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## The Iron Gates of Japan

By the REV. EGBERT W. ANDREWS

Orthodox Presbyterian Missionary to Manchukuo Recently Returned to the United States

Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him (Acts 12:5).

**T**HIS quotation suggests itself as appropriate for this story of events during the past fourteen months. The period has been characterized by the opening, as in Peter's deliverance, of a whole series of "iron gates". Certainly it has been beyond the power of any of the persons behind those gates to open any of them. They have been opened as if of their own accord. I believe that our sovereign God has been pleased to answer the earnest prayers of The Orthodox Presbyterian Church by effecting their opening. Much of the time there was little or nothing that the church and its foreign missionaries could do but pray.

My activities in this period began with the conducting of three summer Bible schools: one in Harbin and the other two in the Tsingtao area. Many obstacles tended to prevent the holding of these schools. In Harbin there was vacation regimentation of school children, lack of teachers and the annual rainy season. Circumstances over which I had no control threatened to block my journey to Tsingtao every step of the way. Yet all three schools were held in the internationally tense months of July and August, 1941, and all of them experienced the blessing of God.

Our second annual summer Bible school in Harbin was held in one of the rooms of my apartment, from

July 1st through July 13th. The total registration of twenty-nine was almost three times that of the previous year. A saint, sixty-five years of age, offered to teach the school to sing some of the Bible verses that have been set to Chinese music. His offer was accepted and before the end of the session the words of the psalm of praise found in Romans 11:33-36 were being sung in stately cadence at every meeting. With the exception of this aged gentleman, I was the only teacher and it was therefore necessary to limit the school to one class of ten- to fifteen-year-olds. The curriculum followed was in general that recommended in the *GUARDIAN* for the summer of 1941. Passages for memorization were chosen mostly from the Gospel of John, which was also the book for our New Testament study. Three children were perfect in their memorization and two of them in their attendance. The latter accomplishment is particularly remarkable in that one of these children had to walk five miles to and from the school each day, and the other about half that distance.

The Gaffins had invited me, and the Harbin station had authorized me, to conduct summer Bible schools in the Tsingtao area if that should prove feasible. It had been my intention to go to Tsingtao via Chefoo, conduct the summer Bible schools, and then return to the latter place for a vacation with my parents. By the time I was ready to leave Harbin the last week in July,

there was an unprecedented shortage of passenger trains due to a large-scale movement of troops. I later learned that I had managed to obtain accommodation on one of the last passenger trains to leave Harbin for a considerable time. I managed to make the sea crossing to Chefoo on the day "freezing" was announced in the United States, and before the Japanese were well aware of what had taken place or were able to apply reprisals. My first attempt to leave for Tsingtao as planned was prevented by a blanket prohibition of travel by allied nationals; and my second try a week later was unsuccessful due to their refusal to provide us with steamship accommodation. My third attempt on August 10th was successful.

From August 12th to September 5th I was in Tsingtao. During this time I made visits three times a week to the villages in that vicinity in which the Rev. and Mrs. Richard B. Gaffin have been laboring, and thus I became fairly well acquainted with their work. In the two weeks, August 18th through 31st, their evangelistic helper and I conducted two five-day summer Bible schools in two of these villages. I had not been in close contact with him for four years and I must say that he has grown in grace in that time. I was impressed with his willingness to 'cycle twenty miles daily in that hot weather and to miss his main meal each day in order to hold the schools at hours suitable to the villagers. I was also impressed with his ability and fervor as an evangelist. In my short experience I have never known another Chinese worker who would, at one and the same time, recognize and tactfully deal with the objections of the Chinese mind and the weaknesses of Chinese character. It is not surprising to me that the believers there have received such a good grounding in the faith.

Conditions were not favorable for the conducting of summer Bible school. There had been two rainless months in the Tsingtao area and most of the children not in school had to be out in the fields helping their families to avert complete disaster. In the two villages of Shao Pu Tung and Shih Lao Jen it seemed feasible to

hold schools. The curriculum had to be adapted to the capacities of the children that came. The evangelist drilled the children in the memorization of Bible doctrine and taught the Old Testament lessons from the life of Elisha; I taught them to sing Romans 11:33-36 and Psalm 23, set to Chinese music, and taught the New Testament lessons from the early part of our Lord's life on earth. All meetings were held in buildings which the believers had especially provided for the purpose. We were greatly encouraged by the attentiveness of the children in Shih Lao Jen; they crowded into the meeting place to listen to the gospel story.

Shortly after my arrival in Tsingtao, it appeared as if it would be impossible to return to Harbin. Later I learned that some Manchuria missionaries were leaving Chefoo in the hope of being able to obtain Manchukuo visas in Tientsin. When, at the end of August, it appeared that the Japanese would not sell steamship tickets to allied nationals, permits were obtained to travel to Chefoo by bus and I escorted seven children returning to the school there. That two hundred mile trip of ten hours on the two back seats of a public bus will always live in my memory. One child was sick on the left side of the bus and another on the right side, and it was a bruised and much shaken up party that reached Chefoo at six o'clock

that evening. Immediately on returning to Chefoo, I started the process of obtaining a permit and of finding a ship that would take me to Tientsin. My efforts were finally successful on September 17th, when I obtained the consent of the Danish captain of a Panamanian freighter that I occupy a berth in the chart-room of his ship. On arrival in Tientsin, I immediately applied for a visa to reënter Manchukuo and I was told that considerable time must elapse before a reply could be given, since it was necessary to receive word from Hsinking. In the event of the visa being refused, I should have journeyed south on the railroad to Tenghsien, where the North China Theological Seminary had long been seeking my services. As it was, the visa was granted on October 11th and I reached Harbin on October 13th.

I was very much encouraged with the condition of our Chinese Christians on my return. In the months prior to my departure in July, I had prepared them for the possibility of my sudden removal from their midst and had exhorted them to continue holding regular services. I was therefore glad when I learned that they had been holding services and that our former evangelist had paid them a three weeks' visit and had led them. I also learned that he had been arrested and detained for two days on his return to Mukden, because a snapshot of one and the calling cards of two of his former foreign missionary associates had been found on his person.

On October 22nd the blow fell. A minute or two after I had left the American Consulate after a routine visit, Miss Lillian McCracken arrived there to report the arrest of Bruce Hunt and the Byrams. I did not learn of the occurrence until I visited the Hunt's home at about one p.m. The house was still upset from the search that had taken place. In the weeks that followed, I was able in various ways to be of some assistance to Mrs. Hunt. For instance, I made almost daily visits to the American Consulate to learn the latest news that the consul might have received on the case. With the removal of Bruce and Dr. Byram, the conducting of the Sunday  
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# Guilty, or Not Guilty?

By the REV. GEORGE W. MARSTON

Pastor of Knox Orthodox Presbyterian Church, Philadelphia

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed on the name of the only begotten son of God (John 3:18).

**T**HERE is a machine in the bank of England which receives coins for the purpose of determining whether or not they are of full weight. As they pass through the machinery, all that are light are thrown to the one side and all that are full weight to the other. This process affords a most vivid picture of the certainty which characterizes the judgment by the great Judge of all men.

Our text sets before us two kinds of men, not the wise and the unwise, nor the rich and the poor, but the condemned and the uncondemned. All men fall into one of these two classes.

The one kind of men is condemned. The Judge of all the earth has weighed them and found them wanting. He has declared them guilty and has pronounced sentence upon them. They are cut off from God, under His wrath and curse, liable to all the miseries of this life, to death itself, and to the pains of Hell forever.

These men are now under condemnation. They are now cut off from God. They are now experiencing in some measure the wages of sin, the temporal consequences of sin. We might liken them to criminals condemned to die in the electric chair, sitting in the death cell awaiting that awful moment when they shall be led forth to pay the extreme penalty for their law-breaking.

At death the souls of the condemned shall be thrust into hell. The torment which they shall experience in this place is graphically pictured for us in the sixteenth chapter of the Gospel according to Luke, in the story of Dives and Lazarus. On the resurrection morn they shall be summoned to appear before the judgment seat of Christ to receive those things done in the body. They shall hear the Judge say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt.

25:41). Throughout all eternity they are doomed to pay an awful penalty for those things which they have done in the flesh. They shall "drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation". They shall "be tormented with fire and brimstone in the presence of the holy angels and in the presence of the lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night".

The second kind of men of which our text speaks is uncondemned. They are not cut off from God. They are not under His wrath and curse. They shall not experience all the miseries of this life. They shall never experience the pains of hell. The great Judge of all the earth has acquitted them. He has declared that every demand which the law had against them has been fully satisfied. He has declared them to be righteous in His sight.

These men, though sinners, are not now under condemnation. True, they now experience some of the physical consequences of sin: sickness, sorrow, suffering and death shall be their lot. True, they are now engaged in a stubborn, never-ending warfare with the world, the flesh and the devil. Now and then they lose a battle in this warfare, but they are not condemned on this account. God chastens them, "for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth" (Heb. 12:6), but He does not disown them. They are His children.

These men shall never be condemned by the Judge of all the earth. They need not fear death nor that great assize in the last day, for they are in no danger of condemnation. As we are told in John 5:24, they shall not come into condemnation but are passed from death unto life. They have eternal life, a life of vital and everlasting union with God. They are heirs of God, joint-heirs with Christ, heirs of all spiritual blessings in heavenly places in Christ Jesus, heirs to thrones, to mansions and to crowns.

Now why has God made a differ-

ence between these two classes of men; why has He condemned the one and not the other? Men give various answers to this question. Some would say that it is because the members of one class were sinners and the others were not. This answer, however, is contrary to fact and to Scripture. In I John 1:8 we read, "If we say that we have no sin, we deceive ourselves, and the truth is not in us". In Romans 3:23 we are told that "all have sinned, and come short of the glory of God". All men are sinners. There are only two kinds of men in this world: sinners, and sinners saved by grace.

Some would say that God has condemned the one class and not the other because the one is unrighteous and the other righteous. This answer is also contrary to fact and to the Word of God. Do you remember the thief on the cross? As you recall, he said, "Lord remember me when thou comest into thy kingdom", and the Saviour replied, "This day shalt thou be with me in paradise". Now this man was not acquitted because he was righteous. As a matter of fact, he was wicked, vile and unrighteous. God has not discriminated between these two classes of men because the one group was unrighteous and the other righteous. As a matter of fact, in His sight there is none righteous. As we are told in Romans 3:10, "There is none righteous, no, not one". The prophet Isaiah informs us that "all our righteousnesses are as filthy rags" in His sight (64:6).

Others account for the fact that the one class of men is condemned and not the other by saying that the one class did evil works and the other class did good works. Here is another answer which must be discarded when we examine the evidence. The thief on the cross was a man notorious for his evil works. He was pardoned before he had a chance to do good works. He died without a chance to do good works. Again, "There is none that doeth good, no, not one". Even the good works of the unregenerate are not good in God's sight. They cannot stand the acid test of I Co-

inthians 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God".

Let us consider one more answer which men give to the question before us. Some would say the one class is condemned and the other not, because the one goes to church but the other does not. Again, the answer is contrary to fact. It is very unlikely that the thief on the cross was a church-going man. There are thieves in church. All kinds of people go to church, and so they should. All kinds of people unite with the church who should not, but I doubt very much that this thief on the cross was a church-going man. Yet he was pardoned, acquitted, numbered with the uncondemned.

Now it is true that God has commanded all men everywhere to attend church (Heb. 10:25). It is true that in this same passage He has warned those who, unhindered by works of necessity and mercy, neglect this important duty, that they shall truly answer for it on the day of judgment. This sin also shall be a ground of condemnation. At the same time, there are many who have attended church all their lives and who are still under condemnation. I believe it was Billy Sunday who said, "Hell is so full of church members that their legs are sticking out the windows". This is, of course, an hyperbole, but it does contain an element of truth. Church attendance or church membership does not save any man, and those who are trusting in these things for salvation are still under condemnation.

Now the question before us is this: Why has God made a difference between these two classes of men? Why has He condemned the one class and not the other? Let us turn to our text for the correct answer: "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only begotten son of God".

The one kind of men is condemned on at least three counts. These men are condemned by the guilt of Adam's sin which has been reckoned to them. It is evident from Romans 5:12ff. that, in the Garden of Eden, Adam acted as a representative for the whole human race. When he sinned, we sinned in him and fell with him in his first transgression. Secondly, these men are condemned also

## October-November Book List

**M**EMBERS of the Christian Book-of-the-Month Club are invited to order their choice of the following five books, offered at special discounts to club members during October and November. Membership in the club requires only the promise to buy four books a year, or else to pay the difference between the club price and the regular retail price.

**THE SOVEREIGNTY OF GOD**, edited by J. T. Hoogstra. A series of scholarly, informative messages by outstanding Calvinists, including John Murray, John Macleod, W. C. Robinson, Leonard Greenway and William Matheson. List price, \$1.50; price to members, \$1.20.

**THE CHAOS OF CULTS**, by J. K. Van Baalen. An up-to-date work on current sects and cults. A sane, accurate and lucid description of the most prominent false cults in America. List price, \$2; price to members, \$1.60.

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**SERMONS ON SIN AND GRACE**, edited by Henry J. Kuiper. Timely sermons on fundamentals of the Christian faith. List price, \$1; price to members, 80c.

by their own sins. They have sinned in thought and in word and in deed. They are guilty of sins of omission and sins of commission, and the wages of sin is death, that is, eternal separation from God. These men are also under condemnation, as we are told in our text, because they have not believed on the name of the only begotten Son of God. They have failed to entrust themselves to the saving and keeping power of God the Son. What neglect! What an insult! They would rather try to save themselves by their own puny works than accept the perfect work of atonement which God the Son has wrought.

The other kind of men has been acquitted for only one reason. Listen to our text: "He that believeth on him is not condemned". Listen also to Romans 8:1: "There is therefore now no condemnation to them which are in Christ Jesus".

Now the question arises, How can a holy God justly acquit those who believe on His Son? They were also condemned by the guilt of Adam's sin, they also sinned in thought and in word and in deed. They also were guilty of sins of omission and sins of commission. On what basis has God acquitted them? Here is the answer: He has acquitted them on the basis of the work which Christ wrought for them. During His earthly sojourn Christ perfectly kept the law for them. By His death He paid the penalty for their sins. When they took Christ as their Saviour the work which He wrought by His life and death upon the cross was imputed to them. His payment of the penalty for sin was reckoned to their account. Therefore God has forgiven their sins for Christ's sake. His perfect righteousness, His law-keeping, was accredited to them. Therefore God has accepted them as righteous in His sight. Because of the work which Christ has wrought for them, God has acquitted them and treats them just as if they had never sinned.

As we have said before, every one of us belongs to one of these two classes. We are either condemned because the guilt of Adam's sin is reckoned to us, because of our own sins and because we have failed to take Christ as our Saviour, or we are uncondemned and acquitted because we believe on the Lord Jesus Christ as our own personal Saviour. In one word, the difference between these two classes of men is Christ.

Several years ago I went out into a field to talk with a man about his soul. He called my attention to the hypocrites in the church, but there was one man in the community who had recently died whom he acknowledged to have been a real Christian. I said to him, "Dave, the difference between you and this man in God's sight is Christ. You knew him as a good man and so he was in man's sight, but both God and he knew that he was only a sinner saved by grace. It was Christ alone who saved him. When this man was dying, he said to his wife, 'Safe in the arms of

Jesus'. He did not say 'saved by my good works' or 'saved by my good moral life' or 'saved by my church membership', but 'safe in the arms of Jesus.'" My conversation with the man in the field seemed to be of no avail, for he was unwilling to receive Christ as his Saviour. Some time later, word came to me that he had been thrown into jail. I went with an elder to see him. God had broken his spirit and when I said to him, "Dave, what you

need is Christ; will you take Him?" he said, "I will"—and in that moment a man behind the bars was acquitted and pardoned.

Now there are some who would like to think of themselves as being at a crossroads with a choice before them of starting either for heaven or hell, but this is not so. He that believeth not is already under condemnation. He is already on the road to hell.

If you do not believe on the Lord Jesus Christ, if you are not trusting in Him alone for salvation, this is your position: already under condemnation, already on the road to hell. If, however, you will believe on the Lord Jesus Christ, if you will put your trust in Him and the work which He wrought by His life and death on the cross, God will acquit you, and bestow upon you all the blessings which He has reserved for His children.

## A Chaplain's Duties and Opportunities

By CHAPLAIN JAMES E. MOORE

Provisional Training Detachment, Fredericksburg, Virginia

**A** CHAPLAIN is an officer in the army. He holds a commission, as does any other officer, and is entitled to all the prerogatives of an officer. Consequently, his duties will have, first of all, a relation to the military activities of his command. His uniform will be the same as that of others. The rules of the command will be strictly followed. He will, as a member of the Commanding Officer's Staff, take part in parades and reviews, and stand such other formations, as Reveille and Retreat, as the Commanding Officer may direct.

His chief activity will be religious, and he will concern himself with the spiritual and moral welfare of the command. He will then make arrangements for public worship. This service is held Sunday morning at a suitable hour and will then be conducted with the idea in mind that all members of the command will participate. Of course everybody cannot and will not come, but the chief service of the day will be a general service. Sometimes a chaplain will have the opportunity to conduct two or three services, if the elements of the command are separated or if they are in quarantine. An evening service is very easy to organize and, while the response will not be as great as that for the morning service, great profit will ensue. The unit to which I am assigned for duty at present has responded delightfully. The services are held in the chapel; a professional organist has offered his services and a voice teacher sings and is attempting to organize a choir.

Should a sufficiently large number

of some denomination, or of Roman Catholics or Hebrews, desire the ministrations of that particular church it is the duty of the chaplain to secure the services of a chaplain or a nearby minister of that denomination or faith.

During the week it has been possible to organize two services of great blessing and interest. One is a song service at which hymns are sung, a portion of Scripture is read and prayer is made. The second is a Bible study class. Paul's letter to the Ephesians is the subject matter and a ready and active response is shown. The attendance is small, but the enthusiasm is heartening.

Personal work is as interesting as it is helpful. First is the number of personal interviews which the chaplain has. Office hours are held after the evening mess for two or three hours. Men with problems on their hearts, or just with a few minutes to spend, drop in to talk. Here is the glorious privilege of the chaplain. Lonesomeness, anxiety, worry are common among soldiers. Few indeed are the men who have forgotten completely all home ties. They come to seek advice, help, encouragement. To them all a word is given about God's love for men and the privilege they have in seeking a Saviour's blessing in the forgiveness of their sins and renewal in righteousness.

Many of these men are sent by suggestion of the sergeants or officers. Many come because they have been to church. But most of them come because the chaplain has been out

among them and they feel that even as a last resort the chaplain may be able to help them. So, during the day, hours are spent at sick call and the hospital. Sick call immediately after the morning meal gives the chaplain the opportunity to see who is feeling badly or who is trying to get out of work. But more than that, it gives the men the chance to see what the chaplain looks like. A word here or there, of greeting or encouragement, pays big dividends in winning the men to seek the chaplain.

The hospital, however, gives the greatest opportunity for personal testimony. There the men have time to talk. They will have had time to think first and their thoughts are often productive of questions. Here a wise chaplain will give such sound advice, present the claims of Christ so plausibly, that the patient will appreciate the visit and seek the chaplain on being released from the hospital.

In line with these activities, a chaplain will often go out on the rifle range, take hikes with the men, observe them in their work, and associate with them in the field. He will also attend their entertainments, watch their athletic contests and show a definite interest in their activities. Of course, when he is able, he will help them in the preparation and presentation of their projects.

The chaplain visits the guardhouse regularly. Here he finds the incorrigibles. Military discipline is such that only as a last resort are men consigned to the guardhouse. But the visits of

the chaplain are often productive of good, for many a man has never even heard of a Saviour or, if he has heard, has never taken the time or trouble to think about what Christ could do for him. Who can say how little or how much good is accomplished by these periodic visits?

The Selective Service Act of 1940 began preparations on the part of this country for the greatest effort ever made in our history for war. The most important element of this act was the fact that millions of American men would be called from their homes to live a life for which they were prepared neither by natural inclination nor environment. It is very easy to imagine the upset and unrest which has taken place in the minds of these men as they were dropped into situations and forced to face problems completely new and somewhat breath-taking.

To meet the deepest need of man, the War Department has asked the ministers of the country for their help. Thousands of ministers have been called from their work to assume the responsibilities of meeting the moral and spiritual needs of the personnel of the armed forces. It is very encouraging to see, in this time of national emergency, that the leaders of our country recognize that there is a greater need on the part of good soldiers than that of material equipment. As a result, the government has put before ministers in this country one of the greatest opportunities they will ever have.

This opportunity can be appreciated when we examine the various elements which make up the chaplain's work and life. First and most important of all is the fact that by army regulation the chaplain is free in all his time to exercise the prerogatives of his calling. Army regulations explicitly state that a chaplain is an officer whose work shall be devoted to the moral and spiritual welfare of the command. That means that assignments such as Morale Officer, Canteen Steward, Recreation, Athletics, or Welfare Officer shall not be given to him. During the year in which I have served, no assignment has been given me which would in any way interfere with the endeavor to serve the welfare of the men.

The second element of this opportunity is the liberty in preaching

the gospel. Since the army is made up of members of every denomination and affiliation in the country, tolerance is imperative. It would be impossible to have religious liberty and at the same time require that chaplains preach or teach according to a set doctrine required by the government. This liberty is conditioned only on the allegiance of the chaplain to his own denominational practices and teaching. Consequently, a chaplain is at perfect liberty to preach the whole counsel of his church. Of course the counterfeit chaplain will on this basis preach falsehood, but the true chaplain will be at greater liberty than in his own church. There is criticism of the content and method of preaching and conducting services, but this is personal and not official. One of the finest responses I have had was from a sermon preached in the woods in North Carolina on the subject of the Final Judgment.

The third element in the opportunity of a chaplain is the fact that only a small minority of the men in the army has been adequately instructed in the things of the Lord. For instance, only a very few men with whom I have come in contact know the doctrine of justification by faith alone. Even many of those who have a sincere love for the Lord Jesus are unaware of the truth which seals a man's acceptance before God. The result is that, instead of there being a large number of strong Christian soldiers, we have men who are weak in their testimony for Christ and fall readily into the temptations which are on every hand.

The fourth and most disheartening feature of the opportunity for chaplains is the fact that many men in the army are trying to get along without a knowledge of the Lord Jesus in their lives. Somehow the fact that the living God has come into the field of history to do something for man, something that man could not do for himself, is unknown. Christmas and Easter and Mother's Day are days for thinking of home and loved ones—and God is forgotten. This means that sin in all of its blatant ugliness is rampant in the army. Lest anyone take this as a slap at the men in the army, let it be said that the life of the men in the army is far higher than the life of the communities around the camps. For one thing, such sins as pride, hypocrisy and

thievery cannot exist when one is living with thirty other men in the barracks. Any first sergeant can make a man humble with a very few words. The men take care of thieves with adequate results. But the sins of the army are open sins and for that reason can be treated with exactness and boldness. There is no fear that someone will resent your stepping on his toes, no fear that someone will quit coming to church or move to another because you insinuated something about his friend. Chaplains can speak with freedom about sin and its consequences, and the men appreciate and respect such a chaplain. This adds to the opportunity that chaplains have for reaching souls apart from Christ.

That brings me to the greatest opportunity of all—the privilege of ministering to men who are facing death. That is not to say that all men everywhere are not facing death, nor that the war is not bringing men to face the consequences of lives spent apart from God. But the fact of the business of causing and suffering death gives chaplains the opportunity to present to men the solution to the whole problem as it is found in the Word of God. And the men will listen—listen without the ready argument that others use, such as "It can't happen to me". That many are facing Christless graves is a fact too apparent to shrug aside. And the appalling nature of the whole thing is that the war is being waged without God's people realizing the dreadfulness of it all.

What shall we then do in response to this amazing opportunity? To ministers, let this word come: You will have a tremendous opportunity to preach to more men and testify more widely than you have ever had before. Consider this ministry earnestly and prayerfully, seek the nearest army recruiting station and ask where you may get information as to where you can apply. Or write the Chief of Chaplains, War Department, Washington, D. C. To the churches, let this be said: The nation needs the finest gospel preachers available. The souls of the men in the service are perishing because they know not God's Word. Let your minister seize this opportunity, if he feels it is God's will, and send him away with the assurance that you will carry on and that you will welcome him back when the country releases him.



# The Presbyterian Guardian

## EDITORIAL

### Invitation to Learning

**O**NCE again throughout the land the school bells are ringing. To the youth of country village and city street, of college town and seminary campus, they call out their invitation to learning. And for the next eight or nine months, in thousands of classrooms, lecture halls, and libraries, young people will supposedly be receiving an education.

Webster informs us that education means the acquisition of knowledge, and he defines knowledge as "acquaintance with, or clear perception of, facts". If we could only be assured that in all these thousands of schools and colleges there was being acquired a clear perception of "facts", or as we prefer to say, of the truth, we would greatly rejoice. But unfortunately there is no such widespread acquisition of or even interest in "truth". Instead, opinion dwells on the throne and wields the sceptre. In many places it is openly denied that truth can be known, or even that there is any such thing as objective truth at all. In many other places the truth is deliberately sacrificed in the interest of views and doctrines which have a greater usefulness to the powers that be. Even in our own land, and in our most celebrated institutions of learning, theory, hypothesis, and prejudice largely prevail.

Herein lies a challenge to all lovers of the truth. Are we going to allow that a generation shall arise in this nation that has been trained to believe a lie—even one lie, whatever that lie may be? Shall we not dedicate ourselves to teaching our children the truth?

Here, of course, we must remember that truth is very broad. It reaches out into the area beyond the range of the scientist and philosopher, beyond the range of the materialist. The truth takes in God who is Truth. The truth relates all being to God. The truth evaluates all existence according to

God's standard of worth. In other words, the truth involves a theology and a theological outlook.

The reason for this is plain. The things that exist in the material world, the "facts", are what they are because of the decree of God. Their nature is determined by Him. For them to be known, they must be known in relation to Him. All truth, for man, is thus but a rethinking of the thoughts of God concerning what is.

Consequently, no education which ignores the relation of God to the things to be known can lead to a knowledge of the truth. And yet the great majority of schools, both elementary and advanced, in our land and the world over, are guilty of precisely this fault. They have removed God from the educational process.

It is of course not enough to have some casual recognition of God, or of a god, at some point in the school curriculum. Every subject must be dealt with against the background of this theistic view of the universe. Truth is one. We cannot have a recognition of God at one point, and a purely materialistic approach at another. Rather, our whole process of education must be unified within the Christian system of truth.

When this takes place, there will be true learning. Such learning, leading men to the knowledge of the truth, will make them free indeed. But it will be necessary for us to take over, to a degree not yet accomplished, the education of our children. This sort of learning will not be arrived at in the public schools where religion is tacitly if not bluntly excluded. It will not be arrived at in colleges where religion is a study in psychology and Christianity an obsolete curiosity. It will be arrived at in Christian schools, conducted by Christian folk, taught by Christian instructors, supported by Christian churches.

We honor the schools of this type which already do exist. We long for more of them. The measure of our concern for our children should be the measure of our devotion to the cause of Christian education.

But because our love and devotion are cold, and because it is easier to talk about what should be than to get out and make it that way, most of those who answer, by necessity or desire, the invitation to learning, will still be led away to wander in the fields of human speculation, rather

than be brought to drink at the deep sweet well of truth.

—L. W. S.

### Welcome Home

**W**E ARE sorry the Orthodox Presbyterian missionaries to the Far East have had to return home. We wish they could have continued the glorious work in which they were engaged. But since, in the providence of God, the doors there have been closed for a time, we gladly render thanksgiving to Him that He has been pleased to bring them all safely back home.

Little did we think, when a few years ago we appointed missionaries to Japan, Manchuria, and China, that within a short time they would be called on to face most severe persecution from government authorities, and in some cases to languish in prison for a season, for the name of Christ. But such has been the case. And yet no one who was at the meeting of the Foreign Missions Committee a few weeks ago, when these missionaries made their report, will say that their stay on the field, or even the trials they have undergone, has been in vain. We shall not undertake to review the manifestations of God's blessing upon their work, as they were recounted at that time. During the next few months they will be visiting the churches and writing for the GUARDIAN, and we will all become better acquainted with them and with God's dealings through them.

If there should be some in the church who think that the period of foreign mission enterprise is ended, we must differ with them most heartily. The gospel must be preached in all the world for a witness to every creature. This closing of doors is temporary. Others will be opened in their stead, and they also will again be opened wide. This we believe with all our hearts. And if ever the church loses its vision of the world's need of Christ, woe be to the church!

We strongly suspect that Mr. Hunt and Mr. Frehn and Mr. Andrews will be able to convince the most doubting of Thomases that there is still foreign missionary work to be done.

Welcome home, then, fellow-laborers! May your stay with us be one of rest and refreshment for us both. And as your labors and sufferings were the

means of encouraging many in the faith over there, may your witness here renew in our own hearts the fires of love and devotion for the ever blessed gospel of the grace of God.

—L. W. S.

## The Iron Gates of Japan

(Concluded from Page 258)

afternoon English services fell entirely to me. I started a series of sermons on the First Epistle of Peter.

In the meantime our Chinese Christians had learned that the gendarmerie were about to begin an investigation among them concerning our former evangelist's activities in their midst. One of them was shortly after arrested, questioned and detained for a few hours. As a result of this threat of investigation, they requested that I discontinue my visits to them. By this time we had learned that Bruce and the Byrams would be deported. In view of these developments, I considered that my last few months before furlough could be better spent in helping out in Tenghsien than in attempting to make new contacts among the Chinese in the Harbin area. On December 6th I applied for a permit to leave Harbin on the 11th, one of three dates each month on which foreigners were permitted to travel. I was told to call again on December 10th.

Late in the evening of December 6th, Bruce and the Byrams returned unannounced and under escort. We learned that they were to leave Harbin on December 9th. On Monday, the 8th, war was declared and they were thrown into prison again. I packed a suitcase containing some books and personal effects in anticipation of probable internment. On December 12th they came for me. I was not permitted to take any books, not even my Bible. I had a Chinese New Testament on my person. At the last minute, I pocketed the English New Testament I had been reading after the completion of my preparations and took that along too.

In the first months of internment we faced the prospect of not again being free for the duration of the war and perhaps never again. Being deprived of the books I wanted to study, I was sometimes tempted to think of the time that I must spend in intern-

ment as wasted. I realized, however, and often remarked to others, that we would remain in confinement only as long as our gracious sovereign God willed it. Moreover, I determined to take one day at a time and exhorted others to do likewise: at the end of each day, thanks for grace received; at the beginning of each day, prayer for grace needed. We continued our Sunday afternoon services in the camp. On the first Sunday after we were taken, one of those who attended was an English businessman who for years had seldom attended any Christian service. I preached from I Peter 1:14-17 on the subject, "A Call to Holiness". In the days that followed he occasionally knelt with the three of us missionaries in our daily gathering for prayer. We had hardly been interned a week before he was taken from our midst by the authorities, never again to be seen alive by any of his friends.

Unlike many of the others in our camp of twenty-five men and women, I found that my days were far from idle. Since none of our number could speak Japanese, it somehow fell to me to carry on most of the negotiations with our guards in "pidgeon" Chinese. As time went on, the position of interpreter acquired many additional duties. Before long I had become secretary, treasurer, errand boy, grocery boy and general "shock-absorber". I had to request that another of our number take over the handling of some of the grocery orders. In addition to the above, I was privileged to take turns with an elderly missionary in the conducting of our Sunday afternoon service.

One of the greatest hardships in our confinement was that we were utterly cut off from all communication with the outside world. I could discover nothing of the Byrams and Bruce Hunt, or of Mrs. Hunt and her children's needs, or of the lot of our Chinese Christians. There was nothing that I could do to help any of them. Only when the Byrams and Bruce joined us at the end of April did we learn that since February 6th they had been in a Mukden internment camp, recuperating from the ill effects of their two months' imprisonment in Harbin. Not until I saw Mrs. Hunt at the end of May did I learn how marvelously God had provided for her family and that two of our Chinese Christians, although im-

prisoned for a time, had been released apparently none the worse for their experience. Only when I reached Lourenço Marques did I learn anything of the whereabouts or welfare of my parents. As far as I know, to this day they do not know where I am.

The first glimmer of hope of an early return to America was contained in a cryptic hint dropped to me on February 1st by a Japanese policeman who had been paying frequent visits to us up to that time. This glimmer, often obscured, grew steadily larger until, on March 22nd when Americans were asked if they wished to go or remain, it assumed the proportions of a ray. Early in April it became almost certain that we would leave Harbin by the middle of the month, though many suspected that we would be merely transferred to be interned in Japan for the duration. We were much disappointed when our departure from Harbin was postponed for at least a month. When we left Harbin on June 1st, it was as if we had been delivered from a prison; when we finally sailed from Japan on June 25th, our feeling was that we had at last left the precincts of our prison; and when we first stepped on the neutral soil of Portuguese East Africa on July 23rd, we felt as if the last "iron gate" that separated us from freedom had been opened. Now we have come back into the midst of our praying friends and we are glad to declare how the Lord has delivered us.

## In the Armed Forces

THE list of Orthodox Presbyterians who have been inducted into the armed forces of the nation has been swelled by the addition of the following men:

From Calvary Church, Schenectady, N. Y.:

Private John Smoke, 1209 Station Complement, Pine Camp, N. Y.

Private Albert Henry, HQ and HQ SQ 9th Fighter Wing, Drew Field, Tampa, Florida.

Private Harry H. Meiners, 1st Platoon, Company A, 27th Med. Training Battalion, Camp Grant, Illinois.

From First Church, Long Beach, California:

Private Wallace W. Fusby, Co. D, 922nd Aviation Engineers Regiment, Geiger Field, Spokane, Washington.



# Totalitarian Christianity

An Address Delivered at the Conference on the Christian World Order

By the REV. HENRY SCHULTZE

President of Calvin College, Grand Rapids, Michigan

## CONCLUSION

### The Objective of Totalitarian Control

THE divine objective of totalitarian control is, of course, God's own self-glorification. But in the process of seeking His own glorification He seeks to have His subjects function properly. They are individuals who have a twofold function here on earth. The one is to represent properly the universe before God, and the second is to enable him to function properly as God's representative before the universe.

The first function of man representing the world is that of a conscious, deliberate, and rational acknowledgment of God. For the sake of practicality, I shall place man under divine totalitarian government in the presence of this world as it now is. This will help us to understand what the proper function as a present-day Christian is and what the objectives of divine control may be. There must be an acknowledgment of God even at the present time. Otherwise this world would not now be glorifying God. The man who is functioning properly, and he can be none other than a redeemed and Christian-trained person, will do what others are not doing. He will represent even the ungodly world about him. He will not represent the ungodly world in a sort of a substitutionary or vicarious way. This recognition of God in the world will not be to the credit of the ungodly. But it will bring glory to God through man who was made for that purpose and who is so governed.

We are now living in a world torn by the ravages of war. The average man looks at this war and reflects upon it without bringing God into the picture. He finds in it the selfishness of some ambitious monarch, or the fulfillment of a desire for revenge, or the expression of various ideologies, or a quest for *lebensraum*. That is as far as he goes. But there is something lacking. The man who represents this world before God will be able to see the handwriting of God

in it. He will see traces of divine justice being expressed. He will find evidence of it working out together for good, and he will be brought to the point where he can thank God for His wisdom, justice, and love. It is only when someone somehow finds a proper place for it in God's scheme of things, that it can serve to glorify God. Only he who is equipped with eyes that can see is able to read.

A few years ago we were in the throes of a depression. People starved. Industry shut down. Work was unavailable. Economists prated about underconsumption, overproduction, economic ignorance. But if that is all that can be said about it, God is not receiving His due. But He has, in His providential and totalitarian control, furnished individuals, sufficiently restored, who could trace something of the spiritual values in it all, and were even able to thank God for them. Such persons were functioning properly. You can yourself furnish all sorts of illustrations from history and from your own experience and other sources of the fact that God is being and can be and ought to be glorified and acknowledged by those whom God has created and restored for that purpose.

The man who properly represents the world before God will be filled with the proper sense of repentance and sorrow because of the sins of the world 'round about. There are thousands and thousands of sins committed by men and women in this world who seem to go on out into history followed by no repentance. Must such sinning go on without the proper responses anywhere and without somehow, however indirectly, glorifying God? The Lord would then have no reason for continuing this sinful world. It is not realizing His purpose. But there are thousands of representatives here too that become aware of the sins and cry out, "God, this sinning is terrible. Man is in the grip of Satan. He defies God and serves the devil. Thou alone art holy and perfect, and we all ought to be like Thee". And as long as there are men so reacting to the sins of this

world, the world, even with its sin, however indirectly, is still glorifying God. It still can in the sight of God be justifiably maintained. The disapproval of the sins of Moses, Abraham, and all the other worthies in the Bible is a method by which God is being glorified, and perhaps suggests a reason why these sins, as a matter of fact, are recorded in the Bible.

The man who functions as he ought will also be the representative who gratefully receives the blessings of God. Let us limit ourselves, in the interest of brevity, to the gifts of salvation and redemption. God has continued to offer these throughout the ages. Men have said, in effect, We don't want your offers. They hurl them back at God. They hold them cheaply. They refuse to accept them. How long do you suppose God will continue to make these offers? Why does He not destroy this rebellious world that treats Him with so much contempt and disdain? Is it not because there are always representatives here that are still reaching forth eagerly and gratefully and receiving these blessings? Is it not because He is still being honored by this reception? Abraham once argued with God about sparing certain wicked cities. He pleaded that God should spare the city if there were still fifty righteous there. God declared that He would be willing, and that if there were fifty righteous he would spare the city. Abraham continued his "bargaining" with God, until finally he received God's assurance that He would spare the city if there were but ten righteous. Let me tell you, that He would spare the city if there were only one righteous there. The presence of such a righteous one would guarantee that there was still divine glorification rising like delightful incense to the throne of God.

The man who functions properly as the representative of the world will exercise close communion with God. He is the one who prays for the needs of those 'round about him. The ungodly man is not going to ask for food and, much less, for salvation

from God. It would be a piece of sinful hypocrisy if he did. But the true representative of the world is the only one qualified to ask God to bless this nation and to supply its needs, and to thank Him for the priceless blessings already received.

The same thing is true, of course, when one contemplates man's relationship to the world at large. It makes no difference what he sees and what he experiences, it must all, after it has gone through his soul, be presented to God in such a way that all honor and glory goes to the world Governor. I know of no loftier conception of the purpose of God's totalitarian government than that of directing the forces at His command so to represent the world before Him. It is an objective that calls for a distinctive interpretation of the entire field of human knowledge. It is a matter of a willing recognition of the purpose of divine government. If we as Christians need inspiration for conducting ourselves as servants or as governed individuals, we may well find a rich source of it right here.

The necessity of a totalitarian control to move individuals to function properly for the kingdom's sake is obvious to us all. It is all the more obvious in the face of the fact that man in his sinful state is by no means inclined to function acceptably as one who is a subject of the divine King.

God's totalitarian control will also seek to make man a proper representative of himself before the world. Hitler had and has undoubtedly the same objective. He too would have everybody in his kingdom to represent his spirit and his will and his control. And the only way to do that is to become Hitler-like. Men are controlled by God to become God-like, and only by becoming God-like can they properly represent Him.

There is, for instance, the matter of love which is required by the law of God. Now love will find its first object perhaps within the circle of the brethren. But, one may retort, how can I love the brethren? They are so sinful, so hypocritical, so utterly unworthy of love. Now that may all be true, but you are not asked to love them because of any worthiness that they possess, but because God loves them, and the representative of God must love what God loves. The objects of love may be widened out to include the poor and needy. One may

protest that these poor are usually ungrateful and that they frequently lack appreciation, and so on. Once again the representative of God will love them, not because of any returns in the form of appreciation, but just because they are the objects of divine love. And exactly the same thing is true when you are placed face to face with the command to love your enemies.

The high duty of representing God in the matter of love before the world simply staggers one when he begins the task of analyzing what that divine love is like. When one contemplates it in all its beauty, forgiving spirit, self-giving, comprehensiveness, and effectiveness, he is filled with awe at the high and noble calling to which he should attain.

The representative before the world should also represent God's justice in the world. That must, of course, first of all be a personal justice. God Himself was just and therefore he promotes justice. One must first cast the beam out of his own eye. It is only the just that can, and that have the right to, promote justice. It is just at this point that we find the weakness of reformers. They would reform others before they are thoroughly reformed themselves. Here is the weakness of parents who would promote a genuine and deep religious spirit within their children before they themselves have become genuine and deep in their spiritual life. Here lies the weakness of God's people in the social group. They would have the spirit of Christ to permeate the social group before they themselves have become thoroughly permeated with it. You cannot represent God's justice without first of all becoming just.

Then, too, such a one will promote justice in the world of which he is a part. Passive Christianity is no Christianity. It is dead. God Himself performed a miracle in order that justice may be done. His work of redemption is a work of justice. Other schemes of salvation may have the elements of mercy and love and so forth in them, but God's plan promotes justice. To insist upon justice is to insist upon what God insists upon.

Let me present but one more illustration. The child of God who functions acceptably presents God's truth. Again personal truthfulness is required. God presented Himself precisely as He is. It is the duty of the

child of God to represent himself as he actually is, to wit, a child of God. It is a sad fact that too many of God's children present themselves as children of the world. It is a sinful form of hypocrisy which is infinitely worse than that of the Pharisees, who presented themselves as good but were full of rottenness and decay. One's value as a leaven and a light-bearer depends upon his willingness to think, speak and act truthfully. That is what God did and does. Men may have twisted and still do twist this self-manifestation of God, but He was true to Himself. He must insist upon practical truth in the world, because truthfulness is basic to the existence of any society, and certainly of the society of God's people. The lie always disintegrates. It is of the devil. He who lies and promotes lies is a representative of the evil one. He who loves the truth and promotes it is of Him who is the truth.

Enough has been said so as to suggest how man must represent God before the created universe. He merely puts into practice the prayer to which he gives utterance when he asks, "Thy will be done on earth as in heaven".

Christ Himself was the greatest example of one who was governed and recognized this divine control. He knew that God's will must be recognized in every phase of life. He realized that it was His meat to do the will of the Father in heaven. He claimed that His judgments are the Father's judgments, His acts are the Father's acts, and His words are the Father's words. He was the striking example of totalitarian Christianity.

### Notes on Archaeology

**A**T the foot of Mount Vesuvius in Italy lie the ruins of the ancient city of Pompeii. Here the stones and streets and buildings speak to one of a life and world long since departed. Does this witness from another age have anything to say about Christianity? How was Christianity received, if at all, by the inhabitants of Pompeii?

In one of the rooms of the city there was discovered, many years ago, a writing in Latin characters, in which the word "Christian" seemed to be plainly discernible. Many gifted scholars devoted their energies to attempting to make out the remainder of the inscription, but their labors were not

very successful. Some thought that the words, "Hear the Christians, the fierce swans", could be made out, but the remaining words stubbornly resisted interpretation.

Recently it has been suggested that the language was not Latin, but merely a Latin transliteration of Aramaic. A fairly good sense could then be derived from the words, and they were translated thus, "A strange mind has driven A. and he has pressed in among the Christians who make a man a prisoner as a laughing stock

[to the people of Pompeii?]"

If this is really the meaning of the words, we then have a very old witness to the reaction of the pagan world to Christianity. Apparently the author of these lines thought that Christian missionaries used the spell of magic to make converts. This inscription is thought to come from the first century of our era. If this fact is correct, what a remarkable testimony this is to the early missionary preaching of the gospel!

—EDWARD J. YOUNG

## Our Foreign Missions Future

By the REV. ROBERT S. MARSDEN

ONE of the most enjoyable meetings of the Committee on Foreign Missions of The Orthodox Presbyterian Church, as well as one of the most important, was that held on September 3rd. Eleven members of the Committee, the three men missionaries who had lately returned from the Far East aboard the *Gripsholm*, and the general secretary were present at the meeting.

The Committee was thrilled by the reports given by each of the men—the Rev. Egbert W. Andrews, the Rev. Malcolm C. Frehn and the Rev. Bruce F. Hunt. The report of Mr. Andrews is contained in this issue of the *GUARDIAN*, while articles by Mr. Hunt and Mr. Frehn will appear in later issues. The Committee expressed its great thankfulness to God for His gracious working in connection with the activities mentioned in the reports, and its gratitude to Mr. Andrews, Mr. and Mrs. Frehn, and Mr. and Mrs. Hunt for their faithful and effective service through great trial and tribulation. There is strong probability that Mr. Frehn will be called for special service with the United States Army, but Mr. Andrews and Mr. Hunt will be available for itineration through the church.

The Committee was delighted with the financial statement which showed that nearly \$5000 had been received in two months for the traveling expenses of the returning missionaries. The members appreciated greatly the sacrificial way in which a great many of our people supplied this very necessary need. They feel that this large gift—it was made up of hundreds and

perhaps thousands of small gifts, and did not contain any exceedingly large individual contribution—is added evidence that we are still an outstanding missionary church among the churches of our generation.

While there was much rejoicing in the safe return of the missionaries and their families, and much praise to God for His blessings in the past, the Committee also spent a sizable portion of the meeting in planning for the future. The members are well aware that the financial obligations of the Committee are not at all diminished while the missionaries are in the homeland. The missionaries on furlough or unwillingly detained in this country will still receive their salaries for quite some time until they can return to their fields or until they assume pastorates or home missionary fields in this country. The Committee, in planning for the future, realizes that it must exercise care not to assume so great financial obligations that it will be prevented from entering the fertile field in the Far East when it is again opened at the end of the war.

It was with these considerations in mind that the Committee looked ahead to new work. First of all, it approved the medical examination of the Rev. and Mrs. Clarence W. Duff and family. *GUARDIAN* readers will remember that Mr. and Mrs. Duff were appointed by the Committee to work in Ethiopia where they had labored prior to the closing of that country, at the time of the advent of the Italians, following the Ethiopian War. While we are not able to predict just when it will be possible for the Duffs

to go to this field, the Committee has determined in the meantime to save up funds for the purpose of equipping them and sending them to Ethiopia.

The Committee also considered an invitation from the presbytery of the Free Presbyterian Church of Scotland, to occupy the field which they have been unable adequately to man, in and around Trujillo in Peru. The Committee decided to accept this invitation, and elected a committee of five to confer with the representative of the Free Church mission, who is now in this country. The sub-committee was also empowered to interview prospective candidates who may desire to undertake the mission to Peru, and it will be glad to receive applications from those who may feel called to undertake this important and necessary mission.

## OHIO BIBLE CONFERENCE HAS SUCCESSFUL SEASON

THE first season at Camp Besuden, Epworth Heights, Ohio, "a Reformed Bible conference for young people", closed amid the enthusiastic clamor of the twenty-four delegates and their pastors for a similar conference to be held each year. Four Orthodox Presbyterian pastors and the minister of a Christian Reformed church had combined their efforts with those of Dr. Cornelius Van Til of Westminster Seminary to present to the campers from five churches a week of instruction in doctrine and the Christian life. The conference was held from July 25th to August 1st.

Dr. Van Til, the leading speaker, presented his famed apologetic in popular language to the entire camp group each morning. The Rev. Carl A. Ahlfeldt of Indianapolis taught classes in the Gospel of John, and the Rev. Calvin K. Cummings of Pittsburgh conducted a series of studies in the Christian life. The Rev. and Mrs. Charles G. Schaufele of Harrisville, Pa., acted as camp deans, the Rev. Marvin L. Derby of Cincinnati was in charge of recreation, and Mrs. Derby provided the music for the camp. On Sunday the entire group visited the First Church of Cincinnati, and conducted the young people's meeting there.

During the following week, the

Rev. and Mrs. J. Lyle Shaw of Newport, Ky., conducted a camp at the same location for youngsters from the Newport mission chapel.

A conference association is being

formed in order to answer the demand that Camp Besuden become a permanent midwest institution for members and friends of The Orthodox Presbyterian Church.

disloyal citizens if they refuse to have a part in the National Shinto rites? Does your heart bleed for the leaderless, persecuted Christians in Korea? Do you pray for the safety of Christian missionaries in Japan, China, the Philippines, Indo-China, Burma and the isles of the sea? Are you moved by the suffering of believers in war-torn Europe? Do you plead for the effectual working of the Holy Spirit among the little black peoples of the Dark Continent?

Wouldn't you like to have the spirit of Paul? You can! You ought to! Ask God to lay upon your heart the concern you do not now feel. You can have the heart of a "general".

## An Army of Three

A Meditation on Philippians 2:19-30

By the REV. BURTON L. GODDARD

**T**HE last stand of the Texans at the Alamo is a story which holds the utmost of interest for every American. Just before the little band closed the gates and manned the positions of defense a son of Tennessee, adventurer, Indian fighter, Congressman and author, rode up in a cloud of dust and joined the defenders. His name was Davy Crockett. With him came his "army", as he called it, and its services were placed at the disposal of the men at the Alamo. But what an army! It was composed of two rugged frontiersmen—just two! With "General" Crockett it made an army of three.

I could recount the story of the coming of Santa Anna, the siege of the Alamo, the fighting which continued until the fatal sixteenth day, the deeds of valor of the Texans and of the "army of three", but it is another "army of three" to which I would now direct your attention.

The general? Paul—at the time a prisoner of war. His personal aide? A younger soldier, Timothy. The third? A Macedonian messenger who had discharged his official business, noted the need for volunteers and joined Paul's army. His name? Epaphroditus. Open your Bible to Philippians 2:19-30 and read the story of the "army of three".

### The General

The general was a good soldier. In chains, he yet did not give up to despondency. His concern was not for his own comfort and security. No, away in the Macedonian city from which Epaphroditus had come, a band of loyal recruits was fighting under the same flag—the flag of Christ the Crucified One. The general's concern was for them. His great desire was that they might gain the victory and triumph over sin and the Devil. Not too long before, the new

volunteer had brought him word as to how the battle was going in Philippi, but Paul was eager to have the latest news from the Macedonian front. What happened to his own self was secondary. Wherever soldiers of Christ were fighting, his heart was there, and his prayers were constantly ascending to God to give them the battle.

Do you not feel a challenge? I do.

One evening I heard a church officer give a talk eulogizing this same Paul. It sounded as though Paul were his ideal, but talk can sometimes be empty. This man apparently has normal health and strength, and yet has retired from business and doesn't make much useful contribution in any way to church, state or society. His home is well-furnished. He drives a car. He has what he wants of material things. He does what he wants and nothing else. But, unlike Paul, he doesn't seem greatly interested in the Christian struggle. To be sure, he generally attends the worship service on Sunday morning, yet he does not stay for the Sunday school hour. He has capabilities for teaching, but does not help in that work. Sunday evening he is in some place other than God's house. He does not attend the midweek service of the church.

He is a poor soldier of Jesus Christ. His heart is in his home, his family, his own affairs. He criticizes the policy of his church in having a few missionary speakers each year and providing opportunity for individuals to give toward their support and the world-wide spread of the gospel of a Saviour who gave Himself for sinners.

I know that you join with me in condemning the type of life exemplified by such a man. What a contrast to the head of the "army of three"—Paul! But what of your own life? How concerned are you about the native Christians in Japan who are counted

### The General's Aide

Consider now the "general's aide", Timothy. The "general" does not hesitate to mention his name with unqualified praise. When just a young man he had joined the army of the King of kings. He had been a faithful soldier. He had obeyed every order of his general. He had been dispatched on many special missions and had never failed or turned back. He had stuck to his superior through thick and thin. Paul testifies that Timothy's loyalty had been of selfless character, inspired only by his zeal to serve Christ, and so Paul declares that no one else is so close to him as this right-hand man and fellow-soldier of the Cross. And thus as Paul writes to the Philippians he expresses his hope that it may be possible to send Timothy to Philippi, knowing that he, more than anyone else, would be able to minister to their spiritual needs and return to Rome with such a report of the Philippian church as Paul would desire.

The great army of God today needs soldiers like Timothy. Timothy was a young man when he entered the service. If you who read are a young man or a young woman, may I suggest that there is no greater challenge in the world than in following Timothy in the service of Jesus Christ.

Behold how many thousands still are lying,  
Bound in the darksome prison house of sin,  
With none to tell them of a Saviour's dying  
Nor of the life He died for them to win.

The need is great; the laborers are

few. Some have proved unfaithful. There is no higher calling than that of Timothy. Have you considered that call for yourself? Who will do Timothy's work if you do not respond to the call? Who will preach the true gospel if you who have had the privilege of hearing it and believing in Christ do not?

### The Volunteer

Epaphroditus, the "volunteer", had come to Rome as a representative of the Philippian church. He had brought Paul a gift from the Christians at Philippi. The gift delivered, he might have turned back toward Macedonia, but he evidently saw the great need for him to stay and help Paul, that the gospel might be brought to those in the Roman capital. It is likely that he plunged into the work beyond his strength, became ill, lingered for a time at death's door, and was finally restored to health by the Great Physician. What a glowing testimony Paul gives concerning Epaphroditus! He says that Epaphroditus was so zealous for the progress of the gospel that he had no regard for his own life and came nigh unto death because of his labors for the Master.

Are you too far along in years to take Timothy's place in the Christian army? You are not too old to take the place of Epaphroditus! His was an "all out" effort, and only such will be effectual in defeating Satan's program and evangelizing the world today. Before you make your next gift to missions, ask yourself this question: "How much would Epaphroditus give?" Before you turn down an opportunity to serve Christ, no matter in how humble a way it may be or how tired you are or what pleasures you have scheduled, think thus: "What would Epaphroditus do?" Before you give up a task which is bringing honor to Christ, though the going may be hard, face the question, "Would Epaphroditus give up?"

So Christian, when you turn on the radio and hear the word "war", think of the war against sin. When you hear the word "victory", think of the victory which is ours through Jesus Christ our Lord. And when you hear the words "soldiers" and "army" think of the "army of three", Paul, Timothy and Epaphroditus. Remember what we have learned of them through the Scripture upon which

this meditation is based. And show yourself to be a good soldier of Christ!

## VACATION BIBLE SCHOOLS HELD IN COLORADO FIELD

**A** TOTAL of one hundred and twenty-four boys and girls were enrolled in the Oak Creek (Colorado) Daily Vacation Bible School which was conducted from August 10th to 25th under the auspices of the Oak Creek Orthodox Presbyterian Chapel. Average attendance was eighty-two—an increase of twenty over last year's average—and fifty-six received certificates for perfect attendance.

The New Testament portion of the 1941 textbooks prepared by the Committee on Christian Education supplied the basis for the Bible study in all classes.

More than fifty parents and friends attended the program on the closing night. The offering of \$15, plus \$6.74 given by the children and teachers during the school sessions, just about covered expenses. In addition, the school gave missionary offerings amounting to \$5.

Results in the way of work accomplished by the pupils were very gratifying. The volunteer service of efficient, experienced teachers did much to hold the interest of the children. Miss Harriet Z. Teal of the Second Congregational Church in Denver, who helped in last summer's school, was in charge of the Junior Department, and Miss Margaret Duff was assisted in the Primary Department by two local teachers. The Rev. Clarence W. Duff superintended the school and taught the Intermediate Department, while Mrs. Duff taught the Beginners.

Earlier in the summer two vacation Bible schools were conducted for two weeks each in nearby mining camps. At Pinnacle the total enrollment was eighteen and the average attendance ten, while at Haybro twenty-nine were enrolled and the average attendance was nineteen. The same lessons were used in these schools. Miss Margaret Duff gave invaluable assistance in planning and carrying out the programs for these schools as well as for the Oak Creek School.

Missionary offerings at Pinnacle and Haybro totalled \$14.57.

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## The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

Pastor of Grace Orthodox Presbyterian Church, Los Angeles

**T**O know (a) the hope of God's calling and (b) the riches of God's inheritance:

"Having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints" (1:18). "The eyes of your heart". It is an arresting thought that the heart (the King James version, "understanding", inadequately expresses the meaning of the Greek word *kardia*) never in New Testament usage refers to the physical organ of the body which we today call the heart. In the New Testament it is by far the commonest term for what we often call the "soul" or "spirit". Those individuals who think of man as consisting of body, soul and spirit (an interpretation based on the two passages I Thess. 5:23 and Heb. 4:12), apparently have never noticed that by far the most common New Testament word to express the whole personality of man, which we commonly call soul or spirit, is *kardia*, "heart".

It is used one hundred and forty-four times at least in the sense of the personality of a man as distinct from his body, while *psuche*, "soul", is used forty times in the same sense, and *pneuma*, "spirit", is used forty-five times in this sense. Just to make the record complete, two other words, *dianoia* and *nous*, both of which are translated "mind", are used three and fifteen times respectively in the sense of "soul", or the personality of man as distinct from his body. It is thus manifestly impossible to think of man as consisting of three parts, body, soul and spirit, with only the spirit as the part which is directly received into the presence of God at death. As a matter of fact, in at least six of the above mentioned forty times, it is the *psuche*, or "soul", that is held responsible to God in an immortal sense, while only twice is the *pneuma*, "spirit", referred to as immortal (Luke 23:46 and I Cor. 5:5). The confusion has arisen from the fact that *psuche*, commonly called "soul", is used at least thirty-one times in the sense of physical life, and it is probably in that sense that the passages in which body, soul and spirit are all

mentioned, are to be interpreted (e.g., I Thess. 5:23 and Heb. 4:12).

The heart, then, is the term used most commonly in the New Testament for what we usually call the mind or soul, the "ego" or "I" which controls the body. In this passage in Ephesians, the picturesque phrase "eyes of your heart" is used to indicate the intellectual perception of the mind, comparable to the physical eyes of the body. When this term is used, probably the affection of the soul is the characteristic that is particularly emphasized.

"Enlightened". When our hearts or minds are enlightened they are enabled to perceive intellectually certain truths which call forth love for God in the individual. This must come from the Holy Spirit.

"That ye may know what is the hope of his calling". As Ellicott says, this is probably "the thing hoped for, because promised at our calling". But what is the thing which we hope for? Well, obviously it is something which we do not yet perfectly possess, or it would not still be an object of hope. What is the particular thing we hope for when we are called? Is it not the sinless perfection and glorification which will be ours when we eventually are taken into the presence of Christ? As yet we have only a mere earnest or foretaste of what it will be like to be made "perfect in holiness", but when the Holy Spirit enlightens our understanding we are enabled to realize and desire the holiness of character which is to be ours in the future, because we see our sinful selves and the glorious sinlessness to which God has called us in salvation. Without such spiritual enlightenment there would be no desire for sinlessness or striving after it here in this life. Only those who have their hearts opened and enlightened by the Holy Spirit can appreciate and desire holiness of life. In their natural sinful state they desire only "the pleasures of sin".

"Calling". This calling is not the mere external call to belief in the gospel, but what we call "effectual calling", the work of God's Spirit, "whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renew-

ing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel". It is the calling that leads us irresistibly into faith in Christ and the desire to obey Him as the rule of our life. It is the calling that works the new birth in our lives through the Holy Spirit's gracious influence, and then leads us to put our trust in our Saviour. It is the calling that causes us to hate our sinful lives and to long to be delivered from sin and defilement into the glorious liberty of the sons of God. As we have just the foretaste here below, hope springs in our hearts that we shall sometime be totally free from the corruption of the presence of sin in our lives.

"What the riches of the glory of his inheritance in the saints". This is the second result of spiritual enlightenment. Paul prays that the Ephesian Christians may be enabled to understand what is really meant by the fact that the saints of God, that is, ordinary Christians, are God's inheritance. He is our inheritance and we are His inheritance, but usually how woefully ignorant are we of what that means! Some commentators seem to fight shy of declaring that saints are the inheritance of God, but in the Old Testament God's people were declared to be the inheritance of God (Deut. 32:9; I Sam. 10:1; Psalm 78:71), so this is not a new thought. The thing that is really new is the "riches of the glory" of that inheritance. Can it be possible that the saints of God, ordinary Christians, can be spoken of as the "riches of the glory of his inheritance"? We cannot help but feel that this is another indication of the presence of the Shekinah glory, manifest in Jesus Christ, in the hearts and lives of ordinary Christians! We are united to Christ by faith and, through the indwelling Holy Spirit, the "glory", the Shekinah glory, God manifest in the flesh, dwells in us. "Know ye not that ye are the temples of the Holy Spirit"? Paul prays that Christians may realize, through having the eyes of their mind enlightened, how great are the indwelling riches in the hearts and lives of Christians. Those riches are the riches of the presence of God in our lives, because the Shekinah glory, God manifest in the flesh, dwells in our hearts by faith; in the blessed union with Christ by faith, Christians who realize that wonderful fact cannot ever lead the same



lives again.

Oh, that today we might embrace this wonderful fact anew! Christ is dwelling in our hearts through faith! God Himself has not only consented to dwell among men as He did in the day of His flesh, but also He has graciously consented to dwell in them, so that they are His precious jewels, His treasured inheritance, His personal property, purchased at the incomparable price of the shed blood of God the Son on Calvary! What riches we find revealed in the saints, when we understand this tremendous fact of His indwelling them! And when we do realize that fact, how can we be content with just "ordinary" Christian lives? Why do we not "burn

up" for Christ? Why is our zeal in His service so cold? Why do we constantly dally with sin and even seem to enjoy temptation? If we really are conscious of the fact that we are the temples of the "glory", the Shekinah glory, can we ever really enjoy sin again? Ought there not to be in our hearts a deadly loathing for sin and all its associations? When a woman knows she is going to have a notable guest in the home, she scrubs it from top to bottom, and prepares for the guest with the choicest bits of food. But the holy Guest, the Shekinah glory of God, is even now dwelling in our hearts. Should we not honor Him with humble and holy Christian living and service?

## Orthodox Presbyterian Church News

### Presbytery of Philadelphia

**C**OVENANT Church, Pittsburgh: During the summer the pulpit was supplied by the Rev. John H. Skilton, the Rev. Professor Edward J. Young, Dr. Ned B. Stonehouse, and the Rev. Charles G. Schaufele.

**Knox Church, Philadelphia:** In the absence of the pastor, the services of the church were conducted by the Rev. Leslie W. Sloat, Mr. Carlo Lazaro, and Mr. LeRoy B. Oliver.

**Knox Church, Washington, D. C.:** Mr. Harry Remein, clerk of session of the Memorial Church of Rochester, was a recent honored guest. Morning worship services are featuring a study of the Epistle to the Ephesians and evening services will shortly include a series of sermons on Faith, based on the eleventh chapter of Hebrews.

**Faith Church, Harrisville:** The Rev. M. C. Frehn, recently returned missionary to Manchukuo, preached to capacity audiences at both services on September 6th. . . . Teachers' training class and week-day classes for children have both been started during September. . . . The sixth birthday of the Dorcas Missionary Guild was celebrated with a dinner on the lawn of a member of the church. . . . During August the deacons of the church insulated the basement ceiling, insuring additional warmth for the winter months.

**New Hope Church, Branchton:** At a cost of more than \$350, the church has been redecorated with new paper, refinished woodwork and repainted

floors. . . . The sixty-second birthday of the church was celebrated on September 13th with a homecoming service. Old members and their families participated. . . . Two new week-day Bible classes in rural schools bring the total of such classes to six. . . . Mr. Frehn preached in the New Hope Church on September 6th.

**Redeemer Church, Philadelphia:** During the vacation of the pastor, the Rev. Thomas M. Cooper, the pulpit was supplied by Messrs. Carlo Lazaro, Thayer Westlake, William E. Welmens, and C. Alan Tichenor, all students or recent graduates of Westminster Seminary.

**Calvary Church, Middletown, Pa.:** The Rev. M. C. Frehn delivered a missionary address to a full church on August 30th, a few days after landing in New York. Mr. Edwards Elliott, the Rev. David Freeman, the Rev. John H. Skilton and the Rev. Robert S. Marsden were recent pulpit supplies.

### Presbytery of New Jersey

**C**ALVARY Church, Ringoes: The young people of the church are devoting time from each Friday evening meeting to the addressing and mailing of fifty envelopes each week. Two tracts are sent in each envelope, and hundreds have already been mailed. At least three indications of interest have been received. When the list of available names was exhausted, the local telephone directory was used.

**Covenant Church, East Orange:**

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Orthodox Presbyterian Church

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Chestnut Hill, Phila., Pa.

A summer Bible school was held in the church's new location and forty-six were enrolled; more than half were children. . . . Since moving into the new church home in May, there has been an average of more than a dozen visitors at the Sunday services. . . . On August 30th a gospel team of Wheaton College students, several of whom plan to complete their training at Westminster Seminary, took part in the evening service and the church enjoyed its largest attendance. . . . The

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Rev. Egbert W. Andrews, recently returned missionary, addressed the prayer meeting on his first day ashore.

### Presbytery of California

**WESTMINSTER Church, Bend, Oregon:** The Rev. Henry W. Coray, the Rev. Robert S. Marsden and Dr. Ned B. Stonehouse were guest preachers during the summer. . . . A delegation from the church expects to attend the fall meetings of presbytery, presbyterial, and Machen League at Los Angeles.

**Orthodox Presbyterian Church, San Francisco:** Nine new communicant members, who had completed a course in communicant church membership, were received at an evening communion service on August 30th. August attendance has been higher than that of any other month in the history of the church, due largely to an increased interest in the evening services. The pastor, the Rev. Robert L. Atwell, has been preaching expository sermons on Galatians and expects soon to begin a study of First John.

**First Church, Long Beach:** Two communicant members were added to the church at the most recent communion service. . . . Mr. Wilson Albright, a student at Westminster Seminary, preached on August 30th. . . . First services at the newly-acquired chapel were held on September 10th, in conjunction with the fall meeting of the presbytery.

### Presbytery of Wisconsin

**FIRST Church, Waterloo, Iowa:** Pulpit supplies during August included the Rev. Jack Zandstra and Dr. Ned B. Stonehouse. The pastor, the Rev. Edward Wybenga, reports that attendance during the summer has not diminished. . . . Convinced that they could no longer remain in the Presbyterian Church in the U.S.A. without committing sin, two new communicant members were recently united with the First Church.

The Rev. John J. DeWaard of Rochester, N. Y., and the Rev. Peter Katt of Milton, Fla., were recent guest preachers at the Bethel Church of Oostburg, Wis. The pastor, the Rev. Oscar Holkeboer, who is a ministerial member of the presbytery, celebrated his tenth anniversary with the church on August 30th. . . . The Sunday school has purchased chairs for its primary department, which boasts an average attendance of forty-five. The school sends copies of the lessons studied to its men in the armed forces. . . . Miss Geraldine Smies, daughter of Mr. and Mrs. John Smies of Bethel Church, returned from China on the *Gripsholm*. Miss Smies is a missionary of the Reformed Church in America.

### Presbytery of New York and New England

**FRANKLIN Square Church, Franklin Square, N. Y.:** Pulpit supplies during the pastor's vacation were the Rev. Arthur W. Kuschke, the Rev. Peter Pascoe and the Rev. Earl B. Robinson.

Services were resumed at West Cumberland, Maine, on August 30th. They are conducted by Mr. Lenville L. Hawkes, a member of Second Parish Church, Portland, and the preacher is the Rev. Dean W. Adair. Services at West Cumberland were conducted by the Committee for the Propagation of the Reformed Faith in New England from September, 1936, until December 1, 1941.

### Presbytery of Ohio

**GRACE Church, Buechel, Ky.:** On August 23rd twenty-seven persons attended a special worship service in this recently-established church. . . . Dr. and Mrs. Klaudius Kuiper are among those who now worship with the congregation of Grace Church. Dr. Kuiper, now stationed at Fort Knox, is the son of the Rev. Professor R. B. Kuiper of Westminster Seminary.

### Presbytery of the Dakotas

**THE Rev. C. A. Balcom** reports that six young people were recently baptized, following their confession of Christ as Saviour from sin. . . . The visit of the Rev. Robert S. Marsden was greatly appreciated by the members of Mr. Balcom's churches. . . . Wheat crops in the Dakota field are excellent this year, but wet weather has produced some difficulties.