the oats are cut and shocked in the bare fields of stubble. Acres of tall corn bend and rustle in the wind; how luxuriant their long broad leaves; the tassels are maturing. The barley is a golden brown waiting for the combine. You are struck with the thickness of the clover, also the purplish tint it gives to the green—already the mower has cut a swath in it.

In a far pasture the holsteins are gathered along a sluggish stream. A binder pulled by three sweating horses quickly passes. The shouts of the driver are lost in the distance; the grain is falling fast. In the long ago, a people once cried: "Summer is ended, harvest is past, and we are not saved." Such propitious seasons come and go, and still the vast majority of our generation—not saved. There is no sadness like that.

From where I stand the green earth stretches off to the distant skyline, over it all the sun casts a glorious sheen. Who could count the different shades of even one color? The sense of God revealed here is simply overwhelming. What is it that makes you want to worship? Well, I think it is the fact that the Glory of God appears in such a prodigal, lavish way. There is no stint. God does not speak with bated breath. In an infinite variety of ways, and in every square inch of space, the earth does shout "Glory!"

Oh God, how barren is my life, and here is such an intolerable weight of glory.

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# THE PRESBYTERIAN GUARDIAN

SEPTEMBER, 1950

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## *Your Church and You*

**W**HAT does it mean that you are a member of a particular church and of a particular denomination?

To many people it does not mean a great deal. One church, they say, is not much different from another. All of them are heading in the same direction, aiming at the same goal. Chance, ancestry, geography and the like are the factors which have connected us with one rather than another church organization.

To some people, however, the matter is not so simple as that. They view the church more as it is viewed in the New Testament—as a visible organization on earth of those who by the grace of God are members of the Body of Christ, and who are banded together for purposes of spiritual fellowship, public worship, and mutual help in the Christian faith and life.

When the church is viewed in this light, its adherence to the standards set forth in the Scriptures becomes of great importance. The Westminster Confession states that "particular churches . . . are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them." It goes on to state that "The purest churches under heaven are subject both to mixture and error: and some have so degenerated, as to become no churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a Church on earth, to worship God according to his will."

On this basis the church, and particular churches, have the responsibility of preaching and teaching the pure doctrine of the gospel, of administering the sacraments agreeably to the New Testament, and of conducting public worship according to the standards of the Word of God. They have this as their responsibility toward their members, and toward those that are without. Likewise individual members have the privilege, on the one hand, of receiving this most pure ministry of the word, and on the other of participating in the program of the church as it relates to others.

Particular churches, therefore, in their ministry to their own members and those without, are under

the obligation of performing that ministry in most strict conformity to the truth as they receive it. To become very specific, if a church believes that true Christianity is expressed most properly in that system of doctrine known as Calvinism or, as we may choose to call it, orthodox Presbyterianism, that church will not promote a ministry, to its own members or others, by persons who do not accept that position. Such a church will not promote in its own pulpit, its community or on the distant mission field, a ministry characterized by Modernism on the one hand, or by non-Calvinistic teaching as held by many Christian people, on the other. An evangelistic program with an Arminian or a Lutheran speaker has no place in a church committed to Calvinistic doctrine. Members of a church committed to Reformed doctrine have a right to expect their church authorities to see to it that whatever ministry is conducted under their auspices shall be in conformity with their professed faith.

Likewise individuals, as members of churches, participate in the program of their church. That program should be such that they can joyfully participate in it, as an expression of their service of their Saviour. Our hearts go out in sympathy to those who, believing and loving the historic Biblical faith, find themselves almost compelled by circumstances to affiliate with churches where the faith is held or expressed in a less pure fashion than they would prefer. Such affiliation can only result in heart-ache and heart-searching. Indeed how can a Calvinist be a member of a church where another doctrine is proclaimed,

To put it simply, the greatest peace and satisfaction in church membership can and will exist only where there is mutual agreement between the individual member, and the church as an organization, in matters of both faith and life. When the individual can have confidence that his church is doing its best to serve him in accordance with God's Word, and when the church can have the unqualified support of its membership, and when this mutual agreement is founded in a conviction that both are thoroughly committed to the true Biblical faith, then you and your church can participate in a real spiritual fellowship.

L. W. S.

## Missions

A LARGE amount of space in this issue is given to events and conditions on mission fields. Korea has leaped into prominence, yet it is still a mission field, even though thousands of Americans are daily becoming acquainted with it in rather intimate fashion. It is very interesting that when our soldiers arrived there, they were met and greeted by Korean Christians. Their first contact with this unknown land came as they heard from the lips of some of its own natives the Christian message. It is quite possible that American soldiers have been confronted in Korea by Koreans with the Gospel more positively than they were ever confronted with it in this country. That should shame us on the one hand, but on the other cause us to rejoice in the work our missionaries have done in that land.

Formosa is another country largely unknown to us, until war and missions have brought in into prominence. There again native Christians are taking an active part in promoting the cause of the gospel among those newly come to the island. The brief word from Eritrea indicates the problems a missionary faces in bringing the gospel to those who have not heard it.

In all three of these countries missionaries of The Orthodox Presbyterian Church are or have been working. It is to support them and their work more effectively, as well as the work of the church in other fields, that the missions and education committees are seeking a special Thanksgiving offering in November. In response to that request, every member of the church should gladly give—till it hurts.

### UMT Not the Answer

THE call has gone out again for the enactment of the program known as UMT, or universal military training. Under this program all boys at the age of 17 would be placed in camps for a year of military training. The proposal has been made before, but it has never been adopted. Now, however, sentiment seems to be running so strong, that Congress appears ready to act soon after the first of the year.

Certainly there is great need of adequate preparedness for eventualities on the part of our nation. The sudden

### HELP US REACH MORE PEOPLE

THE Presbyterian GUARDIAN is designed to serve the cause of a Reformed testimony in this country, the cause for which The Orthodox Presbyterian Church and Westminster Theological Seminary stand. We are interested in reaching as many people as possible with this testimony.

You can help us by sending us the names and addresses of persons who you think would be interested in, or should be receiving, the magazine. You can also help us by sending gift subscriptions of the GUARDIAN to persons in your community or elsewhere, who you think will read and profit from this testimony.

Help us to reach more people with the message of the Reformed faith in action.

war in Korea, and the evidence that followed showing how inadequate our military preparations have been, should place us diligently on our guard. No exception can be taken to the desire for adequate military equipment and soldiers for our national needs.

On the other hand we do not believe that UMT provides the answer to our problems. To us it appears to involve too great a cost.

In the first place, there would be the simple financial cost. We have not seen any figures indicating what that cost would be. But it would be a terrific burden.

Beyond the financial cost, however, we see the moral cost. Young boys just out of high school are subject to temptation in a special way. The need for responsible oversight of them, through the home, the school and the church, is very great. The army has, however, never shown itself greatly concerned about the morals of its soldiers, except when some threat of national scandal appeared. Reports of chaplains from the last war, and reports concerning the conduct of our armed forces on occupation duty, do not encourage us to think that the army can provide the control and oversight that would be necessary to prevent many young men thrown together in military camps from having their moral sense seriously injured, if not destroyed altogether.

We fear also that UMT would involve a tremendous cost from the view-

point of the mental outlook of coming generations. Ours has been a home loving, peace loving, industrious nation. We have become involved in numerous wars, but the militaristic outlook has never characterized our national life. To a large extent, we believe, this has accounted for our successes in even military endeavors. Trained to freedom and individual initiative, we have been able to "roll with the punch," and come back with greater vigor. Such would no longer be the case, we fear, if our young men were early trained to be obedient to the army officer, to act on orders and depend on some higher up authority. Militarism does not help national life. The enactment of UMT could well have profound influence on our national outlook for years to come.

Most of all, however, we see in the proposals for UMT a view of the state which we think to be dead wrong. It is the view that the citizen belongs, body and soul, to the state and that the state can do what it pleases with the individual. If the state can take every young man of high school age and put him, as a matter of right, in a military camp, it can do the same with young women, and with younger or older persons. If it owns us for one purpose it owns us for all purposes. If it can require everyone to undergo one type of training, it can require everyone to undergo other types of training. The state becomes all powerful, and the individual becomes its slave. With this view of the function and authority of the state we do not agree. UMT appears to us to represent a theory of statism which is foreign to our way of life and, we believe, foreign to the teaching of Scripture concerning the place of governments.

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# Korea Seminary Leaders Welcome U. N. Army to Pusan

## Service of Greeting Described by Army Chaplain

THE following letter and attached items speak for themselves. They were sent us by Chaplain L. W. Raley of the Pusan Base Command, at the suggestion, so we understand, of Chaplain E. L. Wade. The letter is dated August 19.

### Letter from the Chaplain

Immediately after my arrival in Pusan, Korea, I was visited by two young men who introduced themselves as officers in the Pusan Youth-for-Christ movement. It was surprising to me to learn of the presence of Christians in this far-away-place with "strange sounding names" and customs! They came to ask if they might give a Christian welcome service for the American soldiers. They were given permission to welcome us, and on the following night came, 400 strong, to extend a Christian welcome.

The following program was presented:

#### U. N. ARMY WELCOME SERVICE

#### Prelude

Hymn—Onward Christian Soldiers

Opening prayer—Rev. S. H. Park

#### Choir

Welcome Address—Mr. K. B. Han

#### Choir

Sermon—Rev. Y. S. Park

#### Duet

Flower ring offering—S. S. Child

#### Answering

Choir—Y. F. Chorus

Hymn—He Leadeth Me

#### Benediction

They sang "America," two verses in English, then in Korean, as part of their prelude. The first choir number was a

youth choir which sang "Stand up for Jesus" in three part harmony.

In his welcome address, Mr. Han showed considerable knowledge of American history and tradition. He is the son of a Pusan pastor.

The Rev. Yune Sun Park, president of Korea Theological Seminary, presented his message in a splendid manner and was well received by the soldiers as well as the Korean members of the congregation.

The "flower ring offering" was the presentation to me of two gorgeous sprays of flowers, one for me and the other for our Commanding General. The sprays were composed of gardenias, dahlias, tiger lilies and other flowers in abundance. (After showing them to the General I took them to our hospital and made ten fair sized bouquets for the wards.)

For the closing number the choir sang, in Korean, an anthem similar to the Hallelujah Chorus, by Handel, and sang it in a manner that would be acceptable in anyone's church in America.

Since that service I have had contact with many Korean Christians and am constantly amazed at the progress they have made under the influence of your missionaries. Rev. Yune Sun Park in whose home I have visited several times, is one of God's choice men. He is cultured, refined, scholarly and devout! There is a very noticeable difference between him, his fellow Christians, and the pagan Koreans.

I spoke to approximately 500 Korean Christians one Sunday afternoon, with the Rev. Mr. Park as interpreter, and have never seen a more enthusiastic and responsive congregation.

It has been my pleasure to meet the Rev. and Mrs. Linton, the Rev. Kinsler, Dr. Coddington and Mr. and Mrs. Mitchell. They have been gracious enough to conduct services for some of my soldiers in this city, since we do not have enough chaplains to cover the field.

The most beautiful building in Pu-

san is a light-colored stone Presbyterian Church on a mountain overlooking the blue water of the port, towering above the dingy shacks of people who need the message of God's redeeming love. Its stately tower and cross point all who pass by to heaven and remind them it is by way of a cross that heaven is reached. However, more beautiful than that building is the Christian spirit of Christ's people here in Pusan.

In military manner, I salute you and all who participate in the mission program for the superior work being done in Korea.

Fraternally yours,

LEROY W. RALEY  
Chaplain (Maj.) USA  
Base Chaplain

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Chaplain Raley included the two addresses mentioned. We believe they will be of interest to our readers, and give them here in full.

### A Welcome Address By K. B. Han

SOLDIERS OF JUSTICE! APOSTLES OF  
PEACE!

We are very glad to see you come to Korea. You are soldiers sent from God, you are soldiers of Justice. Your coming to Korea is a symbol of our victory. We know that the Lord of Hosts is with you, and who can fight against the Lord of Hosts in this world? There is no single instance in history which defeated justice.

The Puritans of England who fought for true Christian faith and justice became victorious in their endeavor. It was they that founded a great and happy nation, the United States of America. Most people will admit that the United States of America was founded on Christian principles. And there is no doubt that she is one of the happiest nations in the world.

May I mention another example of the truth, that only justice wins. Abraham Lincoln fought for justice. At first he faced many difficulties, but he won with his principles. He became the father of the emancipation of slaves.

I can tell you another example which is the greatest in history. Jesus Christ had no sin but was crucified unjustly by the Jews and Romans. History, however, judged these wicked nations.

The Jews were scattered all over the world. The Romans also were punished and their nation finally destroyed. But how about Jesus Christ? His teaching had been preached all over the world even to this day. And his name is called Son of God and the Saviour of the world.

Like these justice wins the victory without doubt. I believe that there is no one who will deny this truth, that only justice wins.

We therefore welcome your coming with our whole heart. With regard to your suffering and sacrifice for our country we are filled with a feeling of gratitude. We can never forget your kindness.

There is a saying in English proverb, "No pains, no gains." Your suffering and sacrifice will bring forth peace and happiness, not only in this country but in the entire world.

Dr. B. B. Warfield said, "He works best for the world's peace who works for the world's righteousness."

We believe that you are soldiers of Justice, Apostles of Peace. We believe that God is always on your side and ours. May God help the U. N. Army. Thank you.

### **Sermon Preached by Rev. Yune Sun Park**

LET US TRUST THE LORD  
(Ps. 127:1)

"Except the Lord build the house, they labor in vain that build it: Except the Lord keep the city, the watch-man waketh but in vain."

I want to speak according to the text found in Psalm 127, about the fact that it is absolutely necessary to trust the Lord.

1. It is a Biblical fact that men can not make a success in anything without trusting God. There are a few reasons for this. First, if we do not trust God, it means that we ignore God. If we ignore God, He does not stand on our side, and He may punish us. Secondly, if we do not trust God, it means that we have not the truth. To have the truth is already a victory. Dr. B. B. Warfield said, "the power of truth is the greatest power on earth." "Next to it, however, is the power of sincere and steadfast conviction."

I can point out this fact with a few illustrations.

(a) Abraham was one of the most successful men. According to Genesis 14:1-24, he fought a terrible battle. At that time he won a victory because he trusted God. He was not a man of war, he was a man of God. When King Chedorlaomer and other kings conquered Sodom, Abraham with three hundred and eighteen soldiers fought the battle and won victory, brought back all the goods, and the people. He won the victory because he was a man of God and because he was righteous. We know He was righteous by this fact that he refused to take goods from the King of Sodom for whom he fought. We respect the U. S. Army because like Abraham they do not take any goods from other countries where they serve.

(b) David also was one of the most successful men. He was a military man. It was David who said, "Some trust in chariots and some in horses, but we will remember the name of the Lord our God" (Ps. 20:7). David was victorious in battles. We can see how he trusted the Lord in battles, if we read the passages found in First Samuel 17. He fought with the Philistines. We know that David trusted God especially in this battle when we read some passages in that chapter. David said regarding Goliath, "who is this uncircumcised Philistine, that he should defy the armies of the living God?" (I Sam. 17:26). Again David said, "moreover, the Lord delivered me out of the paw of the bear, he will deliver me out of the hand of this Philistine" (v. 37). And David said, "All the assembly shall know that the Lord saveth not with sword and spear, for the battle is the Lord's" (v. 47).

But at this point we must not forget the fact that to trust the Lord does not overlook the practical side of life. He was well trained in using a sling. He was trained for several years in that skill. He could kill Goliath, the champion of the Philistines by means of the sling. But we must not think that he won the victory on account of his skill. We must think that he made success on account of the fact that he trusted God.

It is also a historical fact that man who ignores God always fails. There was not a single anti-Christian nation that made a success.

2. Practical aspects of trust.

Our spiritual life, that is, our trust in

the Lord, is expressed mostly in three ways. First, it is expressed in a form of conviction and foresight that truth and justice will win. At this point I like to read a few verses of Tennyson's poem on faith. "Faith reels not in the storm of warring words, she brightens at the clash of 'yes and no,' she sees the best that glimmers through the worst, she feels the sun is hid but for a night, she spies the summer through the winter bud, she tastes the fruits before the blossom falls, she hears the lark within the songless egg, she finds the fountain where they wailed, mirage."

Secondly, faith is expressed in a form of fear towards God. Our Lord said, "Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in Hell" (Matt. 10:28). Fear is one of the essential elements of faith, especially in the Old Testament. Even in the New Testament age, this is emphasized.

Famous John Bunyan said, "Oh, one sentence of the Scripture did more to afflict and terrify my mind than an army of forty thousand men that might come against me." If we fear God, then we will be freed from every slavish fear and then we will enjoy real freedom in our life. In our times we must not commit a great sin of fearing modern inventions of scientific weapons rather than God. If we trust and fear weapons of modern inventions more than God, that means we are provoking God. Therefore, we who live in the age of wonderful inventions are in danger of falling into disbelief. We must be awake not to commit such a great sin.

Thirdly, faith is exercised in prayer. Faith works through prayer. Therefore Charles H. Spurgeon said, "One prayer is worth ten thousand resolutions." George Washington won victory in the War of Independence of the U.S.A. through prayer. Oftentimes, when a hard battle came up, Washington himself knelt down in prayer. Following this wonderful example of Washington, we Korean Christians must continue to pray now for the victory to be won by the U. N. Army. Especially I am very glad to know that the Youth For Christ movement in Pusan prays very definitely for the U. N. Army almost every time when they have devotional meetings on Monday evenings.

# Church Union in Canada

By DAVID W. KERR

**T**HIS year, in June, the United Church of Canada observed its twenty-fifth anniversary. Mass rallies were held in many large centres to celebrate the merger in 1925 of the Congregationalists, the Methodists and over half of the Presbyterians in Canada to form the United Church. At Toronto, the religious capital of Protestant Canada, thousands flocked to the Maple Leaf Gardens where the Toronto Symphony Orchestra provided music and prominent ministers of the church provided oratory for the occasion. Religious papers throughout the world generally congratulated the United Church as being one of the grandest achievements in the history of the ecumenical movement.

At the same time, the General Assembly of the Presbyterian Church in Canada, meeting in Montreal, observed the seventy-fifth anniversary of the denomination. A large, pre-Assembly congress gathered in MacVicar Memorial Church to thank God for His grace in granting seventy-five years of united, Presbyterian witness. For it was in Montreal in 1875 that the four main bodies of Presbyterians in Canada united to form one church. The Canadian press gave to this event only a passing glance, however, and outside of the country it received no notice whatever.

Yet the union of 1925 was a child of the union of 1875.

## Historical Background

The idea of union was by no means new to any of the parties to the 1925 merger. The Methodists in Canada succeeded in uniting as one body almost a half-century earlier than their brethren in the United States. Over the course of fifty years between 1833 and 1883, the Methodist Episcopal, the Wesleyan Methodist, the Primitive Methodist, the Methodist New Connexion and the Bible Christian Churches joined hands to become the Methodist Church of Canada. The Presbyterian union already mentioned was the climax of six earlier unions. The chief of these had taken place in 1861, when the United Presbyterian Church and the Presbyterian Church in connection with the Free Church of

Scotland formed the Canada Presbyterian Church. The spirit of union was therefore rampant in both denominations.

These uniting actions are closely allied in time and in principle with the movement which brought about the confederation of the Dominion of Canada in 1867. Canada itself was a union of people, two-fifths of whom were French-speaking and Roman Catholic and three-fifths English-speaking and Protestant. The French element lodged like a keystone between Ontario and the Maritime Provinces. It took a large measure of tolerance and co-operation

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**The union which brought into being the United Church of Canada in 1925 has been hailed as an outstanding example of the ecumenical spirit. What that union actually involved—the forsaking of a heritage, the abandonment of a faith, and the splitting of a church, is pictured in this sober and sobering article. Mr. Kerr is a graduate of Westminster Theological Seminary and a minister of the Presbyterian Church in Canada.**

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as well as real statesmanship to mould these groups into one nation. Yet it was done and the very doing of it commended union to the people.

The denominational unions proved to be very happy. They made for efficiency in the use of money and manpower. They prevented overlapping of effort and they eliminated needless competition and petty rivalries. Some began to envision the advantages along these lines of a much wider, interdenominational union. In a young country like Canada such considerations were both practical and appealing. Even today the populated area of the country is a long, narrow strip of land stretching across the continent along the border of the United States for only a few hundred miles northward. At the close of the 19th century, the little communities of the West could not maintain three or four churches. None of the denominations was in a position to maintain an adequate ministry for the

vast territories being opened up. To add to the size of the problem, there began a large immigration to Canada from Great Britain and Europe. Some of the immigrants needed only to find a spiritual home in the church of their choice, but many of them needed to hear the gospel for the first time in any true sense.

As the result of the mounting demands made upon them, some missionaries in the West devised a plan of co-operation. Under the plan each church was assigned a certain field of action from which the other churches withdrew, except where sizeable congregations could be maintained. In 1899 the General Assembly of the Presbyterian Church approved of the plan to co-operate with other churches in opening new fields.

## Moves Toward Union

The first official move toward organic union was made by the Methodists. At their General Conference in 1902 they declared themselves in favor of a union of all the evangelical denominations of Canada. At that time, however, it appeared that union with some churches would present insurmountable obstacles. Similarity in standards and ideals of church life, polity and worship encouraged them to believe that union was possible with the Presbyterians and Congregationalists. They appointed a committee to receive communications from these churches and to confer with committees which might be named by them.

The Congregation Union, which was very small in numbers compared with the other two churches, readily assented to a conference with the Methodists. The Presbyterian General Assembly was a bit more reticent. It referred the invitation to its committee on correspondence. A year later this committee recommended to the Assembly that a regular committee be appointed to confer on the subject of organic union, since to decline a proposal for a committee to confer "would not be courteous to a sister church." The committee was appointed and there began in 1904 a series of conferences which were to provide a proposed Basis of Union.

From the very outset the Congregationalists played a relatively unimportant part in the movement. They were not the influential church in Canada which they are in the United States. Their theological position was very

fluid and they had much to gain and little to lose in the proposed new denomination.

The strong proponents of union were the Methodists. Their church had been deeply tinged with liberalism. Its emphasis was upon social service. Financially it was not in a good position since its membership had been drawn from the less well-to-do citizens. For many years of British rule in colonial Canada the Church of England was recognized as the established church. Later it had to share its crown rights with the Presbyterian Church. The Methodists had often been regarded by the Presbyterians as being in a somewhat lower social class. This unchristian snobbery persisted and occasionally appeared in the union controversy.

Only among the Presbyterians was there any appreciable opposition to the proposal. This opposition grew throughout the twenty years of discussion until in 1924 it included almost half the membership of the church. Some Presbyterians objected to the plan because they realized that the new church would be a doctrinal hybrid, and as such it would have a tendency to be spiritually sterile. Some objected because of the type of pressure which was exerted to put the measure through the church courts. Some objected, in the last years of the struggle, because the United Church was to be erected by political action.

### Reasons For Union

The motives which were urged by the unionists were of three main kinds. The first, which has been mentioned above, was the economical advantage of having one church instead of three. Unfortunately, things have not worked out altogether as planned. In a good number of small villages where the Methodists and Presbyterians did unite, one church was eliminated. In many towns, however, there are still two United Churches and a Presbyterian minority as well. In communities settled by Scottish folk, where the Presbyterian had been the only church prior to 1925, there are now two churches, the United and the Presbyterian. In the years since union millions of dollars have been spent on new buildings for minority groups of the two denominations. Of course this amount would have been saved had it not been for what a radio minister of the United Church called "Presbyterian stubborn-

ness." The Presbyterians prefer to call it adherence to principle.

The second kind of reason urged in favor of union was utilitarian. One great Protestant Church would provide an effective check to the ever-growing Roman Catholic Church. It would become a kind of national church, exerting a powerful influence in political circles. It would be a tremendous moral force among the people. It would prove a real help in unifying the diverse elements in Canadian population.

The obvious answer to such an argument is in the words of Zech. 4:6, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The unionists were expecting to achieve by means of a large corporation what could only be done in the strength of the Holy Spirit.

As a matter of fact, the United Church of Canada has not proven to be an effective check to Romanist expansion. The doctrinal laxity of the union cannot give a clear challenge to the errors of Rome. The French Canadian work which passed into the union has suffered a steady decline. One moderator of the United Church stated that their denomination should not attempt to evangelize the French Catholics, since they are already Christian brethren. The Presbyterian Church resumed its French work when a former priest and his congregation applied for admission to membership. During the past ten years three converted priests have become Presbyterians, two of them ministers and one a very active layman. Three French Presbyterian church buildings have been dedicated in the same period. The Presbyterian Church now needs a Reformed theological teacher to give academic leadership to the growing French community.

It ought to be said to the credit of the United Church that it has a strong influence in social service. Whether it is any stronger than that of the separate churches would have been impossible to say. It appears that the approach of the United Church to social problems is often based upon expediency rather than any particular Scriptural principle. Certainly that is the writer's impression from newspaper reports of their discussion of divorce. It is rather significant, too, that while the United Church has been the chief supporter of prohibitionism in Canada, the Presbyterian General Assembly in 1950 adopted a

Biblical statement of the doctrine of Christian liberty.

The principal argument in favor of union was that only by such an organic merger could the churches really fulfil the prayer of our Lord Jesus Christ, "that they all may be one." This matter was ably discussed in the *GUARDIAN* of March, 1950, by Professor John Murray and it is not necessary to elaborate upon it. The comment of a professor at Knox College, Toronto, at the time of the controversy was that this argument was based upon poor exegesis and uncontrolled emotionalism.

*(To be Concluded)*

### International Council Has Over 450 Delegates

THE International Council of Christian Churches which met in Geneva, Switzerland, August 16-23, had over 450 delegates and observers from 46 countries, and representing 86 denominational bodies. The meetings were held in the beautiful Grand Theatre, with all sessions open to the public, and speeches heard in five languages through instantaneous translation facilities made available through the courtesy of the International Business Machines Corporation.

Daily sessions were taken up with addresses on the theme of the convention, reports from various countries represented, and business sessions. Among the addresses was one by Professor R. B. Kuiper of Westminster Seminary, entitled "The Atonement According to the Bible."

A number of papers and resolutions were adopted by the Conference. Included were letters of support and sympathy sent to the President of the Republic of Korea, and to General Douglas MacArthur; a request that the United Nations amend its declaration on human rights so as to include an acknowledgement of God; a request to churches to participate in sending relief to needy Christian brethren in many parts of the world; a denunciation of Communism; a call on participating churches to engage actively in evangelistic endeavor; a statement on true vs. false ecumenicity; and a statement on World Council.

We plan a fuller report on this Council in a future issue.



# Sunday-School Suggestions

## The Primary Class

By BETTY BLAKEMORE

**I**N the primary department of the Sunday School, it is customary for the various classes to meet together before the classes separate to study the lesson. The pupils sing their familiar choruses and hymns—sometimes practice a new one—recite Bible memory work, or catechism, and pray the Lord's Prayer.

When the teacher meets with her class, she should greet the children in a cordial manner, manifesting a friendly interest in each pupil. Thus a happy relationship will exist between the pupils and the teacher.

The teacher begins the lesson with a prayer in the simple language of the child and then she may review the previous Sunday's lesson by asking questions, or one of the pupils may give the entire review. After the facts and the lesson of the past Sunday have been discussed, the teacher may tell the new lesson story as a whole.

It is good to use a large picture illustrating the lesson, as it will aid the children in forming clear ideas of the facts of the story. Character portrayals in a picture are more realistic to the child's mind than character description. In the picture the child may see something that suggests his own experience. And so, the picture, by depicting characters or incidents of the Bible story, is of value in causing attentive interest, and a better understanding of the lesson.

The teacher may begin the lesson with the statement of a fact connected in some way with the life of the child: some incident or act in his life. And this may be developed into a discussion. For example, the teacher may speak of sin, sickness, and other ills and ask how these came into the world that was created perfect. And thus she introduces *The Fall of Man and Its Results*. The pupils will be quite interested in talking about the result of sin not only upon Adam and Eve, but also upon all mankind and the world; how everyone since the Fall has been born a sinner and in need of a Saviour—the Lord Jesus Christ. The pupils will relate also the dire changes that sin brought about in the natural world.

In addition to the large picture presenting the lesson story as a whole, many teachers use flannelgraph pictures to illustrate each part of the story. This is an excellent method of teaching, for the pictures, by presenting each incident, hold the children's interest. The children really see and remember each character and event. Thus the lesson is truly impressed upon their hearts and minds.

Each Sunday the class should recite some memory verses, preferably those illustrating the lesson of that day, and should spend some time memorizing new verses.

In all the study, the fact of Jesus' death—and resurrection—for our sins should be emphasized; the fact that each one is a sinner and can be saved only by accepting the Lord Jesus Christ as his Saviour.

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## Some Questions About Your Sunday School

We hope your Sunday school has been going along during the summer and especially during August just as it does all year. We are just a little suspicious, however, if this is the case, that your Sunday school is unusual. We hope it is. But in case you are like many other schools, then September will be a time when you sort of pick up the work and feel that you are starting up again for another year.

In any case, September is a good time to take stock of the past and think about the future. And in this connection, here are some questions you might consider. Be honest, now. Look them in the face!

1. Just exactly how much did your pupils learn last year? I don't mean how many lessons did they have, but how much did they learn? In other words, if you gave them a quiz now on some of last year's work, would they come through with flying colors, or would there be a sort of blank look on their faces? Remember, a school is a place to learn things, not merely a place to pass the time. Check over the coming lessons beforehand, and figure out a definite program of what you

want the pupils actually to learn during this year. And then see to it that they learn!

2. How familiar are your pupils with the Bible? I mean, both as to its form and contents. Can your pupils turn quickly to any passage you refer to, or do you find them looking around in the New Testament for the book of Proverbs, and checking through the index for II Corinthians. Why not make it a practice to have a Bible location quiz once in a while—see who can find passages most quickly. And encourage the pupils to bring their Bibles to class, and have them look up passages here and there. Then too get them acquainted with a few definite locations—the Lord's Prayer, The Ten Commandments, the Beatitudes, the "love" chapter, etc. (By the way, how familiar are your teachers with the Bible?)

3. Do your pupils have an adequate understanding of the overall chronology of Bible events. If you ask them who came first, Moses or Jesus, would you get the right answer? (Don't you fool yourself, some people are terribly ignorant of Bible chronology.) How about Moses and Isaiah, Moses and David, Moses and Aaron, Moses and Abraham, Moses and Noah, Moses and Adam? Better check your adults on some of these things too. It is a good idea to arrange a chronological chart to help keep various events in their proper relationship.

4. How about the doctrines of our church, and Biblical support for those doctrines. As your pupils get older, they can begin to put the teaching of various Bible passages together, and understand doctrines. Don't worry, your pupils won't become theologians, but it wouldn't hurt if they knew a little theology. Along with Bible lessons, related doctrines should be presented. Do it simply, and yet in a way that will start some healthy thinking. Young people will lose interest in the Sunday school if their lessons are just sort of repetition of lessons they have had for ten or fifteen years.

In some ways the Sunday school is a most important part of church life. Try to make yours this year better than it was last year (even if you think it was pretty good last year!)

# The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XXXVI

## TEACHER OF THOSE WITHOUT THE FOLD

It is rather generally supposed that the church, in bringing the gospel to those without fold, must first move them to faith in Christ by an appeal to their wills and emotions, and having succeeded in doing that and therefore having received them into the church, must subsequently instruct them. Those who hold that view may well be reminded that the most eloquent gospel appeal will not produce saving faith except the Holy Spirit apply it efficaciously to human hearts. And they must also be told that *teaching* constitutes a most important element of the message which the church is required to bring to the unsaved. In a word, the church's evangelism must not merely be followed up by instruction, but must itself be instructive. God demands of His church *educational* evangelism.

### An Express Scriptural Demand

The concluding verses of the gospel according to Matthew are known as the great commission (28:18-20). Although this is by no means the only missionary command of the Lord Jesus recorded in the New Testament, yet "the great commission" is not at all a misnomer for this passage, for it is clearly the most comprehensive of them all. In the Authorized or King James version it reads: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

A noteworthy feature of the great commission is that it bids the apostles and the church of all ages to *teach*. In fact, *teaching* is spoken of as their chief missionary task. They are to *go* in order to *teach*. *Going* is but a means to the end of *teaching*. And they are to *baptize* those who accept their *teach-*

*ing*. But they must *teach*, whether or not men give heed. And significantly they are told not once, but twice, to *teach*. First Christ says: "*Teach* all nations"; in the next breath He adds: "*Teaching* them to observe all things whatsoever I have commanded you." To be sure, different Greek words are used in these two instances. The first means to *make learners, pupils, disciples*; the second means to *instruct*. But the word *teach* is a very proper translation of both.

There are those who say that Jesus here enjoins His followers first to make men His disciples and as such to baptize them, and afterwards to teach men to observe His commands. But, as Meyer's Commentary on the New Testament points out, if He had meant that, He would have expressed Himself differently. Likely He would have said: "*And* teach them to observe all things whatsoever I have commanded you." As it is, the ethical teaching here spoken of is not coordinate with, but subordinate to, making disciples of men and baptizing them. And that can only mean that Jesus thought of this ethical teaching as preparing men for discipleship and baptism.

As might be expected, the apostles and their helpers obeyed the great commission. Consequently the very first thing they did in their missionary labors was invariably to teach men the gospel. To name a few of many instances, Peter's Pentecostal sermon was not only strongly exhortative, but first of all highly instructive. By far the greater part of it, so far as recorded, is pure instruction (Acts 2:14-40). Before Philip the evangelist baptized the Ethiopian eunuch, he taught him about Jesus, with Isaiah 53 as his text (Acts 8:26-40). According to Acts 16:31 Paul and Silas told the Philippian jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," and according to verse 33 the apostle baptized him and his family. But between these two verses the statement is wedged in: "And they spake unto him the word of the Lord, and to all that were in his house" (Acts 16:32).

How clear that Scripture expressly lays down as the first duty of the Christian church with reference to the unsaved that it teach them the Word of God!

### A Most Reasonable Demand

While it goes without saying that every demand made by God is a reasonable one, the reasonableness of a Scriptural demand is not in every instance self-evident. However, the reasonableness of the demand under discussion is perfectly apparent. What those who are outside the fold must do is to believe on the Lord Jesus Christ. Now knowledge is a prerequisite of saving faith, faith without knowledge being inconceivable. And knowledge is imparted by teaching. For that simple and conclusive reason the church must *teach* the unsaved.

Somehow the strange notion has entered certain religious circles that knowledge is an impediment rather than an aid to discipleship. There are those who think that the less knowledge one has, the easier it will be for one to believe. Thus a premium is put on ignorance. A certain preacher is said to have boasted of having been to Calvary and not to seminary. It seemed not to have occurred to him that there is no good reason why a prospective minister should not go to both places, nor that by and large the minister who has been to seminary as well as to Calvary is likely to be an abler servant of the Lord than he who has been to Calvary only. Such outstanding leaders in the church as Moses, Paul, Augustin and Calvin, to name but a few, were all of them highly educated men. In his book *What Is Faith* Machen says that, other things being equal, the more knowledge one has of Scripture, the simpler and stronger one's faith is going to be.

Those who disparage religious knowledge usually conceive of faith as a gamble, a leap in the dark. They like a certain illustration. It concerns a house with a windowless basement. The entrance to this basement was a trapdoor. One day the father of the family was working in the basement,

and the trap-door stood open. Around it his little daughter was playing. He could see her in the light, but she could not see him in the dark. He called to her: "Jump through the open door, and daddy will catch you." Instantly she obeyed and in the next moment was caught in her father's strong embrace. That story is meant to illustrate the proposition that faith is a leap in the dark, but in reality it beautifully illustrates the exact opposite. Literally the little girl made a leap in the dark, but in a most real sense she did nothing of the kind. She recognized her father's voice. She knew that her father loved her. She was positive that her father was reliable. She knew a great deal about her father, and it was precisely because of this knowledge that she trusted him. The truth is that she made a leap in the light. So is saving faith a leap in the light, for it is rooted in knowledge of the Lord Jesus Christ.

In his book *The Christ of the Indian Road* Modernist Stanley Jones insists that missionaries must preach Christ, not Christianity. And Fundamentalist evangelists sometimes operate under the slogan "No Creed but Christ." But such language is the sheerest nonsense. There is no such thing as preaching Christ without preaching the creed of historic Christianity. He who would preach Christ must of necessity define the Christ whom he preaches. Is his Christ the God-given Christ of the Bible or the man-made Christ of Modernism? Is his Christ God of God and therefore Himself very God, or is He divine only in the sense that a spark of divinity resided in Him as it is said to reside in all men, albeit it burned a bit more brightly in His case? Is He the resurrected and ever-living God-man at the right hand of God in the highest heaven, whence He will come to judge the quick and the dead, or is He the greatest religious teacher the world has ever known, whose bones are resting in a Judean sepulchre while His soul, like that of Confucius and Buddha and John Brown, goes marching on? These are questions of doctrines. The preaching of him who gives the wrong answers to them is vain. The preaching of him who fails to answer them is sounding brass or a clanging cymbal.

And pray, what is the earthly use of asking a man whether he is saved unless he understands from what he needs to be saved and by whom alone he can be saved? And what boots it to ask a

man whether he believes in Christ so long as he does not know who Christ is nor what it means to believe in Him? And what right has any one to commit himself body and soul for time and eternity to Jesus unless he knows that Jesus is God? Thus to commit oneself to a mere man is idolatry. And how can one believe in Christ unto forgiveness of sins and life eternal without knowing that His death on the cross was not merely the death of a martyr, but a substitutionary sacrifice for the expiation of sin and the satisfaction of divine justice?

Surely, the simplest and plainest logic requires that the church *teach* the Word of God to those without the fold. Nothing could be more reasonable than this demand of Holy Writ.

### A Particularly Timely Demand

From Wesley and Whitefield in the eighteenth century to Billy Sunday and Gypsy Smith of recent times, in much evangelistic preaching a strongly volitional and highly emotional appeal was wont to be made, with comparatively little emphasis on teaching. Although that was not as it should have been, it was not altogether as reprehensible as is the same type of evangelistic preaching today. Two centuries ago, and even as little as forty years ago, the evangelist had a right to assume at least a modicum of religious knowledge on the part of his audiences in such countries as England and America. By and large his hearers were not totally ignorant of the gospel. But today the process of dechristianization has progressed to the point that even in so-called Christian lands the general public has little more knowledge of the way of salvation than do the heathen. It follows that the need of *educational* evangelism is especially great today.

Beyond dispute, the ignorance of the American public, church members included, concerning Holy Scripture is nothing short of appalling. Whether or not it actually happened that a Sunday-school teacher told her pupils that Dan and Beersheba in Bible history were "the names of a man and his wife, just like Sodom and Gomorrah," it is true that a recent poll brought to light the sad fact that few persons can name the four gospels. And undeniably the vast majority of church members have not the remotest idea what it means to be saved by grace and take it completely for granted that the one and

only way to be saved is by doing "one's best." If such ignorance prevails within the fold, what must be the plight of those without?

For another reason too the Scriptural demand that the church *teach* the unsaved is particularly timely. However ignorant men may be of the Christian religion, it cannot be denied that so-called secular education is much more widespread than it was only a few decades ago. Therefore the general level of intelligence has risen considerably. And that is true not only in these United States, but in many other lands as well. It applies even to a number of pagan countries. In consequence men have lost much of whatever respect they may have had for predominantly emotional preaching. They rather demand that the evangelist show them the reasonableness of the Christian religion. In other words, they insist that the preacher of Christianity, if he would command their respect, instruct them. And who can deny them the right to that insistence?

Few factors have contributed so much to the present flabbiness of most churches as their failure to instruct prospective members and their willingness to enroll as members such as are almost totally ignorant of the Word of God. What the church needs is a solid program of educational evangelism and a firm determination to receive into membership only those who make a creditable confession of the basic truths of Christianity. That would not only stem the tide of decadence which is now rolling over the church, but would also greatly enhance the glory of the Christian church.

### New Professors At Fuller Seminary

TWO new professors were installed as members of the faculty of Fuller Theological Seminary at its fall convocation, September 15. They are Dr. George E. Ladd, installed as Associate Professor of New Testament, and Dr. Charles J. Woodbridge, installed as Professor of Church History and Homiletics. This brings to ten the number of resident professors. The Seminary opened the academic year with 188 students regularly enrolled. Dr. Woodbridge was formerly pastor of the Independent Presbyterian Church at Savannah, Georgia.

# MISSIONS

By MRS. RICHARD B. GAFFIN

## Bible Study

### UNITED PRAYER AND MISSIONS

#### Introduction:

The Scriptures of the Old and New Testaments and the history of the church record many thrilling stories of answers to the prayers of believers. It is a natural result of indoctrination that men shall come together and pray, receiving answers to their prayer. The reason why this is so is plain. The bond that unites us with Christ is the same bond that unites us with our fellow Christians. We are one in Him. Grace not only relates us to Him but it relates us to one another. It makes us a family, of which He is the head. And we do indeed pray, "Our Father," when we meet in prayer. Strange and pitiful is the earthly family which never meets as a family in the presence of the father. The bonds of love must surely be weak. And cold, indifferent, and powerless is the church who never are united in Christ as touching anything.

#### Lesson:

Matt. 18:19, 20. "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

The first lesson to be learned in the school of prayer is: Not to be seen of men. But to enter the closet and in secret, pray. Such prayer has the promise of a reward. "The Father that seeth in secret shall reward thee openly." The second lesson in prayer is to come together with other believers in prayer. It has its reward, also. "It shall be done for them of my Father which is in heaven."

God in His infinite and rich mercy has saved us and it would seem that that alone is sufficient for us. But understanding our weaknesses as He does He holds out to us, as if to lure us on to do His will, many a wonderful promise. How feebly we seek to receive them. Especially is this true in the matter of united prayer. Members

of the body of Christ act as though they were not related in this matter of prayer. They seem to feel independent of one another. And we would be discouraged were it not that his promise is to two. Yes, if *no more than two come to Him in united prayer He will do what they ask.*

What are the marks of united prayer?

1. Agreement on the thing for which we are asking. Happy are we if we have a church in which we can pray, in agreement, for all the activities and goals set before it. When we feel weak and need help in the labors we should go to one who is in agreement with us for help in prayer.

2. We gather together in Christ's name. This entails a great deal. We must be assembled together in His name. To be assembled together does not mean simply in body, but in spirit (Acts 1:14, Phil. 2:2). No malice toward others or unbelief toward others must exist. When these are present we are not in Him. We are not together, but separated. "It means that those who are assembled together, laying aside everything that hinders them from approaching to Christ, shall sincerely raise their desires to Him, shall yield obedience to His Word, and allow themselves to be governed by His Spirit."

3. There is a sure answer. "It shall be done for them of my Father which is in Heaven." A prayer meeting for fellowship or edification may have its purpose, but we are speaking here of prayer expecting an answer. Paul had faith in the united prayers of his supporters. He exhorts and informs them all to be praying always for him because he knows there is power in prayer. Rom. 15:30; 2 Cor. 1:11; Phil. 1:19; Col. 4:3; 2 Thess. 3:1.

#### Conclusion:

What a privilege united prayer is? What a power it might be? What if friends, two or three, really believed in the promise that is given to two or three praying in concert. What if in every prayer meeting the coming together was in the Name of Jesus, in

faith that He was present, and expecting an answer. Most churches seem to be gathered into one simply to take care of and build up one another. They know not that God rules the world by the prayers of His saints. "My house shall be called a house of prayer," and that is the highest exercise of their power as a church. What would be the effect on the mission fields and personal endeavor of the Christian if in the church universal the coming of the king, first in the mighty outpouring of His spirit, then in His own glorious person were really a matter of unceasing, united crying unto God?

## Planning the Program

### November

OUR CO-WORKERS IN JAPAN

Devotions or Bible Study.

**Introduction:** The founders of the Reformed Church of Christ in Japan.

Sketch of the history of Christianity in Japan. Report on social and political conditions.

As you will see the topic that we had suggested for this month, when we outlined our program for the year is not being used. At that time it appeared to be a settled matter that our missionaries, the Rev. and Mrs. Heber McIlwaine would be transferred from the work that they had been doing with Formosan aborigines, to Japan. However, at the present writing there seems doubt as to whether this promising work should be left.

Mr. McIlwaine was reared in Japan of Southern Presbyterian parentage, so he speaks the language well. This admirably fits him for work in Japan, but also for work among Formosan aborigines, because for fifty years, from 1895 to 1945 the mountain people of Formosa under Japanese rule were schooled only in the Japanese language. So it is that the McIlwaines have been in Japan this summer to weigh the needs there and compare with those in Formosa.

The McIlwaines may not go to Japan, but we are not going to abandon our plan to call attention to our proper interests in that country. A Reformed

Church has been started in Japan. The moving spirits in this movement are truly akin to us, Messrs. Okada, Tokiwa, Matsuo, and Tanaka. They all studied at Westminster Seminary and they founded the church on the basis of the Westminster standards to which our own church adheres. (See *THE PRESBYTERIAN GUARDIAN*, May, 1949, editorial)

These Japanese Reformers are in every sense Reformers, as seen in the sketch of history below. We hope that you will spend a sufficient amount of time on them and bring your members to a prayerful interest in them.

(Brief sketches may be found in *The Westminster Annals*, 1949, also addresses. If you have time enough you might write one or several of them. And, should it be that you are looking for a Christmas project ask if there are some gifts that they might like. All of them have children in whom you may interest the children of the church.)

Social and political conditions in Japan may be reported on from current literature. (*Nat. Geo. Magazine*, June, 1950).

## Lines from the History of Christianity in Japan

*16th Century*—The Roman Church met with great successes. Work centered in Nagasaki.

*17th Century*—Roman Church decayed in the face of a terrific persecution in which many suffered martyrdom.

*18th Century*—The rulers continued to view Roman Catholicism as a threat to Japan's independence and unity. Every precaution was taken against its reentering.

*19th Century*—At the opening the outlook for Christianity was grim. No alien might enter. One Western nation, the Dutch, were admitted to trade, only at Nagasaki under galling and confining restrictions. Japanese subjects might not go abroad. If by evil accident, as happened on occasions, fishermen were driven by adverse winds to foreign lands their return was forbidden.

*1818* — An American ship that touched at Yedo was visited by Japanese who received two New Testaments and tracts.

*1842*—A Japanese came in touch with a *Life of Christ*, in Dutch. Had

it translated. While copying the translation he was arrested. He committed suicide.

*1853-54*—Perry expedition opened Japan. Townsend Harris, first U. S. consul and diplomatic representative, a deeply religious man held services in his residence in Yedo and in the temple assigned him in Shimoda. At the latter there were said to be six Japanese in attendance.

*1858*—Through the exertions of Harris a treaty was made that contained a clause assuring the right to erect suitable buildings for worship. Although neither this treaty nor other treaties of the time with Western powers gave permission for Christians to propagate their faith, efforts were constantly being made. A chaplain of the American Navy instructed several youths in things Western, including Christianity.

*1859*—The Protestant Episcopal, the Presbyterian Church in the U. S. A., and the Dutch Reformed Church in America sent out Missionaries. Dr. Hepburn and his wife of the Presbyterian Mission are worthy of mention. They are among the great missionaries to Japan. He was a physician, but he compiled an English-Japanese dictionary, translated the Bible into Japanese, founded and headed a school in Tokyo and taught medicine as he carried on his medical and surgical practice. Mrs. Hepburn began the first Western style school for girls. Samuel R. Brown, Dutch Reformed, became famous in promoting western education.

*1860-75*—The U. S. was instrumental in opening further the doors to Japan, which had only been cracked so far. She also extended her boundaries to Alaska, Guam, Philippines, Hawaii. This gave American missionaries an impulse to move in. Almost no missionaries from Europe went to Japan, only a few from Canada. Missionaries from the U. S. are almost wholly responsible for the type of Christianity existing in Japan. From the very beginning the Japanese mind was infatuated by Western methods and ways. They flocked to the institutions of learning. Unfortunately the liberalism that was creeping over our land had its reflection in Japan. We gave Japan the material fruits of Christianity which were not preceded by the roots that cause the fruits of the Spirit to grow up in the Church and enable men to make the right use of the material blessings.

*1866*—Herman Fridolin Verbeck

was sent by the Dutch Reformed Church. Like Hepburn he taught the Scriptures. His church made the wise choice of sending him to the Nagasaki port where the Dutch had trading rights for years, for he had been born and reared in Holland. He opened a school in the port city to teach English using the Bible. The language was ardently desired by many. Before many years the government placed him in charge of interpreters. Some of his pupils became influential. They invited him to go to Tokyo. There he headed the institution that became the Imperial University. He was the trusted counselor of officials.

*1874*—Neesima, a great Japanese Christian, who coined the expression, "The church goes forward on its knees," was sent out by the Congregational Church. He was born of nobility and in Tokyo he came in contact with forces that gave him a longing to have a Western education. In 1864, impelled by this desire, in spite of the fact that the laws still made it dangerous to do so, he left the country. Through the assistance of ship captains he reached America. He was befriended by Alpheus Hardy, the owner of the vessel on which he arrived and who arranged for his education. He studied in Phillips Academy, Andover, Amherst College and Andover Seminary. He established in Japan a University, Doshisha, reputed to be the strongest Christian school in Japan.

*1883*—Everybody was sending Missionaries to Japan. Unitarians had also arrived.

*20th Century*—Christianity continued to add material blessings to the country. It had no great influence on the fundamentals of culture.

*1941*—In the midst of Japan's great war of aggression the churches are united into one great United Church of Japan. So liberal were the leaders that little dissent of note was registered. (See *THE PRESBYTERIAN GUARDIAN*, Dec. 10, 1941). There were those who did dissent and who finally were able to form The Reformed Church of Christ of Japan in 1946. The leaders in the founding of this new church are M. Okada, T. Matsuo, K. Watanabe, and T. Tokiwa, who have studied in Westminster Theological Seminary and are helping to build a strong Christian Church by the preaching and teaching of the Whole Counsel of God, the Reformed Faith, to their own people.

# They Saw God

By EDWARD J. YOUNG

**T**HERE are many things in the Bible which are difficult to understand. At the same time, the Bible is very clear in its great central message of salvation. And oftentimes, those things which at first sight appear to be too difficult for us, are more clearly understood as we study further the Scriptures.

For example, the Bible clearly asserts that God is invisible (1 Timothy 1:17). This is surely borne out also by the fact that God is a Spirit, and that He has no body. With the physical eye of man, it is impossible to see God. The Bible is very emphatic in its teaching upon the spirituality of God, and it condemns very strongly the practice of making representations of God. "To whom then will ye liken me?" asks the Lord. The answer is that there is none to whom we may liken God. Since He is infinitely exalted above His finite creation, any likeness which the creature would try to make of Him would degrade Him and bring Him down to the level of the creature. He is the invisible One.

At the same time, the passage which forms the subject for our present meditation declares, "They saw the God of Israel" (Exodus 24:10). On the one hand, the Bible says that God is invisible; on the other it declares that men did see Him. What are we to do in such a case?

There are some men who would say that the Bible contradicts itself, and hence we cannot derive from it any one consistent teaching. However, this is a very shallow and superficial attitude, and reveals a profound misunderstanding of the Bible. If the Bible is really the Word of God, we may be sure that God does not contradict Himself. When therefore, we find passages in Scripture which seem to contradict one another we must examine them carefully to see what their real purpose is. And when we do this we find that there is no contradiction at all. That is precisely what we shall discover in this present instance.

## The Elders Upon the Mount

In order to understand the words of our text we must carefully consider their context. The Lord had already

given to His people the Ten Commandments and the Book of the Covenant. When Moses announced to the people the words of the Lord they asserted their willingness to obey. Sacrifices were then offered, and the covenant was ratified.

Moses and Aaron, together with Nadab and Abihu and seventy of the elders of Israel went up Mt. Sinai. Then, says the Scripture, "they saw the God of Israel" (Exodus 24:10). It is very interesting to note that God is designated the God of Israel. He had been the God of the fathers, but now that the covenant was ratified, He is the God of Israel. He is the God Who had brought the nation forth out of the land of Egypt, Who had manifested the greatness of His power in the performance of mighty miracles of deliverance.

The God, therefore, Whom the men saw was the God of Israel, their own God. It was a manifestation of goodness and grace unto them. However, lest we might think of God as somehow confined to Israel, we read in verse eleven, "they saw THE God." The use of the definite article reveals clearly that the true God is intended. The God of Israel, in other words, is the true God, Creator of Heaven and Earth.

Two words are employed in the original to express the idea of seeing. These two words are difficult to distinguish in English, and probably there is no real difference in their meaning. Here the two verbs suggest the actuality of the seeing. Now this seeing was indeed with the physical eye. In the nature of the case, however, since God is spiritual, the Israelites did not see the essence of God. Rather, God, in a fashion which utterly surpasses our comprehension, appeared to the men in a visible form. Doubtless, He appeared before them in the form of a man. Hence, they saw before them a human Figure, and yet knew that they were beholding a manifestation of God.

It is very important to note, however, that at this point the Bible does not state explicitly that God appeared in a human form. In fact, the form in which God was seen is not described. And there is a reason for this. The people had come from a land of idolatry, and they inclined toward idolatry.

The human heart is depraved and does not think of God as He is, but delights in representing Him by imagery. However, this is idolatry, and in order to counteract the tendency of the sinful nation to idolatry, no description of the Form which the Lord assumed is here given.

The sinful heart of man tends to degrade God. It would bring God down to man's own level and think of God as though He were only a giant man, and nothing more. Hence, the delight of the depraved heart in making images of God. However, the Lord has expressly forbidden this sin. Involved in the making of representations of the Deity is of course the danger that the artificer may fall down and worship the image itself. Even more serious, however, is the fact that an image or representation of God is an assumption that the incomparable God can be compared with His creation. It thus, in effect, denies all His attributes and brings Him down to the level of His creation. It denies that He is the Creator and equates Him with what He has made.

This sin is always ready to take possession of our hearts. If Israel had been permitted to make representations of her God, she would soon have begun to think of Him as only another local, limited, helpless, tribal deity. She could never have worshipped Him as the true God. Purity of worship can be attained only in the manner which God Himself has prescribed. No matter how innocent our motives may appear to be, if we worship God in some way which is not of His own choosing, our worship is degrading and can lead to serious consequences.

## The Goodness of God

We have said that the Bible here gives no description of the Form in which God appeared to His people. At the same time enough is asserted to warrant our assumption that God did most graciously take unto Himself a human Form that His own might behold Him. Exodus 24:10 does mention His feet. It is these words which give the warrant for what we have said previously. And this is a wonderful thing. If a man should see God, he would die. But God wondrously comes to man, having adopted a Form which man can behold. It is a pre-incarnate appearance of Him Who is the only Mediator between God and

man, the only Way of access unto the Father.

The glory of the appearance was dazzling. Under the Feet of the Lord was the work of clear sapphire and as the substance of heaven in brilliance. At the same time, the sight did not kill those who beheld, for we read, "And upon the nobles of the children of Israel He laid not His hand" (Exodus 24:11a). Brilliant and dazzling as was the sight, God permitted His people to behold Him, and did not send forth His hand to kill them. God here permits sinful men to draw near unto Him.

It is a testimony to the Gospel. The later sin of Nadab and Abihu is all the more heinous, because they have had this vision of God and of the truth which it conveyed. Now, Israel is to know that there is a Way into the very

presence of God. He is not far off from His own, but will permit them to come unto Him.

To Moses and Aaron a brief vision was given. In the fullness of time, however, God came to earth and took unto Himself a true human body. The One Who walked the hills of Galilee, although He is true God, is yet also true Man. And men may look unto Him and not die. Rather, He is the Way by which men may come into the very presence of the Father. Nor need men fear that God will stretch forth His hand to attack them. That which once would have brought forth God's wrath has been removed. It is the incarnate God Himself, Who has removed it. It is He Who has taken upon Himself the guilt of His own to expiate it. Thus, the way is open to God. And it is to Him alone that the glory is to be given.

things most needed are food and warm clothing. As to the former, it would be best to provide money, so that food (rice) may be bought over there. As for the latter, packages of warm clothing, including underwear, and shoes (low heeled) would be helpful, and also anything in the nature of warm blankets or shawls.

This material cannot be sent by regular mail, as the mails to Korea are closed. However, churches may well start now to gather both money and goods, and within a very short time Mr. Hunt will have A.P.O. addresses to which the material and money can be sent. Communicate with Mr. Hunt before attempting to send anything to Korea. His address is, *The Rev. Bruce F. Hunt, 207 E. Davis Ave., Wildwood, N. J.*

### Third Teacher At Middletown School

MISS Dorothy Partington of Westfield has been added to the teaching staff of the Middletown, Pa., Christian day school. Miss Partington will teach grades 6, 7 and 8. Miss Marion Davies continues as teacher of grades 3, 4 and 5, while the principal, Mrs. Menaugh, has the first two grades.

A daily vacation Bible school was held under the direction of Calvary Orthodox Presbyterian Church of Middletown at the Olmsted Homes in August. More than 100 pupils were enrolled, and attendance rivalled that at the school held in the church in June.

Thirty-three delegates from Calvary were registered at the French Creek Bible Conference. Ten members of the congregation served on the conference staff. The pastor, the Rev. Robert L. Atwell, was largely responsible for getting the French Creek conference started this year.

### Calls for More Army Chaplains

THE Army Chief of Chaplains has called for additional clergymen of all denominations to serve with the Armed Forces. He particularly urged clergymen holding reserve commissions to volunteer for active duty. The call for such chaplains will be limited to the grades of First Lieutenant or Captain.

## A Cry for Help from Korea

AS a result of the war in Korea, it has been necessary for missionaries stationed there to leave the country. It seems that for the time being there is little missionary work that can be done.

However, there is a great work of relief. Significantly this work centers in the Pusan area, and from a religious viewpoint largely in the Korea Seminary. It is a matter of the gracious providence of God that a religious institution in Korea in which the historic Christian faith has been sincerely maintained, is just the place where we have contact and through which both relief and testimony can be carried on.

The following letter from the president of Korea Theological Seminary to the Rev. Bruce Hunt, tells its own story:

"Since you left us, we continue to pray for you. I hope that the Lord bless you very richly.

"Now our country is thrown into a great tribulation. Millions of refugees are wandering here and there. Many ministers come to Pusan as refugees. These refugees need houses, clothes, food. We, Korea Theological Seminary group, though placed in a position of helping these, cannot do our part because we are not supplied with any relief goods.

"We are going to hold special meet-

*ings next week for the ministers who come here as refugees. In this occasion I am to be a main speaker about theology. I like to give these ministers (more than a hundred) and other church leaders a new pamphlet if I can get it printed. If you can promise to pay the printing cost the pamphlets will contain a criticism on Barth, Niebuhr, an article about the transmission of the Scriptures, and an article on the alleged errors of the Bible. I think that these ministers and other church leaders are driven to Pusan by the good providence of God so that they may be spiritually blessed. This is really a soul thrilling chance of approaching nearly the entire (group) of ministers of this country with the message of the Lord. Will you kindly help out in this work?*

*"Further I want you to do something along the line of relief work. We, Seminary group cannot sit still without doing anything in such a tragedy. Can you plan to do some relief work through us? . . . Especially let me receive your answer as quickly as possible about pamphlet work. If we do not catch this opportunity of approaching such a large number of ministers and other church workers, we will feel very sorry forever. We must do our part. Yours very truly.*

YUNE SUN PARK."

Mr. Hunt informs us that the two

## A Letter from Formosa

By Egbert W. Andrews

(In planning the GUARDIAN, we are asking the foreign missionaries of The Orthodox Presbyterian Church to send us, from time to time, news letters to be published in our columns. Here is the first of these news letters.)

DEAR GUARDIAN READERS:

Your editor has asked me to write an occasional news letter, and I can do no better than to record the happenings of possible interest to you, since my arrival in Formosa at the end of February.

On February 26, the first Sunday I was here, all the churches had been asked to pray that Formosa might continue to have the peace necessary in order that the Gospel be proclaimed freely. I believe that our sovereign God has heard and answered that prayer.

On March 1, when it had become clear that red China had become a satellite of Soviet Russia, Generalissimo Chiang Kai-shek resumed the presidency that he had relinquished more than a year before to make way for those who were eager to try to arrange tolerable peace terms with the new regime. On the Friday before Easter he appealed to all Christians to fast and pray and to contribute the proceeds saved from their meals of that day to help alleviate the unprecedented famine of the mainland. There was good response to his appeal. Several airlifts of rice were subsequently dropped in needy areas.

President and Madame Chiang and high officials attend a Christian worship service every Sunday morning in a village near Taipeh. A choir of college students leads the singing, and a Methodist minister, at one time one of China's ambassadors, preaches. Madame Chiang has organized a number of women's weekly prayer meetings. Prominent among the active participants in these meetings is Madame K. C. Wu, wife of the able governor of Formosa, and other Christian women who are the wives of high officials. It is reported that before each important decision which he must make, President Chiang engages in prayer for divine wisdom. These eminent people were sorely perplexed at the action in late April of Christian missionaries in China, whereby they requested our State Department to recognize the red regime.

Christian activity in Formosa falls under three heads:

1. The witness of the Presbyterian Church of Formosa, with its two synods of North and South Formosa. The testimony of this church is among some 7 million Formosan Chinese. Approximately one per cent of these people are Christians, and, while there is much land yet to be possessed, there are some encouraging features in the condition of this Church. For instance, in the city of Taipeh, one or more of the eleven local congregations conducts a street meeting, reaching hundreds every night in the week. Usually there is a huge summer Bible conference, attended by approximately a thousand young people. This year, due to uncertainty concerning the future at the time plans were made, eight smaller regional conferences were held. It was my privilege to participate in one of these. There were over 200 young people present, with delegations from thirty-five churches.

2. The work among the aboriginal mountain tribes among whom the Holy Spirit of God initiated a work of grace during the final years of the Japanese oppression. There are about 150,000 of these people and when the first missionaries returned after the war it was found that 4,000 had already become Christians and that they had with their own hands constructed churches in thirty different villages. These people speak Japanese, and our missionaries, the Rev. and Mrs. R. Heber McIlwaine, have been engaged in training their leaders to preach the Gospel. Everyone has been most appreciative of the McIlwaines' work and it will be difficult to fill the empty place that will be left by their impending departure for Japan. Qualified observers are convinced, however, that this work cannot be established on a sound basis until the languages of these seven tribes are reduced to writing and they receive the Scripture in their own tongues.

3. The work among the mainlanders (between one and three million in number), who come from almost every province in China. In every large city there is a National language church. Characteristic of these congregations is the preponderance of youth that are active in them and the almost total absence of trained or professional leadership. This latter phenomenon has its encouraging, as well as its ominous aspects. There has recently been organ-

ized "The Island Circuit Evangelistic Team." The writer has an especial interest in this team in that one of its members was a student of his in The Eastern China Theological College and another was one of the Christian students with whom he worked closely in Shanghai. This team hopes to reach people in out-of-the-way places, as well as the great numbers in the three armed services.

Just last week two hundred copies of the recently published Chinese translation of *Christianity and Liberalism*, by the late Rev. Dr. J. Gresham Machen, arrived in Formosa. This translation was made by the Rev. Samuel E. Boyle and Chinese associates, and the Reformation Translation Fellowship has received a grant which makes it available free to all preachers and theological students in Asia. There has long been a need for this book in the Chinese language, and it should help clarify the issues in the minds of many, especially students. We are thankful to God for its timely arrival.

The Roman Catholic Church, which is probably weaker on this island than almost anywhere else in the world, is working hard to change that situation. It is reliably reported that fifty college students are being sent away from Formosa this fall to study in Catholic colleges in the United States. I am happy to report that three students from Formosa have been accepted for Westminster Seminary. Two of them expect to reach Philadelphia in time for the start of the fall semester.

Yours faithfully,

EGBERT W. ANDREWS

## Mahaffy Faces Language Difficulties in Ghinda

IN a brief letter from the American Evangelical Mission in Eritrea, the Rev. Francis Mahaffy, Orthodox Presbyterian Missionary, tells of some of the language difficulties he is encountering. Because the other mission family, the Rev. and Mrs. Clarence Duff, are home on furlough, Mr. and Mrs. Mahaffy are working outside of their own language area. The following is from the letter:

"We have all been keeping well here and very busy. Because Ghinda is not our language area we must work under handicaps and often have to work through an interpreter in the Italian.



And since we are far from fluent in the Italian, that has its difficulties also. Johannes, the Christian Tigre man who does much of the medical work here, has been a big help to us. He is well versed in the Scriptures and uses his talents to witness to others. He brings the message in our Sunday evangelistic service in Ghinda, and interprets for me in our evening Bible and doctrinal study class for the small group of Christians, consisting of Johannes, Gabri Heywot, and Leta Berhan. Ramadon, a Moslem boy who is interested in our Faith has also been attending these classes. For our class I have my English Bible and an Italian Bible along with the Children's Catechism in English and Amharic. Then there is also a Tigrinya Bible, Amharic Bible and the New Testament and parts of the Old in Tigre. Gabri Heywot is an Amharic Christian, Johannes and Leta are Tigre, but Leta speaks Tigrinya probably a bit better than Tigre and Ramadon speaks Tigre and also some Saho and Dankali. Johannes or Gabri read the Catechism questions in the Amharic and Johannes translates into the Tigre. Leta Berhan usually responds in Tigrinya, Johannes in Tigre and Gabri Heywot in Amharic. Then Johannes translates their replies back to me in Italian. I talk in Italian but sometimes comment on some things to Ramadon in Saho or Dankali. For the Bible study, I usually ask Johannes to read the passage in Tigre if it has been translated, otherwise in Tigrinya or Amharic. I discuss it in Italian and we discuss it as a group using sometimes five different languages besides the English which I read to myself. There are usually three different languages used in our prayers. In spite of the difficulties, I think the classes which I have been conducting almost every evening for about six weeks have been very profitable to all of us."

### Spencer Leaves Cincinnati

THE Rev. James G. Spencer has resigned his pastorate of the First Orthodox Presbyterian Church of Cincinnati, and plans to reenter the Southern Presbyterian Church, from which he was called over a year ago. His pastoral relation with the First church has been dissolved by Ohio Presbytery. He

says, "Our plan now is to go back to the Southern Church and help if possible to hold a remnant of the people out of the union and keep a pure church in the South."

### Cabin Burns At Seneca Hills

LIFE at the Seneca Hills Camp in western Pennsylvania suddenly became exciting for about fifty Orthodox Presbyterian conferees on Tuesday morning, August 15, when just after breakfast fire was discovered in a section of the girls' cabin. Lack of adequate fire fighting equipment hindered fighting the blaze, and the cabin burned to the ground. Nobody was injured, but the property, including clothing, of twelve of the girls was destroyed.

Other facilities were made available, and the conference continued to its close on Saturday morning. The Conference Committee has received a considerable amount in contributions to help re-equip children in special need. It appears that in a number of cases the personal loss was covered by insurance. At least a few children will have the experience of enjoying a complete new wardrobe.

The fire apparently originated in some exposed wiring. No blame is attributed to the Conference Committee. Plans are already under way for another conference to be held at Seneca Hills next year.

### Mrs. James B. Brown

MRS. James B. Brown, wife of the pastor of the Santee Valley Orthodox Presbyterian Church in California, entered her eternal rest on July

23, 1950. Immediate cause of her death was bronchial pneumonia, but she had been in ill health for about two years.

Mrs. Brown was born in Shokan, N. Y., in 1883. She was the youngest daughter of the Rev. and Mrs. Abraham J. Beekman. Her mother died when she was but 15 months old. She had three older sisters, of whom but one survives, Miss Eliza Beekman, a member of Calvary Orthodox Presbyterian Church of Bridgeton, N. J.

Dr. and Mrs. Brown were married at Tripoli, in Syria, on December 30, 1908. At the time both were engaged in the work of the Presbyterian Syria Mission. They returned to this country in 1910, and served Presbyterian Churches in Nebraska. They became members of The Orthodox Presbyterian Church in 1937.

Mrs. Brown was the mother of four children, Rev. Robert B. Brown, Mrs. Jane B. Garrison, Ann E. Brown, and Mrs. Lillian M. Fuenning.

Funeral services were held in the Santee Valley church, conducted by the Rev. Herman T. Peterson. Interment was in Hastings, Nebraska.

### Deaths in Collingswood Congregation

DURING the summer, three members of Immanuel Orthodox Presbyterian Church of West Collingswood went to be with Christ. They were Mrs. Katherine Ford, Mr. William Hough and Mr. Philip Becker. Mr. Becker was a trustee, and was active at the time of the erection of both the West Collingswood and the Crescent Park church buildings. For several years prior to her death Mrs. Ford mailed church bulletins each week to those absent from services.

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# The GUARDIAN NEWS COMMENTATOR

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VIEWING THE NEWS FROM THE RELIGIOUS NEWS SERVICE AND THE RELIGIOUS AND SECULAR PRESS

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## National Union Asks Ten Commandments in Schools

### Convention Sends "Testimony" to President Truman

SOME 275 registered delegates and guests from eighteen states and Canada participated in the mid-century Christian School Convention. This convention held in Grand Rapids, Michigan, at the Grand Rapids Christian High School, August 15, 16 and 17, was sponsored by the National Union of Christian Schools, a union of Calvinistic schools in the United States and Canada.

The delegates and guests could not fail to sense the note of urgency which characterized many of the addresses and discussions. Also present was a wide awake interest in enriching and strengthening Christian education at every point.

Clinics for teachers, school boards, ministers, administrators, and the P.T.A.'s were well attended. Lively discussions on the role of these various groups in furthering Christian education characterized all of the clinics.

Three interesting and well rendered panel discussions were also featured on the convention program. One discussion dealt with the place and influence of the classroom teacher in the organization of the National Union of Christian Schools. Another discussion, presented entirely by women P.T.A. delegates, dealt with the many angles of the parent-teacher relationship and how this relationship can be improved. A third panel discussion was held on the subject: "Education in the Christian Schools," and was a candid appraisal of the education being given in these Christian schools from the spiritual and academic points of view.

Annual reports were given on the work of the National Union of Christian Schools, on the Christian School

Educational Foundation, and on the status of the Christian School Pension Trust Fund. All reports showed that every phase of the National Union movement is in vigorous health and that the program is expanding continually.

At the convention it was disclosed that the National Union of Christian Schools had been invited to participate in the Mid-Century White House Conference On Children and Youth to be held in Washington in December. This conference is called once in ten years by the president.

The mid-century Christian School Convention gave abundant evidence of the vigorous manner in which the National Union of Christian Schools is furthering Christian education today. Increasingly present was the determination that Christian education must be a dynamic cultural force today. Such cultural impact must be in the spirit of the theme of the convention. This theme was: *Going Forward With The Truth That Shall Set Them Free*. The National Union is determined to make progress, but not at the expense of the Calvinistic faith basic to these schools.

A particularly pointed expression of this spirit was the adoption by the convention of A TESTIMONY on the relation between education and the moral law of God. The text follows:

#### A TESTIMONY

The National Union of Christian Schools, meeting in Grand Rapids, Michigan, in annual convention August 15, 16 and 17, 1950, views with much alarm the growth of the spirit of lawlessness in our land. Clear and disturbing evidence of this spirit confronts us daily in the constantly growing national crime bill, the appalling increase of crime among the young, the alarmingly high incidence of

divorce, the spread of the evils of alcoholism and sex crimes, the disregard of the common good by social and economic pressure groups, the decay of public and political morality.

In our judgment one of the largest individual factors responsible for this disturbing growth of lawlessness in our land is the secularistic education that has prevailed in the public schools. This education has been based on a sentimental view of human nature as essentially good, has fostered self-expression without adequate moral controls, has adhered to the notion that laws are little more than instruments of social convenience, has made God of no significance in human experience by virtually ignoring Him in the teaching in the schools, and has therefore gendered a spirit among the people that allows for no moral curtailment of the self-centered will of sinful man. In our opinion the results of such education have shown themselves to be nothing short of disastrous.

In our judgment this growth of lawlessness in our nation can have only one remedy, and that is the rebirth of respect for the basic moral law. This basic moral law is found, we believe, in what are commonly known as the Ten Commandments. Since this is our conviction and since we believe it is incumbent upon us to raise a testimony to this signal truth in the field of education, we hereby declare our firm belief that education must be integrated with these abiding moral principles, and that without these basic moral principles education becomes a destructive rather than a constructive process.

Therefore, we, the National Union of Christian Schools, would urge that a copy of the Ten Commandments be placed in the schoolrooms throughout the country in those schools where there is no regular daily instruction in religion and morals. We would recommend that the text of the Ten Commandments be taken from the book of Exodus in the "Old Testament," chapter 20, verses 3 to 17, as rendered in the version commonly known as the "King James" version. We would further recommend that the "summary" of this basic law as given in the "Old Testament" (Deuteronomy, chapter 6, verse 5, and Leviticus, chapter 19, verse 18) and as stated by Jesus Christ in the "New Testament" in the book of Matthew, chapter 22, verses 37 to 39, be joined to the statement of the Ten Commandments. . . .

We would also urge that this text of the basic moral law be read in these schoolrooms at least once each week.

We wish to declare that this testimony is

not formulated with intent to engage in malicious criticism of the public schools of our land. Rather, we are in conscience impelled to give this expression to our convictions before God on this exceedingly critical issue in the field of education. Furthermore, we believe we are hereby discharging our civic responsibility as Christian citizens.

Finally, we resolve that a copy of this

testimony be sent to the President of these United States, to the Office of the United States Commissioner of Education, to the chief educational officer in each of the forty-eight states, and that this testimony be well publicized throughout the land.

Signed:

THE BOARD OF DIRECTORS OF THE  
NATIONAL UNION OF CHRISTIAN SCHOOLS.

## **Romanism To Declare Assumption A Part of Church Dogma**

### **Addition to Catholic Doctrine Will Be Proclaimed November 1**

**T**HE Roman Catholic church has a unique way of attracting attention. From time to time, in response to petitions from individuals and organizations, the Pope proclaims as official doctrine some teaching which is supposed to have historic and traditional sanction. Such a declaration is bound to bring a temporary increase of interest in and devotion to Catholicism on the part of those who nominally or really follow that faith.

Now, allegedly in response to petitions received over a period of nearly a century, the Pope is going to declare on November 1 that the "Assumption of Mary" is official doctrine of Catholicism, which is as much to be believed as other Catholic doctrine.

This dogma is that the body of the mother of Jesus was, after her death, preserved from corruption and in a short time "assumed" or raised up into heaven. It is obviously not derived from Scripture. It goes back to the statement of a church "father" several centuries after Christ that the tomb of Mary had been found empty. It is part and parcel with other Catholic doctrines concerning Mary, that she was conceived without sin (the Immaculate Conception) and that she remained perpetually a virgin. An earlier Pope, Benedict XIV, described the doctrine as a probable opinion the denial of which would be impious and blasphemous.

The idolatrous and blasphemous worship of Mary is one of the most hateful of Rome's superstitious practices, in the minds of Protestants and especially of those who love and believe the Bible to be the Word of God. And the assertion of this dogma, at this time,

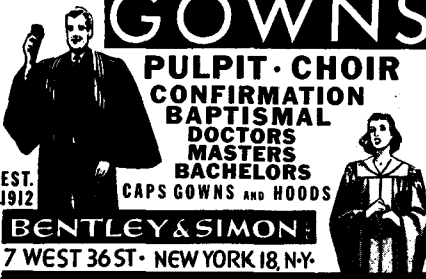
should once for all make it clear that the dream of certain Protestant "ecumenicists" for a universal church organization including Rome is completely beyond the pale of remote possibility. The extent of the unbelief of Modernists is indicated by the fact that they could even dream of such an association, with or without this dogma.

In 1870 the Vatican Council declared that the Roman Pope was infallible, incapable of error, when speaking officially "ex cathedra." The declaration of this Assumption dogma will mark the first time since the doctrine of papal infallibility was asserted, that a pope has exercised that authority by adding to the church's doctrine.

Moreover it is not without significance that just at this time the Pope should issue an encyclical letter denouncing doctrinal compromise or variation in matters of faith or morals.

The reason for this encyclical was said to be the tendency of some Catholic theologians to reduce Catholic theology to a minimum in order to make common cause with non-Catholics in opposition to atheism and Communism. A second reason was indicated to be the desire of some Catholic theologians for a greater degree of "scientific" respectability. The Pope singled out certain positions as unacceptable, particularly the theory of evolution, and the philosophy of existentialism. He also rejected "polygenism, which teaches either that 'Adam' should be considered as a concept referring to more than one original man, or that some men came after Adam, without being descended from him."

In so far as his declaration is a rejection of religious "Modernism," the



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Grand Rapids, Mich.

Pope has a measure of sympathy from us. But other statements make it clear that he is going far beyond this. Thus he declared, "In theology some want to reduce to a minimum the meaning of dogmas, and to free dogma itself from terminology long established in the Church and from philosophical concepts held by Catholic teachers, and to return in the explanation of Catholic doctrine to the way of speaking used in Holy Scripture and by the fathers of the church. They cherish the hope that when dogma is stripped of the elements which they hold to be extrinsic to divine revelation, it will compare advantageously with the opinion of those who are separated from the unity of the Church and that in this way they will gradually arrive at a mutual assimilation of Catholic dogma and the tenets of the dissidents."

The Catholic church, in other words, goes not one step in the direction of Christendom. If there is to be any fellowship, apparently Christendom must do all the stepping into the very fold of Romanism. A year or so ago a Romish priest in the vicinity of Boston was severely reprimanded for asserting that Catholic doctrine held that outside the Catholic church there was no salvation. It appears to us that, without specifically saying so, the Pope has given substantial support to this position.

## Sunday School Convention

THE fifth annual convention of the National Sunday School Association, NAE sponsored organization, will be held in Philadelphia November 2 through 4. The convention will include demonstrations, illustrated lectures, and practical sessions on all phases of Sunday school. Theme of the convention is "Revival Now Through the Sunday School."

Among the speakers are Dr. Robert C. McQuilkin, Dr. Archer Anderson, Dr. J. D. Murch, Dr. Clarence H. Benson and others.

## International Conference of Evangelicals

THE American Council has been successful in sponsoring an international council of Christian churches. For some time the National Association of Evangelicals has also had ambitions for a world-wide gathering of evangelicals. Earlier attempts have failed, but finally, September 4-6, such an international gathering was held in Boston. Distinguished delegates from various countries were present. Lieut. General Sir Arthur Smith of London presided at the meetings. A number of missionary executives also attended. Some thirty-five countries were represented.

## Minister to Vatican Being Considered

JUST a few days after the report that Myron Taylor had been given an office in the White House, which we noted in our previous issue, President Truman at a news conference let fall the remark that he was considering the sending of a permanent envoy with regular diplomatic status to the Vatican.

The remark was obviously a trial balloon, as they call them in Washington—a proposal made public in order to test popular reaction. The popular reaction of Protestants, and even some Catholics, is rather plain. We object to the sending of a political envoy to the head of a religious organization. The claim that the Pope also heads a political "state" does not deserve consideration by our government. The claim frequently made is that such an envoy is necessary in order that we may be in on the information continually coming to the Vatican from various places in

the world, including iron curtain countries. The greater probability is that the President is concerned about the votes of Catholics in this country. With Congressional elections this fall, the Catholic vote must not be alienated. Already numerous Protestant organizations have voiced their opposition to the proposal, and members of Congress have indicated they are not too happy over the affair.

## Hungarian Government Closes Monasteries

THE Communist government of Hungary has ordered Roman Catholic orders, except those whose members teach in State-approved schools, to suspend their activities immediately. Members of the orders have been given three months to leave the monasteries. About 10,000 monks and nuns will be affected by the decree.

## Mackay Favors China Recognition

DR. John A. Mackay, president of Princeton Theological Seminary, president of the Board of Foreign Missions of the Presbyterian USA Church, and chairman of the International Missionary Council, still favors recognition of the red regime in China. Speaking before foreign missionaries of the Evangelical Lutheran Synod at their annual retreat in Northfield, Minnesota, Dr. Mackay declared that the failure of our government to give that recognition was a very decided mistake. He asserted that the Communism of China is different from the Communism of Moscow.

## Virgin Birth Challenged By Anglicans

WHEN a speaker at a recent Modern Churchman's Conference in England took issue with the historicity of the Virgin Birth of Christ, he was promptly rebuked by the Archbishop of Canterbury, Dr. Geoffrey Fisher. The speaker, Dr. C. G. Wright of St. Augustine's College at Canterbury, had declared, "Few Christian scholars have any confidence that what is called the Virgin Birth was an historical fact." Dr. Fisher in reply said that Dr. Wright's statement did not represent the mind of the Church of England which, he said, believed the Virgin Birth as historical truth. Dr. Fisher also indicated that Dr. Wright would not be continued in his position at St. Augustine's when it became the church's Central College.

The Commission on Christian Doctrine appointed in 1938 by Dr. Fisher declared that there were some in the church who rejected the fact of the Virgin Birth.

We would like to believe that Dr. Fisher himself represents the views of the church, but evidence seems to indicate that Liberalism and doctrinal indifference are present in large quantities in the Anglican communion.

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