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The Christian and Culture

"The Christian in the Twentieth Century World"—PART 7

By HENRY J. VAN ANDEL

Professor of Dutch History, Literature, and Art in Calvin College, Grand Rapids

THERE are six chapters in Calvin's *Institutes* which have been largely forgotten though they are of the greatest importance for the life of a Christian. They are the chapter on Christian Liberty (Book III, 19) and the five chapters on Christian Conduct (Book III, 6-10), once separately printed, and often reprinted both in Latin and in Dutch. The last chapter of these five was once the last chapter of the *Institutes*, and ended with the famous words, *Coram Deo* (in the sight of God)—not Calvin's maxim, but Paul's own. This last chapter also contains a discussion of the so-called common, or cultural, mandate, and the well-known idea that every calling is a divine calling. Moreover, it thoroughly reviews a Christian's attitude toward pleasure, sensuous and mental, and takes issue with Thomas à Kempis and the Anabaptists and others. There are no books in the world that treat the relation of Christianity and culture in such a clear, simple, and succinct way as Calvin's six chapters. It is my intention not to give a new approach to the problem of religion and culture, but simply to call back to the ideas of the great John Calvin, to arouse interest in what he wrote in the *Institutes*—not to mention other works—and to draw some conclusions for our own behavior in the troubled times in which we live.

In Calvin's age there were three theories of the relation of religion and culture which Calvin con-

sidered to be unbiblical. He does not mention these theories by name, nor even the advocates of these theories, but for anyone who knows a little about the history of thought, it is very plain that he contends against Thomas Aquinas, William of Occam, and Thomas à Kempis.

Thomas Aquinas, the greatest Catholic theologian and philosopher of all times, divides the world into two hemispheres, or levels: nature and grace. He identifies nature with culture, politics, philosophy, and so forth, and proclaims that this department of human knowledge and activity is the vestibule to the other, and that natural reason which believers and unbelievers have in common is the guide of natural life. The department of grace is identified with religion, with theology and ethics, and with the church. The believer is on common ground with the unbeliever in the lower realm, but on the higher level he is different, because he has faith in Christ in common only with the church. However, Thomas lops off a certain amount of natural life, for he makes faith a check on reason, and the church the controller of culture. All science and art had to serve the church. Philosophy and culture were the handmaidens of theology and the church. As a result, culture was not only declared to be inferior, but a certain amount was looked upon as unworthy of a Christian, because it could find no

place in the church, unless it was said to represent symbolical values. For example, a lovesong between the nightingale and the rose could only be tolerated if the bird pointed to Christ, and the flower to the bride of Christ. Thus the church became in reality a suppressor of education and art, and even of all progress in agriculture and trade. For Thomas Aquinas proclaimed the overlordship of the church in the realm of nature and culture.

Less than a century after Aquinas came another philosopher by the name of William of Occam who had the temerity to turn against this ingenious scheme of values. He proclaimed that the two realms of nature and grace, of state and church, of philosophy and theology, had nothing to do with each other, and that the church ought to leave the other half of life free. Occam, however, did not sufficiently distinguish between politics and culture, and so he did not really release education and art, but actually put them under the tutelage of the state. Secular education, secular art, agriculture, cattle rearing, commerce and trade—they all should be freed from the check and control of the Pope, but they should be put under the protection of counts, dukes, kings, and emperors. They would not be able to stand on their own feet because the world was the Devil's playground outside of the holy domain of the church. The strong arm of political rulers should guide them. Culture was only safe in the hands of dictators and tyrants. The church might pray for benevolent despots, but it ought to leave the schools, and the guilds, and the farmers alone. William of Occam is really the father of state culture, the first totalitarian philosopher.

About a hundred years after him came a lovely saint by the name of Thomas à Kempis, who turned his back upon all culture. His jewel of a book, *The Imitation of Christ*, was and is being read all over the world by Godfearing people, and thus had and still has a tremendous influence. But saintly Thomas has some very morbid ideas about culture. He despises philosophy, learning, and art. He dares to identify nature and sin! He declares in no uncertain words

that sensuous and mental pleasure is dangerous because it stands in the way of spiritual joy. And so he recommends to all Christians to leave education, art, and even conversation—especially with young people—alone. He advises to meditate and pray with a religious book in a lonely nook (*cum libello in angello!*) and to take only so much of the visible and audible world in as is absolutely necessary to prolong one's existence and health. In other words, Thomas à Kempis is the dangerous advocate of the heresy that sin is in matter, in nature, and in what man makes of nature, that is, culture. Every Christian should be a hermit.

It is Calvin who for the first time attacks the false theories that were in the air about the year 1500. In his chapter on "Christian Liberty", he distinguishes three spheres of life which seem to be concentric. The inner sphere he calls the court (or world) of religion. The second, or outer sphere he calls the court of civic duties. The first one is the sphere of the church. The second, of the state. But of equal importance is Calvin's third sphere. He calls it an "external" court, or the court of conscience, and also the *adiaphora*, or "indifferent things." He does not mean by the *adiaphora* a few insignificant matters, for he mentions music, architecture, technical learning, festivities, everyday food and

clothing. Calvin says explicitly that he does not adopt this term because he wants to imply that there are no God-given laws for this sphere of activity, nor that religion and morality have nothing to do with this sphere, but because he believes that this third sphere ought to be free from the control of the church and the state, and that the individual conscience of the believer ought to guide him in his conduct. In other words, Calvin takes a position squarely over against Thomas Aquinas and the Roman Catholic Church, but also over against William of Occam, Machiavelli, and others who advocated despotism, and he loudly proclaims the liberty of culture. Indeed, Calvin made the principle of liberty one of the foundations of life. Calvin believes very strongly in the antithesis of believers and unbelievers, and in the antithesis of Christian learning and art and pagan learning and art. But in this chapter he is advocating that all learning and art, to be really genuine and noble, ought to be free from the control of state and church, and guided by the individual consciences of the believers.

It is true that Calvin was not consistent and that the schools of Geneva, the elementary as well as the higher, were under the supervision of both state and church. Calvin meant by cultural freedom only freedom in the natural realm; we would say, "technical freedom." But we modern Calvinists are certainly entitled to be consistent, to reap the fruit of Calvin's principles, and to erect schools and universities that are free from the control of the state and of the church because history has shown that this is the only way out. It is this principle that is back of our movement for free Christian schools in the Netherlands, in South Africa, and in America. It is this principle which Dr. Abraham Kuyper had in mind when he opened the Free (Calvinistic) University of Amsterdam in 1880—with only five professors, three in theology, one in the classics, and one in law—a university which has become the backbone of our Calvinistic activities all over the globe. It is this principle of a free Christian culture which has brought about free

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En Route to Ethiopia

Excerpts From Letters From the REV. CLARENCE W. DUFF
Orthodox Presbyterian Missionary to Ethiopia

TWO interesting letters were received on January 5th by Mrs. Clarence W. Duff, whose husband is on his way to the missionary field of Ethiopia. The first was sent by "air mail" on October 26, 1943, but it arrived at the same time as the second, which was sent by regular mail on November 11th. Portions of both letters are here published.

Aboard the S.S. *Mouzinha*,
October 26, 1943

We are coming close to Madeira this morning, in sight of some of the nearer islands now, and I think may arrive before noon. It seems that mail service back to Portugal from here may be pretty good, but after we leave here it is unlikely that letters will get back and on to America for months, so I'm writing once more, though I haven't much news. I think and think about what you may be doing and wish that I had some later word from you to know that you got my cable sent soon after arriving in Lisbon, to hear how Don is getting along at school, what Dorothy does while he is away, whether you are all well, what places you have been to speak, and all the rest of the news. It does seem a long time not to know anything. But I am so glad I got your first two letters at least.

Our boat goes very slowly. They say it may be thirty-five days from Porto to Lourenço Marques. We left Porto last Saturday, or rather 1.30 A.M. Sunday, after pulling away from the dock and anchoring in the harbor Saturday noon. So we ought to be in Lourenço Marques in about a month from now. Perhaps, when you get my cable saying we have arrived there, you could send a cable in answer to let me know you got mine and tell me how you are. It might cost something, but I think would be worth it, as otherwise I am not likely to hear from you until I get to Ethiopia. . . . I may wait to investigate possibilities of travel on to Ethiopia before I send the cable. I suppose the Sudan Interior Mission folks will go together with me on the cable, and which place we shall send it I don't know, but trust you will get the word quickly.

I got a deck chair, canvas, just before leaving Lisbon, at the dock. It's a good thing I did, for there are none to be

rented on the ship. Our deck is at the stern of the ship and the lower decks in between. I think it is going to be very nice when we get to warmer climes and they put up the canvas. The sea has been exceptionally calm since we left Porto, and it is likely that we shall have little rough sea from now on. It's going to be difficult to get a bath, as there seems to be a lineup in the mornings. Apparently, it is not possible to set a time for a bath and get it according to schedule.

I have some very good traveling companions, and all are quite a high class of men and women. Several speak English, and two or three quite well. One young man who got on at Porto is going to Congo Belge to work for an English firm there. He speaks quite good English, and is very friendly. He gave me a *Collier's* magazine to read and wants to lend me more. He is well educated and a sensible fellow. Two young men at my table are recent university graduates. One is married to a refined and beautiful girl, and they have a little girl two-and-a-half years old with them. They both speak French and like to talk with me sometimes, though we all speak with some difficulty. He is going to Lourenço Marques to work for the government, either as instructor in agriculture or on an experiment station. The older man at my table proved to be an evangelical Christian, and was very glad Sunday to accept my invitation to attend the little service we had in the First Class Salon. He said he had been a Protestant since he was a little boy, and loves the hymns and Psalms. He talks only Portuguese with a few words of English, but we understand each other about quite a lot of things. He has a good job on the railway in Mozambique.

The missionaries wanted me to ask the chief purser, who speaks French, if we could have a service Sunday morning. There are a newly-appointed bishop and a good many priests, sisters and brothers, apparently all of the Franciscan order, on board. He said we could have our service if we had it right after the Roman Catholic mass, about nine o'clock, but asked that we get through very quickly, as there would be many people coming through the lounge. We hadn't much more than a half hour, but were glad to have a short service at least. While I was talking with

the purser one of the main priests came along and he talked with him about the time. He was very friendly and said to me that we were friends. One of the brothers is in our cabin and he and the others are friendly fellows, very young. One tried to talk with me in French several times, but he knows so little that we make out better in Portuguese guessing at each other's meaning a good deal of the time.

We are sailing along the coast of Madeira now, and should be in the port of Funchal before a great while. They have said that only Portuguese can get off this time, but sometimes they change their minds after they get to port. We are not to be in port more than about eight hours.

It is always nice to get on land for a little while, and Madeira is about as beautiful a place as one could want to see. I hope we are soon on our way to San Tomé, however. You will have to show Don and Dorothy where I have been when you get this letter. I am not sending cards and pictures because ordinary mail seems pretty hopeless, and I think you would rather have letters.

Aboard the S.S. *Mouzinha*,
Near Luanda, Angola
November 11, 1943

Again we are nearing land, and there may be opportunity to send a letter, though I don't know what the prospects may be of your getting it in a reasonable time. We left Porto about 1 A.M. Sunday, October 24th. We stopped at Madeira the third day, but were not allowed to go ashore. However an evangelical pastor, Portuguese, came on board the boat and talked with us. He told us there were four evangelical pastors of churches in Funchal, working together. His group uses the Church of Scotland chapel for services, but the Scotch pastor has very little to do with the work. In Porto we didn't hear such good reports about the Scotch pastor at Madeira (Funchal). Quite a few passengers got on at Madeira, including three men returning to Capetown. They are all Portuguese from Madeira, but have businesses in Capetown. Two of them have their families there, and the third is not married. All speak English fluently, and have talked with me quite a lot. They seem very prosperous, and speak very

highly of Capetown and South Africa. They have to go to Lourenço Marques and take the train back to Capetown unless they get off at Lobito and go through the Congo by train to Capetown. They will probably do the latter, though their passage has been paid to Lourenço Marques. The boat stops at Capetown, but only to deliver mail. I have had a very pleasant acquaintance with a young fellow going from Portugal to Leopoldville for the first time to work for an English firm. He got off at the mouth of the Congo yesterday.

Sunday we arrived at San Tomé, and left there about 3 A.M. Monday. That little island is practically on the equator. As they were going to take down the swimming pool to get into the hold Sunday, they had to have their crossing-the-equator program Saturday afternoon, though we didn't actually cross it till sometime before daylight Monday. The missionaries won the tug of war against the Belgians and the Portuguese. Mr. Congdon, Southern Baptist, won the contest to see who could gather the most spoons from the bottom of the swimming pool without coming up for air, calmly swimming round and collecting sixteen spoons. The nearest to him got only ten or twelve and most only four or five. Then they had the judgment of Neptune for all who had not crossed the equator before, plastered us on the face and head with shaving soap, which was flour and water, and made us jump into the pool. We took off everything but an old pair of trousers and our socks just before the ordeal, and so didn't mind it. There was a big crowd to go through it, of course. The ladies were not ducked, but had salt water poured on them.

The first Sunday out, Douglas Percy preached and led the service in the first-class lounge. One of my Portuguese friends, whom I had discovered to be an evangelical, went with me to the service, and one or two other people dropped in. We had to sandwich it in between early mass and a later one at 10 A.M., so had ours at nine o'clock while the priests ate their breakfast. The group had got me to talk to the purser in French about having the service. The second Sunday I preached, a new sermon on the sixth chapter of Hebrews, on "Things That Accompany Salvation". Last Sunday at San Tomé Dr. Pool (Th.D.), a Southern Baptist who teaches theology in the Southern Baptist Seminary in Nigeria, preached. These Baptists are fine people, and really stand for something. Frequently part of the Sudan Interior Mission group and myself have met for prayer in one of the cabins. An-

other group met in another cabin. I have enjoyed this fellowship. Now that the main group is gone, the three girls and I hope to be able to meet at least sometimes in the writing-room first class at 6 P.M. for prayer. I don't know whether we shall be disturbed too much or not. I have been giving pretty regular language lessons to Miss Macomber at 11 A.M. and 6 P.M. Now we plan to have the second lesson at five. She is getting along fairly well, though on the boat she gets comparatively little study outside of class. I have been studying quite a bit myself and reading various books, or re-reading them, and find the days all too short, unless I get to thinking how long it is taking us to get to Lourenço Marques and where we shall go from there.

Well, yesterday thirteen missionaries, including the Coxes, Percys, Wagoners and the Misses Schneider, Robertson, and Hoge of the S.I.M., got off the boat at the mouth of the Congo at Szaire (San Antonio do Zaire). They went by small boat to Banana on the Belgian side of the river, and from thence would go today to Matadi by river steamer, then by rail to Leopoldville, and hope to get planes eventually from there to Lagos, Nigeria. The report is that planes go every day, but there is a waiting list. Saturday, at Lobito, Mr. and Mrs. Blackburn, Methodist, hope to get off and go by train to Rhodesia. So we are thinning out!

I'm going out now to see what the country looks like, as we seem almost into Luanda. It is the capital of Angola. A number are getting off here, and if not too many get on we should have more room. The army sergeant from our cabin is getting off here. I hope I shall be able to go ashore, as we haven't been off the boat since we left Porto, nineteen days ago. We shall be here a day or two, so I can complete this letter later. I wish you were here to go ashore with me. What a pleasure this trip would have been, had you all been with me! I certainly have nothing of which to complain, though. I've been living a very comfortable and comparatively happy life. We are well taken care of, though these boats are nothing like the old days. One gets tired of the food sometimes, but we have plenty and much of it is good. My appetite is ravenous, and there is plenty of food I can enjoy. I hope to get some fruit ashore today. I am very well satisfied with second class, and there is no very close line drawn between it and first, so that I can go and come as I please.

10.30 A.M.—We are allowed to go ashore, but will not go till after lunch.

The boat leaves tomorrow at nine in the morning, so they say. So I shall try to finish this now and take it ashore to mail. It probably won't go any quicker than if I took it to Capetown, but I'll send it and hope for the best. We are due at Lobito Saturday morning, and should be at Capetown a week later and Lourenço Marques about the 25th, thirty-five or thirty-six days after getting on the ship at Lisbon! The sea has been very calm since leaving Porto. I have been surprised at how cool the weather has been. The night we crossed the equator there was a fine breeze and it was delightfully cool. Here it is very comfortable. Philadelphia last summer at times was very much worse than anything we have had on the whole trip. I sleep with my head at the porthole and get a breeze most of the time.

Now I must tell you about a very interesting incident that occurred yesterday. When we got to Szaire on the Congo, a tall, rather elderly looking man came on board with the chief Portuguese officer of the district. He looked like a typical old-timer, with khaki shorts and red flannel shirt under his khaki coat and a pipe in his mouth. He turned out to be an Englishman who had walked across a lot of Africa to get here, and said he was fishing here for a little while. I heard about him and after a little while spoke to him. When he heard I was going to Ethiopia he was much interested, said he had been there years ago and spoke the language. He talked about the parts he had been in, Mega, Maji, etc., and then said he had traveled through Arussi, that that was one of the finest parts of Ethiopia, and the people there were the best in the country. I had not told him my plans to go there or mentioned the Arussi. I told him then that I intended to go into Arussi if I might be allowed. He said if I planned to go there I ought to get his grammar on the Galla language. I asked him to write the name of it, and you can imagine my surprise when he said it was the grammar by Hodson. I went to my cabin and brought Hodson & Walker's Galla Grammar to him. He certainly was pleased, and later autographed it for me. On looking in the grammar of course I found that he was C.M.G. (whatever that stands for), F.R.G.S. (Fellow of the Royal Geographical Society), and former Consul at Mega, at the time the book was published in 1922. When the officer came along he introduced me to him and told him how extraordinary a coincidence it was that he had met me here and found his own book. He has also written a couple of travel books on the country, one *Seven Years in*

Southern Abyssinia. He talked and talked to me, till the officer came again to get him for lunch on the boat. He asked me to tell Mr. Collier at the Bank of Ethiopia that he had received his letter and had sent him one. It seems that he had hoped to go back into Ethiopia, but a change in the arrangements of the government with the Ethiopian government disappointed him. It surely was thrilling to have this unexpected meeting at the Congo River. I was naturally very much excited to have him speak so highly of Arussi and the people of Arussi. He doesn't consider that there is any important dif-

ference between the dialects of Wallega and Arussi Galla. He says Arussi is thickly populated. He thinks Amharic a very difficult language and says he could never learn to pronounce it properly. This providential meeting may perhaps have something to do with pointing the way a little more definitely. At least it makes me more eager to get there.

From time to time, THE PRESBYTERIAN GUARDIAN will publish further letters from Mr. Duff. Meanwhile readers are asked to be much in prayer for him and his work.

Romanism in Action

By the REV. LELAND C. JORGENSEN

Pulpit Supply of St. John's Presbyterian Church, Dalhousie, N.B., Canada

HERE in Dalhousie, New Brunswick, Canada, one has a close-up view of the Roman Catholic Church in action. There can be no doubt that the activities of the Roman Church bring a real threat to our civil and religious liberties.

Dalhousie was founded by the ninth Earl of Dalhousie, a distinguished Waterloo officer, in 1831. In her early days the town and outlying communities were settled by Protestant English and Scotch. Scarcely a Roman Catholic family was to be found.

But only the four-mile-wide Restigouche River separates Dalhousie from the French Catholic province of Quebec. In this generation the influx of French Catholics has been so great that today about seventy per cent. of the five thousand people in Dalhousie are adherents of the Roman Catholic Church.

When the Roman Catholics are in the minority in any community, they speak much of the rights of the minority. But, alas, it is different when the Protestants are the minority group. Thus today we in Dalhousie are witnessing a gradual stifling of our Protestant rights and liberties.

Strange as it may seem, the English Protestants—as they call themselves—represent only about thirty per cent. of the population but they pay about seventy per cent. of the taxes in the town. Nevertheless, they have but very little voice in the government of the town or school, since

the seventy per cent. French Catholic population has elected Romanists to all positions. Dalhousie has a mayor, eight aldermen, and a town clerk and treasurer; all of these offices but that of one alderman are filled by Roman Catholics. This speaks for itself when the civil governmental affairs of the town are considered.

However, it is in the conducting of the affairs of the public school that the power and the workings of the Roman Catholic Church are most evident. Romanism well knows that children trained by its church will more than likely always remain in that church.

When Dalhousie was first founded there was but the one public school. About forty years ago the Roman Catholic Church built her own school, which is known as the Convent. This Convent has increased in enrollment until today it has about one thousand pupils while the public school has about three hundred.

The Romish majority has elected three Roman Catholic men as trustees of the public school and these trustees, without any question whatsoever, although in the trusteeship of a public school, are merely the tools of the Roman Catholic priest "on the hill".

This is easily proven. For some years the public school has been too small to accommodate all the children who wanted to attend. The Protestant minority desired that an addition to the school be built. This

the trustees refused to do. Instead, they have been renting several rooms at the Convent, in which the pupils are taught by nuns, at the rate of about four thousands dollars a year. Thus the Roman Catholic trustees have succeeded in using taxes paid by Protestants to support the Convent and to train Roman Catholic children in the Roman Catholic faith!

This past summer the domineering priest demanded that all Roman Catholic parents send their children to the Convent or be denied communion. Thus the Convent became overcrowded and two rooms in the public school became vacant.

The climax of the present situation was reached when the priest announced on a Sunday last fall that, on the following Tuesday, two nuns would take two classrooms of pupils from the Convent to the two vacant rooms in the public school! Obviously, the Roman Catholic trustees had given their consent to the plans of the priest.

On Monday this news fell on the Protestants of Dalhousie like a bombshell. Hurriedly they organized a protest meeting with the trustees of the school in attendance. The action of the trustees was vigorously protested, but no more could be accomplished. Tuesday morning arrived, but no nuns or pupils from the Convent came to the public school. Apparently the strong Protestant action has at least postponed this terrible threat of bringing Roman Catholic nuns and their teachings into the public school. But we can be sure that the Romish majority has by no means given up its purpose.

To live in a community such as this, which was at one time definitely Protestant but in which the Roman Catholics have had full liberty, and to see it as it is today, causes us to realize the great danger threatening our civil and religious liberties. But we must go on in our God-given determination to witness to the glorious gospel of Jesus Christ. In Christ alone may men have redemption from sin and freedom to love and serve God. As the tentacles of the Roman Catholic Church spread here in Canada, the threat to that preaching increases. Let us not be indifferent to this most real danger inherent in the growing strength and totalitarianism of Romanism.

Through the Sinai Desert

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

PART 2

Petra

ABOUT fifteen miles west of Maan, in the midst of wild and rugged mountains, lies an enchanting city of rose-red rock, called Petra. Just south of Petra is the traditional site of Mt. Hor, where Aaron died "there in the top of the mount". Today there is a small mosque upon the summit and the mountain is held sacred by the Arabs, being called *Jebel Nebi Haroun* (the mount of the prophet Aaron). During the early fourth century B. C. the Nabateans took Petra and established it as their capital. Their power and empire grew until it included even Damascus. When their king, Aretas IV, was upon the throne, Damascus was still in their power, and the Apostle Paul, lest he be apprehended by the Damascene governor, "through a window in a basket was . . . let down by the wall" (II Cor. 11:32, 33).

Toward the beginning of the second Christian century, Petra fell into the hands of the Romans, and it was during this period that the city rose to the peak of her splendor. But about the middle of the third century Petra began to decline. Later, the Crusaders thought that the *Jebel Nebi Haroun* was Mt. Sinai, and built a castle on its summit. From then on, Petra fell completely into oblivion until in 1812 the Swiss traveler, Burchhardt, accidentally discovered its ruins.

From Maan we drove by car out across the desert for about twelve miles until we reached a place called *Wady Musa* (the valley of Moses). Here was a small Arab village in the valley, and a refreshing, friendly stream flowed near-by. We stopped at the police station, where we were cordially greeted and tea was served. An armed guard was secured, and we all set out for Petra itself. Before us lay a weird picture. At our feet were sloping hillsides with some olive orchards and stone walls. Beyond were high, rocky cliffs, and in the background a range of sharp-toothed mountains, steep and forbidding. In these mountains lay Petra.

About forty-five minutes walking, mostly downhill, brought us face to face with a great red sandstone cliff, which was sliced in two, as it were, by a narrow defile. This defile the Arabs called *Es-Sik*. It was about twenty-five feet in width, sometimes narrower, and the walls on either side rose to a height of one hundred to a hundred fifty feet. This narrow pass seemed to be an entrance into the



PHARAOH'S TREASURY at Petra.

very heart of the mountains. A little trickle of water flowed on the floor of the defile, and on either bank green shrubs were growing. Our entrance into this enchanted ground seemed to disturb the native inhabitants. Lizards scampered back and forth constantly, and once or twice snakes glided across the sandy floor, only to be pelted with stones by our Arab guards. Apparently we were walking on an old Roman road, for now and then remains of the ancient pavement could be seen.

From time to time old ruins were visible in niches of the wall. Every step was of interest as we penetrated deeper and deeper into the mountains. After about twenty minutes of walk-

ing, we made a sudden turn, and there, before our eyes, was the façade of an incredibly beautiful building. This was a temple of Isis, built probably in the early second Christian century. The façade was carved entirely out of red sandstone and, as the sunlight shone down upon it, its beauty was arresting. It is impossible to express in words the rapt attention and admiration which overcomes one as, walking along the cool, dark and narrow defile of the *Sik*, he suddenly sees before him this glistening red rock temple. The Bedouins of the vicinity call this building *El-Khasne* (treasury), because they believe that treasure is hidden in it. And their belief can easily be understood. For this exquisitely beautiful structure exists in the midst of wild, rugged mountains, and the Arabs might very naturally look upon it as a fitting hiding place for gold.

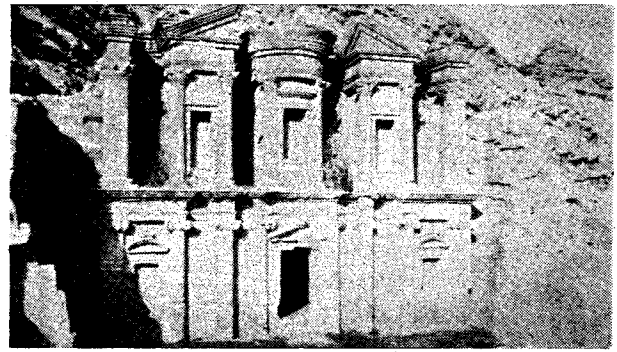
Here we made a sharp turn, and the valley broadened out. Hundreds of ruins, all of rose-red rock, sprang suddenly into view. Before us was a magnificent panorama of ruined structures. It was as though we had stumbled upon a ghost city. To our left was a huge amphitheatre which was capable of seating about three thousand people. It nestled against the foot of a hill.

We entered now the city proper, as it were. At the far side, five Arab policemen had taken their station in a cave in the hillside. They were very friendly, and seemed glad that we had come. They immediately served tea and began to make us at home, and here an interesting fact presented itself. These men spoke a beautiful, classical Arabic, the very language that appears in the grammars. When I employed a Palestinian expression, one of the policemen corrected me, and insisted upon the classical word. We spent the remainder of the afternoon talking together.

We were wearing the regular head-dress which consisted of a woolen skull cap, over which is placed a large white cloth called a *Kafiyeh*. This *Kafiyeh* is held in place by a couple of coils made of goats' hair. The



THE POLICE CAMP at Petra.



ED-DEIR, carved out of solid rock.

Kafiyeh is extremely practical, for it protects the back of the neck and the head from the piercing rays of the sun. Also, it can protect the face from sand and wind. At first, we felt conspicuous, but soon it became natural to wear the headdress. However, wholly apart from other reasons, when we began to speak it was evident that we were not Arabs, for we spoke Arabic with a perfect American accent.

One who visits Petra will not want to miss one of its most impressive attractions, the building known as Ed-Deir (the monastery). Like El-Khasne, Ed-Deir is carved out of the solid rock and it is over one hundred twenty-five feet in height. It is situated at quite a distance from the police cave, and the walk is somewhat tiring. However, it is well worth whatever effort it may require. The trail led up a wady (valley) past many tombs, and in some places the wady became so narrow that the trail appeared to be little more than a stairway.

When one comes upon Ed-Deir he is somewhat prepared for the sight. He does not suddenly come face to face with the building as he did with El-Khasne. The Deir stands out in the open and does not possess the same atmosphere of mystery as does El-Khasne. Furthermore, by the time one reaches Ed-Deir, he has seen so many impressive monuments and has become somewhat accustomed to the reddish hue of the place that he knows about what to expect. And yet, despite these facts, one cannot but be appalled at the size and grandeur of the façade.

By one side of Ed-Deir is a path which will lead one to the top of the building. And from this summit the view is magnificent. To the south lies the high Jebel Nebi Haroun. Is this

mountain actually the Mt. Hor of the Bible? Some students think not, because they believe that this spot is too far to the south to suit the Biblical requirements. But whether or not the Biblical Mt. Hor is here, it may be that some of those who were Israel's enemies lived in the clefts and fastnesses of these wild mountains. On the summit of one of the hills of Petra, the Zibb Atouf (mount of obelisks), there is an ancient altar coming from the period of the Nabateans. Two massive obelisks also stand, carved out of solid rock. These are probably the mazzebboth of the Bible. Evidently there was once carried on here worship and sacrifice somewhat similar to that of the Canaanites in ancient Palestine.

At night we climbed to a ledge high above the police camp, from where we could look out over the entire city. The noises of the day had died down, and all had become quiet. On the ledge where we were, the rock was cold and everything was still. The ravine was narrow, and the opposite wall rose steep, dark and forbidding. Ahead of us lay the city. Over it arose the moon, and in her pale rays, the rosy tint of the monuments shone forth. The sky was bright and clear. This was an enchanting picture, which few are privileged to behold.

Petra, lost city in the desert, now far off the beaten path! At one time it bustled with activity. Rome had extended her sway here. We could see, in our mind's eye, the life of the ancient city. People were walking over these proud pavements. Camel caravans brought in the wares of Araby the blest. Markets were thronged with customers. This was part of the Roman Empire.

But now all had vanished, and only the moon and stars looked down upon

the deserted place. The ancient Roman Empire had perished; it was gone and forgotten.

One kingdom, and one alone remains unchanged. That is the kingdom of the Son of Man, whose "dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed".

Westminster News Notes

By DONALD T. KAUFFMAN

IS Christianity the only true religion? The Rev. Professor R. B. Kuiper answered this question in a recent address at Machen Hall by showing that other religions have true elements but that Christianity alone has the true revelation of God and salvation. It was pointed out that the prevalent view that Christianity and other religions agree to a certain point and then diverge is untenable. On the contrary, Christianity differs from all other religions all along the line and at every point. All religions have some kind of God and some belief in immortality, but our belief about these is unique. Our God is the theistic God of the Trinity who has created the world and saves men from sin, and the salvation of the Bible is redemption wholly by grace.

On New Year's afternoon at four o'clock, Edward Carnell, president of the senior class, was married to Miss Shirley Martha Rowe at the Bible Church of Kenosha, Wisconsin. The Rev. Herbert C. Carnell of Lansing, Michigan, father of the groom, officiated. We extend our warmest welcome to Mr. and Mrs. Carnell as they enter the ranks of married students.

The proportion of married students

at Westminster stands at the amazingly high level of thirty-four per cent. If the bloc of graduate students is omitted, however, the score of successfully completed engagements drops from .343 to .196. The graduate group with seven married members leads

with a record of .778; runners-up are the seniors, at the .400 mark, and the precocious juniors, scoring .333. We regret to report that the middlers' batting average, whether from pre-occupation with Hebrew or for other reasons, is .000 and the class is

bachelor *in toto*.

A new term began on January 19th. We, the students, ask that many who read this will pray that during this term we may study the Word of God diligently so that we will defend it fearlessly and proclaim it faithfully.

Faiths Men Die By

A New Series of Mission Studies by the REV. ROBERT S. MARSDEN

General Secretary of the Missions Committees of
The Orthodox Presbyterian Church

PART I

Introduction

IN A church of which I once was pastor (not an Orthodox Presbyterian church!) there was an elder who was clerk of session and superintendent of Sunday school, a rather distinguished member of the medical profession. I was in the church but a short while when we began to have trouble in the session about missionary contributions. The sort of missions the session wanted to support I could not in good conscience promote, and the kind of missions I could vigorously promote the session was not interested in supporting. Well, we compromised (I confess it to my shame) and virtually supported no missions! The clerk of session and I discussed the matter at various times, and finally he unburdened his philosophy of missions to me. He had traveled extensively and he testified that people were much less restless and made much better servants, ones who "knew their place", in regions which had not been influenced extensively by missionary effort. Hence, he made it clear, it was all right with him if we did not support missions, although he preferred to continue giving his fifty cents a week in the benevolent side of the envelope, lest the denominational authorities think our church critical of them.

Such an attitude toward missions is not as uncommon as one might suppose and, in fact, it is the attitude taken by large numbers of present-day professing Christians. That all religions are relatively good and relatively bad is, for instance, the underlying thesis of *Re-Thinking Missions* which was published by a number of prominent

leaders of seven denominations, with the encouragement and support of some denominational mission boards. Evolution in religion from what is considered to be a lower type to a higher type is taken for granted by nearly all writers on the subject, and that all religions, including Christianity, are more or less successful quests after God is considered a truism that is not even subject to debate by most writers, even many who call themselves Christians.

It is in order to present the non-Christian religions from a Scriptural point of view that this series of missionary articles is being undertaken. An attempt will be made to show what the heathen believe, to contrast it with the Word of God, and to define the best approach to the presentation of the gospel of Christ to each religion. About twenty-four articles are being planned and they will be presented at the rate of about one each month. They will be short, but no attempt will be made to cover each religion in just one article. The articles are designed for study by missionary societies and other groups that make a study of missions.

An understanding of the faiths men die by—the faiths that are taking men into the eternal death of hell—will prove a powerful incentive for us to take the gospel of life to them. It will likewise give us an understanding of missionary problems and will define for us the missionary approach which is most suitable in any particular region. Perhaps we have all heard the story of the early missionary who wrote a book on Hindu religions. When his missionary board heard of it, they wrote and reminded him that he had been sent to India to destroy

the gods and not to write about them. However, it is folly to assume that there is such a thing as "the simple preaching of the gospel" without any reference to what the hearers already believe concerning God and the world. To be sure, there is one gospel for all men, but there are manifold ways of preaching it so that men will believe. The Apostle Paul indeed preached quite differently in Athens than he did in Jerusalem.

There have been three general methods of approach to the problem of carrying the gospel to the heathen. There is the syncretistic method which regards it as an ideal to take from each religion the good in it, patching all elements of good together and thus developing a system of religion which is supposed to approach perfection as it acquires multitudinous elements of truth from the religions of the world. This method, of course, assumes that man can by searching find out God. It denies revelation, and in particular it denies emphatically that the Bible is the Word of God, the only infallible rule of faith and life. It assumes that all men are searching for God and that the quest of each is more or less successful. It assumes that no quest has been entirely successful, and hence we must take from each of the various systems of religion the truths found by that religion and reject the rest. We are told that we must not go to the heathen only to give, but also to receive, and we are even told that what we receive may be more valuable than what we give. An attempt is not usually made to set up a norm by which truth can be judged; at best, lip service is given to "the spirit of Christ" as the norm of truth. Such syncretism

is assumed by many modern missionary movements, and is inherent in most church union movements both at home and on the mission field. Such syncretism must be rejected by any Bible-believing Christian.

Then there is the modern evolutionary approach to missions. This assumes that sin which is so rife in the world is normal. It assumes that man in his primitive state developed, from his own consciousness (or, some would say, by revelation), a primitive idea of God. That idea is still developing—through fear, animism, fetishism, shamanism, polydemonism, polytheism, henotheism, to monotheism. Christianity, regarded as monotheism but not as trinitarianism, is usually held to be the highest form that religion has yet reached, but that the evolution will stop there is denied. So man is still growing up religiously, developing his ideas of God, and the world already has seen a few people who have developed beyond Christianity in the evolutionary process. The burden of missions is thus to help speed the evolutionary process for those who may not have developed as fast as some of the rest of us. We shall see much of the effect of this evolutionary method upon the missionary enterprise as we proceed with these studies, but it suffices to say now that such a conception of Christianity is flatly contradictory to Biblical Christianity, and deserves rather the name of antichristianity.

The third approach to missions is what may be called the exclusive method. This holds that Christianity is true and that other religions are true only in so far as they agree with Christianity. It holds that Christianity is the only revealed religion and that the Bible is the only Book in which God has deposited His revealed will. It holds that Christianity is the only religion through which men live; that all other religions are those by which men die. It insists that Jesus Christ as He is revealed in the Word of God is *the way, the truth and the life*, and that no man comes to God the Father but by Him. It holds that the sword of the Spirit is the Word of God which must attack the citadels of Satan with its truth. It holds that the missionary enterprise is a great spiritual war in which there can be no negotiated peace, but in which the forces of Satan must unconditionally surrender. It realizes that since Satan

is deeply entrenched, the war may be a long one and that victory may come only with "blood and sweat and tears", but it realizes that victory will come and that in our day it is our privilege to be good soldiers of Christ. As we engage in this global war, we seek out the enemy; we discover the strength of his fortifications, and we search out his vulnerable spots. We do not fanatically engage the enemy

without proper preparation by the intelligence department, and thus we speed the victory which we are assured will come when we conquer by the power of Christ who is King of kings and Lord of lords. This series of studies has as its object a spying out of the land to be possessed. May it be used of the Lord to enable us more wisely to enter into the great battle for our Lord and Saviour!

The Epistle to the Ephesians

A Series of Studies by the REV. FLOYD E. HAMILTON

4. CHRIST BROUGHT GOOD TIDINGS OF PEACE BOTH TO JEWS AND GENTILES (2:17).

AND he came and preached peace to you that were far off, and peace to them that were nigh" (verse 17). Everyone is longing for world peace today, and looking forward to the time when the armies fighting on battlefronts at the ends of the earth return in peace to their homelands. But for most of them that will not bring real peace of heart at all. They will at first be delirious with joy at seeing loved ones again, and for the first few days after their return everything will wear a rosy tinge. Then the reaction will begin to set in. They will grow restless with inactivity around their homes and communities. They will turn feverishly to work or pleasure, driven on and on by an inner restlessness and frustration that leaves them no peace. After the excitement of battle and the high tension of life in the armed services, the quiet of home and the humdrum of everyday life will seem flat and boring. For most of them, there will be anything but real peace of heart and soul. But is that all there is for them to anticipate? Praise God, No! A thousand times, No!! They can have real peace of soul, constant, abiding peace that will set everything right for them with the world. That is the peace of which this 17th verse speaks.

"Having come, he preached peace". This does not refer to the life of our Saviour, as He lived it in Galilee. It refers to His coming back from the grave to His disciples, announcing to them and to us that peace had been made between God and His people once and for all! The enmity between

God and man has been slain on the cross. God no longer looks upon His people with wrath. Peace has been made by the blood of the cross. That was the glorious news of the resurrection morning. That was the fulfillment of the anthem which rang out to the shepherds of Bethlehem from the angels above on the night when Christ was born.

Peace! Peace! Peace! The face of God is turned in pity and love toward sinners redeemed by the blood of our Saviour shed on the cross. And since peace has been made with God for repentant sinners once for all, subjective peace in the hearts of those who put their trust in Christ alone is possible here on earth, no matter what the outward circumstances may be. Our boys may come home to disillusionment and disappointment but, if they have accepted Christ as their Saviour, they can have abiding peace of heart in the knowledge that peace with God has been made for them on Calvary. In thousands of homes, husbands and fathers and sons and lovers will be missing. There will be lonely and aching hearts, but they too can know the peace that passeth understanding, keeping guard over their hearts in Christ Jesus. This was the good tidings Christ brought to us when He came back from the grave with victory in His hands.

"To you that were far off". The Gentiles were "far off" from God, like the prodigal in the far country, like exiles from their native land. There was no hope for them, nothing but a certain fearful looking forward to judgment. But even to them the good news of peace was heralded by the Saviour. We are Gentiles. We were

"far off". And the good news of peace with God is trumpeted far and wide among the Gentiles. Would that more would heed the call! Sin, however, has blinded men's eyes and deafened their ears and dulled their understandings. They do not see the Saviour's outstretched hands. They do not hear the dulcet tones of His pleading voice: "Come unto me all ye that labour and are heavy laden". They mock at the call of peace with God, when they hear it, and as a result there is no peace for them either with God or with themselves.

"And peace to them that were nigh". This of course refers to the Jews. They were nigh to the throne of God. They had the "oracles of God". Theirs was the law and the prophets and the service of the temple. They lived, so to speak, under the shadow of God's throne, and the cry of "Peace" came to them first. What a terrible tragedy it is that so few of the Jews have heeded the call down through the ages, so few even today! How few of them "have been provoked to jealousy" by the gathering in of the Gentiles! And yet they have just as much, yea, more right to the blessings of that peace than the Gentiles who, once "far off", yet now have been made "nigh". Let us be very sure that we are faithful to the Saviour in repeating the cry of "Peace" to the Jews who were "nigh".

5. BOTH HAVE OUR ACCESS TO GOD THROUGH ONE HOLY SPIRIT (2:18).

"For through him we both have our access in one Spirit unto the Father" (verse 18). "For through him". It is proved that we both, Jews and Gentiles, have had peace preached to us by Christ, by the fact that we both equally have access to God. Were not the wrath of God toward us removed by the sacrifice of Christ in our place, it would be impossible for us to have access to the presence of God. Conclusive proof that salvation was designed for both Gentiles and Jews lies in the fact that both alike in the same way can now approach the throne of God.

"We both have our access". The word means far more than mere opportunity to enter the presence of God. The word means "introduction" in the literal sense of "lead into". This is effectual calling by the Spirit. The Spirit, as it were, takes us by the

hand and leads us into the presence of the Father. He not only tells us that the door is open to the throne room, but effectually "compels us to come in". We might be too embarrassed or too weak to summon the courage to enter when we realized our unworthiness; but the Spirit does not let that stand in His way. He takes us by the hand, unworthy as we are, clothes us in the robe of Christ's righteousness, and leads us right up to the throne of the Father. In other words, as Hodge says, "It is a real not a mere potential redemption and reconciliation which the blood of Christ effects". Peace, though, must first be made before we can be introduced into the throne room. Then, because peace has been made, the Spirit can give us our introduction into the presence of God.

"In one Spirit unto the Father". The three persons of the trinity are here before us with their respective offices. Redemption is through God the Son. Only on the ground of His finished work do we have any right to approach God's throne. His work alone opens the door and changes God's attitude of settled wrath against the unrepentant sinner to one of welcoming love. Then that redemption is applied to our hearts by the Holy Spirit, the third person of the trinity. He is the one who sanctifies and effectually calls us into the presence of God. He is the one who unites us to Christ by faith and secures our deliverance from the power and presence of sin in our lives from day to day culminating in perfect sinlessness when we reach heaven.

It is into the Father's presence that the believer is introduced by the Spirit. God the Father purposes to save us in Christ Jesus, plans the redemption process from all eternity,

and has chosen us from all eternity that we might be given unto the Son through the Spirit. The Father represents the Godhead officially and judicially, so it is to Him that we are said to be reconciled by the death of His Son. The Son is not only our redeemer but also our mediator and intercessor. He made the peace between God and His elect, and now intercedes constantly for us at the throne of grace by an ever-living sacrifice presented to God for His people.

All of the inward blessings of redemption are applied to our hearts by the Holy Spirit who bestows the fruit of the Spirit: "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22). He is the one who produces the feeling of sonship in our hearts and leads us to cry "Abba, Father". He is the "helper", the "Paraclete", that is, the "called along side of" us to go with us all through life and present us faultless into the Holy City of God at death. The "in the Spirit" really means either "in communion with the Spirit" or "by the Spirit" as the means of communication or agent. Salvation is full and complete.

INCREASE SHOWN IN GIFTS TO MISSIONS COMMITTEES

THE offices of the Committees on Home and Foreign Missions have released figures covering gifts during the first nine months of the current fiscal year, showing a remarkable upsurge in missionary giving. Of the sixty-eight churches whose membership figures are available and from which contributions have been received, fifty per cent. have exceeded 10c a week per communicant member. Fifteen of these have exceeded the general assembly's goal of 15c a week.

The leaders in contributions are: Calvary Church, Willow Grove, Pa.; Westminster Church, Bend, Ore.; Covenant Church, Vineland, N. J.; Calvary Church, Middletown, Pa.; and Covenant Church, East Orange, N. J. Those leading so far as contributions per communicant member are concerned are: Covenant Church, East Orange; First Church, Waterloo, Iowa; Grace Church, Milwaukee, Wis.; Calvary Church, Middletown; and Grace Church, Westfield, N. J.

Service Men

NEXT month we will publish a special number for and about service men. Since very few extra copies can be printed, we suggest that you send in all gift subscriptions for service men NOW.

The Presbyterian Guardian

EDITORIAL

Bombs on Berlin

NOT a week passes but we hear of further devastating raids on the shattered metropolis of Hitler's Reich. Reports filtering out of Sweden tell of the vast destruction and paralysis of the city. The effect on human life is, to us sheltered Americans, unimaginable.

We receive these reports with a certain grim satisfaction. It is only fitting that Berlin, the Nazi city, the capital of the nation which instituted mass raids on Warsaw, Rotterdam, Belgrade and London, should now receive repayment in kind. Further we feel that the more we bomb Berlin and other German cities the fewer will be our casualties and the quicker will come German collapse. In this bloody and fearsome business in which we are engaged, there can be no squeamishness.

Yet these attacks must give us pause. God forbid that we should become so calloused as to forget that human beings like ourselves live in Berlin, that Berlin is a great and beautiful city, one of the centers of modern culture and civilization. If we will only stop to think, we shall see in these Berlin bombings the paradox of modern man, his genius and his perversity.

On the one hand, these intensified bombings are a mark of progress. Not until this last year were they possible. The planes could not fly far enough. They could not carry a heavy enough bomb load. They could not overcome adverse weather conditions. But now these lacks have been met. The Lancasters can carry as much as eight tons of bombs. The scientists have produced four-ton "block busters" capable of undreamed-of destructiveness. The British have learned to send out pathfinders to mark with flares the area to be struck. Of late it would appear they have put into use some new navigational instrument which enables them to bomb even through thick clouds. Yes, man is very clever. He is

able to do wonders. And as a result a great city is being destroyed.

In the runs of the bombing crews over Berlin, we read a parable of modern man. Materially he is possessed of many gifts. He subdues the elements and forces of nature, shaping them to his will. In the rapid evolution of the use of air power during this war, we see evidence of his continued ability to progress. But also in the blackened ruins of Berlin, we read man's depravity and perversity. We do not mean to say that the young aviators are particularly guilty. Rather we refer to the recent development of civilized man, his greed, hate, contempt for the moral law, cult of self-expression, worship of human reason, dismissal of God. God has given man the intellectual gifts to invent and develop the airplane but man makes the new invention, which should be such a blessing, an awful curse. Niebuhr has well said that we live in an expanding cosmos in which there are ever greater possibilities of evil.

Surely in the ruined cities of Europe lies buried the idea that material and scientific advance will usher in a better world. In material progress there is no assurance of blessing and certainly no salvation from the problems which confront us. By this time we ought to see that a moral change is necessary, a change so great that it will not only change individual hate into love but will also leaven the whole of society in such a way that accumulated resentments and ambitions will no longer explode into international conflicts. We ought to see that mere expediency or humanitarian idealism is not enough. Man's heart is desperately wicked. It must be changed by the regenerating power of the Spirit of God. Men need to be converted from self to Christ and from sin to righteousness.

As the fires in Berlin illumine the gutted buildings, the gospel of Christ is the only answer we find to the dilemma of our age. To use a rather trite expression yet a true one, it is Christ or chaos. It is repent or perish.

—J. P. C.

On Giving An Answer

THE *Christian Century* says that the Protestant church in America is at an all-time low ebb of vitality. With this judgment we agree. Prot-

estantism has lost her vigor because she has lost a strong sense of her reason for being. The church as an organization has no well-defined body of truth which she proclaims to the world and teaches to her children. As a consequence, Protestant individuals have become abysmally ignorant of their faith. Their creed and ideology are non-existent and their religion has become a sort of traditional and sentimental appendage with little influence in their secular life.

In I Peter 3:15 the apostle tells us, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you". Peter asserts that we ought to be self-conscious. We ought to have a Christian hope and we ought to know the reasons for that hope so that we can give an answer to those who ask us concerning it. In other words, Peter teaches that hope and faith are based on knowledge. We must know whom and what we believe.

Now knowledge comes hard. There is no royal road to learning. And being congenitally lazy, we tend to seek less arduous aspects of religion. So we would rather hear an inspirational sermon than a doctrinal one. We would rather sing a snappy gospel song than a more solemn hymn containing rich doctrinal truth. This is the spirit of the age. Modern education seeks to avoid drudgery and self-discipline. So it does not stress the acquisition of facts the hard way.

The same intellectual sloth has crept into the church. Sound, solid preaching is regarded as too dull and heavy. Liberals prefer light ethical treatises and the Fundamentalists incline toward emotional or hortatory discourses with a minimum of mental effort for preacher or congregation. Nearly all churches have given up catechetical instruction with its priceless intellectual grounding in the faith. Even our religious journals are filled with pap on the theory that the readers cannot digest anything solid. Perhaps some of you who have read this editorial this far have complained that the *GUARDIAN* is not "popular". What you mean is that it makes you think and thinking is not easy. So Protestants have lost just about all reason for their faith. They don't know what they believe nor why they believe it. Is it any wonder that Protestantism is so weak and flabby?

The solution is found in the ex-

hortation of Peter. It is to be able to give a reason for the hope that is in us. That means we must make an earnest effort to learn the reasons for our faith. It lays upon us the necessity for study of the Bible. This would entail also the study of theology, that the truths of the Bible may be related in a coherent whole. We must listen attentively to the preaching of the Word and if our pastor does not feed us on the Word we must get another pastor. We should read good religious journals and books, not only for inspiration but also for instruction. Certainly we must see to it that our children are given a thorough grounding in the principles of our holy religion. The Lutheran churches of America are on the whole the strongest churches because they have most nearly approached this ideal.

The times are exacting. We demand that professional and business men know the answers. So Christians must also be able to give an answer for the hope that is in them. Only then will Protestant Christianity regain her vitality and be able to give a true answer to the pressing problems of our day.

—J. P. C.

The Christian and Culture

(Concluded from Page 18)

Christian organizations of young men's and young women's societies, of laborers, employers, doctors, lawyers, scientists, historical and literary scholars, artists, and, last but not least, an association for the study of Calvinistic philosophy. This principle of a culture free from the control of church and state was first proclaimed by Calvin. The Italian Renaissance accepted the protectorate of despots. Calvin, for the first time proclaimed liberty of conscience for learning and art in a free and democratic republic guided by a democratic church.

It is pious-sounding talk to say that the kingdom of God is not an organization but an organism, and that it is not the task of God's people to organize in the fields of education, art, labor, and politics. When Protestant Christians were not organized in these fields, how did God's kingdom fare? Education fell into the hands of the Rationalists, and this led to the demoralization of church and society, and brought about the French

Revolution. Art fell into the hands of sensualists. Literature became the handmaiden of indifference, despair, and crime. Labor was robbed of its wages by the *laissez faire* philosophy of the Mercantilists. Politics became corrupt, and played the government into the hands of a clique of rascals who exploited even the world's colonies. And so the only solution of the world's problems is Christian schools, Christian artists' and authors' clubs and societies, Christian organizations of laborers and employers, of farmers, doctors, lawyers, teachers; Christian organizations of politicians and, still better, Christian political parties (if feasible). There is nothing sinful in organization; on the other hand, in union lies strength. God wants us not to sit back and let the world go to ruin. He wants us to be up and doing; to do not the least, but our utmost; to work with all our heart, mind, and might.

But Calvin did more. In his last chapter of his *Golden Booklet of the True Christian Walk of Life* he sets forth the Biblical principles that should guide us in *The Right Use of the Present Life*. In this chapter he discusses duty and beauty, vocation and avocation, work and diversion—in other words, all that we mean when we speak of culture in the wider sense. In the narrower sense, culture means the humanities, the natural sciences, and the arts, or rather the liberal arts and the fine arts, also named "higher culture". In the broader sense, culture comprises also agriculture, cattle rearing, commerce and industry and trade. In this last chapter, Calvin lays down three principles which no one has as yet seen fit to increase or to change. They are very simple and straightforward. They are very sane and sound. Once and for all, he cuts the Gordian knot that tied together Anabaptists, Mennonites, Lutherans, Calvinists and pious Catholics. He severs all relations with Thomas à Kempis, and calls his views of the visible world and of sensuous and mental pleasure cruel or inhuman philosophy. He makes plain that sin is not in matter, not in the world of color and sound, in food, drink, pleasure, daily work, conversation, and everything and anything that from the days of Confucius, Buddha, Zoroaster, Plato, and Aristotle has been called the cause of sin. Sin is in the human heart and mind. Sin is the transgression of

God's laws and the abuse of God's gifts. Holiness is not the avoidance of certain physical functions or even mental disciplines in the realms of learning and art, but holiness is the adherence to God's law. Nothing in creation and culture is itself sinful. "All is yours, but you are Christ's". Every gift is a divine gift, and every calling is a divine calling. And, therefore, God demands of us not that we hate pleasure and work, not that we meditate as much as possible on the future kingdom, to the neglect of our work, our health and our friends, but He demands of us obedience to three simple principles in the realm of culture:

- (1) Moderation in the use of pleasure and diversion (which includes art);
- (2) Patience, if we cannot have these for some reason or other; and
- (3) Faithfulness in our daily work.

In regard to the first item, Calvin contrasts it with the principle of abstinence. In Calvinistic circles there always have been two modes of life in regard to pleasure and art. There was a Puritanic mode which believed in abstaining from any pleasure and art that was not religious in nature. In the old days these Puritans, or Precisions as they were called on the continent of Europe, did not only condemn the theater, cardplaying, and dancing, but even roller and ice skating, pleasure driving even during the week, the use of vehicles on the Sabbath, courting on the Sabbath, picnicking, sports, and so forth. The Moderates believed that all things that were good in themselves might be enjoyed in moderation, but free from sinful associations. The Precisions believed in imposing their rules of life upon others, and held that the local consistories had the right to censure the transgressors. The Moderates believed in liberty of conscience, and that the church should preach the principles laid down in the Scriptures and make no specific rules, but urge young and old to lead a prayerful life and to avoid the semblance of evil.

It is certain from the *Institutes* that Calvin was not a Precisionist but a Moderate, and that he considered any compulsion, whether political or ecclesiastical, in regard to culture, learning, art, and pleasure out of harmony with Scripture. Calvin did not believe that we should try to make

our young people good by rules and regulations, but till Beza the old Catholic canon law was maintained, and so cardplaying and dancing remained taboo because of their association with the saloon. Not external separation, as Thomas à Kempis advocated, but holiness, obedience to God's laws, separation from sin, was Calvin's watchword. He condemns strongly that the church should make specific rules to guide our conduct. He even thinks that this is unscriptural. We must educate our young people to stand on their own feet, not only physically and mentally, but also morally and religiously. The Roman Catholic Church has been much in favor of cataloguing sins and making rules for behavior. The Reformation brought freedom. And Calvin advocated this freedom more consistently than anyone else. The genius of Calvinism stands for Christian liberty. Christ has made us free. Let no state, or church, or society put a yoke on us. But let us stand in our freedom.

In regard to the second item—patience, if we cannot have pleasure, diversion, art, riches, companionship, culture—we can be brief. Calvin does not speak of sublimating our desires in the fashion of the modern psychologists, but he points out that there is a great reward for those who suffer privation in a spirit of Christian meekness. Undoubtedly he means that the gift of faith in Christ is so great that it excels by far any other gift in the realm of higher or lower culture. For he points out in the preceding chapter that this life is only a prison, if we compare it with the life to come, and that the only value of this life lies in the fact that it is a preparation for the glory of the heavenly kingdom. This has been the consolation of all God's children through the centuries, that with body and soul they are the possession of Christ. And all the glory of the world's culture and of nature's beauties are nothing in comparison with the treasures that the Father has laid away for those who fear Him.

In the third place, however, we must not despise this life as if it had no value, and as if work were a chore that we ought to try to escape as much as possible. On the contrary, Calvin says everyone must esteem his vocation because the Lord has appointed him to it. And his vocation is part and parcel of the Lord's great

plan that He has for mankind. "He has appointed to all their particular duties in different spheres of life. . . . All in their respective spheres of life will bear and surmount the inconveniences, cares, disappointments, and anxieties which befall them when they shall be persuaded that every individual has his burden laid upon him by God. Hence also will arise peculiar consolation, since there will be no employment so mean and sordid (provided we follow our vocation) as not to appear truly respectable, and be deemed highly important in the sight of God" (*Institutes*, III, 10).

This essay is too short to do justice to such a rich subject as the Christian's task in regard to lower and higher culture. We could only touch upon the high spots and remind the readers of the glorious Biblical principles that our great Reformer Calvin enunciated to be a guide to the thousands of honest craftsmen, farmers, tradesmen, teachers, scholars and artists that were waiting for his *Institutes*, that is, his instructions. After all, not what Calvin says but what Christ and His apostles spoke and wrote is of importance. If we have succeeded in leading you back to Calvin's *Golden Booklet of the True Christian Walk*, and through this little pamphlet to the Scriptural principles of freedom, we shall feel highly satisfied. No one warns more sincerely against the two extremes of worldliness and worldflight than does Calvin. No one has written more pointedly about the place of work and diversion, science and art, higher and lower culture than Calvin. No one has so keenly shown that besides the law of the ten commandments there is, as it were, an eleventh commandment, the common or cultural mandate. Here are his own words at the beginning of the last section of the last chapter: "Lastly, it is to be remarked, that the Lord commands every one of us, in all the actions of life, to regard his vocation". Dr. Kuyper spoke of "sphere sovereignty" at the opening of the Free University, meaning that every sphere of life has its own laws and privileges and should be free from church and state, but Calvin already voiced the same ideas in the words quoted above. It was Calvin, then, who not only gave us the first correct ideas of sin and grace when he spoke about total depravity of mind and heart, of the necessity of the re-

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generation of the whole man in all categories of life, of the restraining grace of God by which life on this planet remained possible and the church could acquire a foothold, but it was Calvin also who spoke of the necessity and liberty of a Christian culture.

Calvin's ideas of common grace and of the common mandate do not mean that a Christian should make the best of this world, and with the best of consciences either avoid the most wicked part of culture, or enjoy the most acceptable part to his heart's content. Calvin is well aware of the fact that the Devil is seeking whom he may devour and that the culture of this world is and will be largely in the hands of unbelievers. He is conscious of the fact that the pagan philosophers had "corrupt" and "confused" ideas about God and "only a few truths defiled with numerous and monstrous falsehoods" in their ethics and in their theory of culture, but he realized that in the technique of culture the unbelievers are "our assistants" and even our masters. Calvin is conscious of the fact that Roman Catholic culture was a mixture of truth and error. He is conscious of the fact that there were many libertines during the Renaissance and that they were not all in Geneva. He is conscious of the fact that there is a great struggle also in the realm of culture between Christ and Satan, and that the antichrist will come and try to rob God of His glory. But he does not want Christians to take a back seat and let the world go to ruin.

Calvin wanted a Christian church, a Christian state, a Christian society, a Christian culture. He himself founded an academy and a university in Geneva with freedom for the "arts". He himself let Bourgeois collect a Psalter with the most beautiful chorales we have known. Let us follow his example and even go beyond that. Let us organize in every realm of activity, in some as Christians, in others more particularly as Calvinists. Let us be up and doing to establish the banner of Christ in

every sphere of culture. Let us have Christian learning and art. Let us have Christian organizations. Let us

demand the world for Christ. For He is our King and Redeemer! For ever and ever!

Orthodox Presbyterian Church News

Presbytery of California

BEVERLY Church, Los Angeles: At a recent service the Rev. Bruce F. Hunt baptized his second cousin, Frances Kathleen Poundstone, infant daughter of the pastor, the Rev. Dwight H. Poundstone, and Mrs. Poundstone. . . . Twenty junior high and high school young people attended the third annual Blue Ridge Winter Conference held from December 15th to 18th at Acorn Lodge in the Sierra Madre Mountains about ninety miles from Los Angeles. Members of the faculty included the following ministers: Robert H. Graham, Bruce F. Hunt, Dwight H. Poundstone and Thayer Westlake. Five feet of new snow added greatly to the enjoyment of the delegates. . . . The Sunday school is contributing ten dollars a month to the support of Mr. Hunt as home missionary of the presbytery. In addition, the school is giving an average of ten dollars a week to the building fund, which now contains about \$1900. Lots valued at \$2300 have been bought and paid for. . . . On January 2nd a service star was added to the flag for Second Lieutenant Margaret E. Allen, Army Nurses Corps. Twenty-two stars, one of them gold, are now on the flag.

First Church, Long Beach: Mr. Paul Lovik, a former student at Westminster Seminary, preached on December 26th. . . . Thirty young people from Long Beach attended the third annual winter Blue Ridge Bible Conference.

Covenant Church, Berkeley: Watch Night service began at nine p. m. and continued until the New Year was heralded. The last half-hour was devoted to Bible study and prayer. . . . A special effort to increase attendance is being made this month, and a total attendance goal of five hundred has been set. . . . The young people have started a tractarian movement, purchasing many tracts from the Committee on Christian Education and mailing them out. . . . Sunday evening sermons by the Rev. Robert K. Churchill are based on the Gospel of Matthew and on Wednesday evenings

the Epistle to the Ephesians is being studied.

First Church, San Francisco: An increasing number of service men have been attending, and in several of them a work of grace appears to have been wrought. On January 2nd Chaplain E. Lynne Wade was the guest preacher. Two service men in attendance were evidently under conviction of sin and, after the meeting, were earnest seekers after salvation. . . . On December 19th the choir offered a special program of Christmas music which was followed by a gospel message. At the Watch Night meeting, another service man expressed his desire for saving grace. . . . Pastor of First Church is the Rev. Carl A. Ahlfeldt.

Presbytery of the Dakotas

AWATCH Night service was held at Leith, N. D., and a New Year's Day service at the Lark church. . . . The members of the Lark church are painting the interior of the church building.

Jennings Church, Omaha, Nebraska: Recently the session of the church was host to more than one hundred sixty guests at a reception to the pastor, the Rev. Robert B. Brown, and his bride. The evening was filled with entertaining features provided by members of both Logan Fontenelle Chapel and Jennings Church. Several gifts and a purse were presented to Mr. and Mrs. Brown. . . . On December 21st a well-attended Christmas program was given at Logan Fontenelle Chapel and on the following day a full house greeted the Jennings Church Christmas celebration. . . . Two new communicant members were added to the rolls of the church during December. . . . On New Year's Day, Mr. and Mrs. Brown held open house for about sixty guests.

Lindgren School Mission, Reliance, S. D.: On the first Sunday of the year, promotions were made in the Sunday school and a young women's class was started. The mission is under the supervision of the session of Westminster Church, Hamill.

The Rev. Calvin A. Busch, a member of presbytery and pastor of the

Euzaa Congregational Church at Steamboat Springs, Colorado, reports that December was a busy month, during which the annual Christmas program was presented before a crowded church. At a candlelight service the choir rendered the cantata, "The World's Redeemer". On New Year's Eve a combined social and Watch Night program occupied the entire evening. The New Year was greeted in prayer and Bible study.

Presbytery of New Jersey

COVENANT Church, East Orange: A Bible class meets once each month and is taught by Dr. Edward J. Young of Westminster Seminary. Old Testament prophecy is the subject under discussion, and delegates from the Westfield and Morristown churches are attending.

Calvary Church, Wildwood: Fifteen stars now grace the service flag of the church. There have been two casualties among the service members. The young people of the church reach more than one hundred twenty-five service men each month with copies of the *Soldier's and Sailor's Evangel*, tracts, and letters. . . . Pictures of the life of Christ are being shown at the county farm each month by a delegation from the church.

Covenant Church, Vineland: The church is publishing a booklet called "Covenant Children's Catechumen Course" and is adopting the course as a comprehensive plan for the training of its children from three to eighteen years of age. . . . About forty visitors attended a special service called "Friendship Night" last month. The pastor, the Rev. Everett C. DeVelde, preached on John 3:16 and the choir rendered several special musical numbers. Another "Friendship Night" is scheduled for the first Sunday evening in February.

Faith Church, Pittsgrove: The Rev. Robert S. Marsden was a guest preacher at both worship services on December 12th. In the evening he showed motion pictures of Orthodox Presbyterian missionary enterprises. . . . During the last ten weeks of 1943, \$505 was raised for the mortgage fund, thus exceeding the goal by five dollars. A mortgage-burning ceremony will be held in the near future. . . . Six members of the church are now in the service of their country—four in the army, one in the Women's Army Corps, and one in the marines.

Presbytery of New York and New England

CALVARY Church, Schenectady: A Christmas service was held on Wednesday evening, December 22nd, and included a program of hymns and recitations by the Sunday school and a series of scenes illustrating the Christmas story, with a background of Christmas hymns sung by the young people's choir. About seventy-five people attended the service. . . . Three members in the armed forces attended church during the holiday season. . . . Communicant membership was raised to forty-nine by the recent addition of two members received on profession of faith.

Second Parish Church, Portland, Maine: A conference on the Christian World Order, with the Rev. Edwin H. Rian as guest speaker, was held from December 3rd to 5th. On the evening before the conference, about one hundred forty persons attended a Fellowship Supper and, in connection with Mr. Rian's visit, a meeting was held for evangelical ministers. Mr. Rian also spoke to about three hundred young women at the regular chapel service of Westbrook Junior College. . . . A Christmas candlelight service was given by the young people's society on December 19th. . . . An attempted ouster of the congregation by representatives of the Presbyterian Church in the U.S.A. has failed and the church is still worshipping in the building which has housed it for the past twenty years. Approximately \$325 has been contributed for necessary repair of the windows of the church building, and the work has been begun. . . . Two communicant members were received and baptized on the first Sunday of the New Year.

Franklin Square Church, Franklin Square, N. Y.: Six adults and two young people were received into communicant church membership on January 9th. Five of them came on confession of faith. . . . Recent evangelistic meetings by the Rev. Edward L. Kellogg proved a blessing to the church and community.

Presbytery of Ohio

AT A meeting of the presbytery held in the First Church, Cincinnati, on January 3rd, it was voted to dismiss the Rev. Marvin L. Derby to Keokuk Presbytery of the United Presbyterian Church upon official receipt of the call extended to him by

the Burlington (Iowa) United Presbyterian Church. A committee was also appointed to conduct a survey in the Louisville, Ky., area to determine the advisability of attempting the establishment of a church there.

Covenant Church, Indianapolis, Ind.: This church, under the pastorate of the Rev. Martin J. Bohn, has voted to unite this spring with the Warren Park Chapel. At that time it is hoped to move the chapel building and place it over a basement, and negotiations are being started for the purchase of a property. As the congregation will be moving into an unchurched residential area, it is expected that it will be built up from the surrounding community, thus giving it a fresh start and making possible its establishment on a firm basis in the coming years.

Presbytery of Philadelphia

KNOX Church, Washington, D. C.: Twenty-seven adults and thirty-seven children enjoyed the Christmas entertainment. . . . The Rev. George W. Marston is spending two weeks in the community in evangelization and exhortation. He also hopes to be able to accomplish much promotional work for the church. . . . Master Sergeant Julius Andrae was received into communicant church membership just before being sent on overseas duty. . . . Mr. William Campbell has been called back by the congregation into active duty as an elder.

Bethany Church, Nottingham: A full schedule of cottage prayer meetings is planned for the remainder of the winter months. It is hoped that openings can be found in several schools of the community for an hour of Bible instruction. . . . The Christmas celebration included a Christmas cantata and a pageant of Christmas scenes. . . . The Women's Missionary and Prayer Band plans to place the 1944 Prayer Calendar in the homes of all the members of the congregation and their friends, to encourage regular observance of family worship.

Eastlake Church, Wilmington, Del.: The mortgage of \$7500, incurred two years ago through the repurchase of the church properties from the Presbytery of New Castle of the Presbyterian Church in the U.S.A., has been completely liquidated. It is planned to burn the mortgage at a special congregational meeting on January 19th, and at the same meeting there will be a discussion of improvements to be made

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in the property. . . . The Women's Missionary Society sent a Christmas gift of twenty-five dollars to the Rev. and Mrs. Henry W. Coray, and five large cartons of clothing and bedding were sent to the work of the Shaws.

Calvary Church, Willow Grove: December was the third consecutive month in which the benevolent giving of the church exceeded four hundred dollars. . . . A Quarryville Bible Conference Banquet was held on January 7th, with one hundred twenty-five persons present. The program consisted of motion pictures of past conferences, special music by Mrs. Robert Strong and Mrs. Edwin H. Rian, impromptu testimonials, announcements of future plans by the executive director, the Rev. Franklin S. Dyrness, and an address by the Rev. Edward L. Kellogg.

Covenant Church, Pittsburgh: The Rev. George W. Marston will be the guest preacher during the last two weeks of this month. He will also survey a field with a view to a possible extension of the witness of the church. . . . The pastor, the Rev. Calvin K. Cummings, will soon revisit homes reached during a recent campaign of intensive visitation, and seek to arouse interest in attendance at an eight-week course in the plan of salvation.

Grace Church, Middletown, Del.: Three new communicant members were received at the communion service on December 12th.

Kirkwood Church, Kirkwood: On Christmas Eve twenty-five of the young people went caroling at the homes of members unable to attend the church service. Afterward they all returned to the manse for a Christmas party and refreshments. . . . On January 2nd a candlelight pageant entitled "The Light of Men" was well-attended.

Redeemer Church, Philadelphia: At the morning worship services the pulpit is supplied by Dr. Edward J. Young, Assistant Professor of Old Testament in Westminster Seminary. Evening services are conducted by Mr. Donald Kauffman, Mr. David Kerr, and Mr. David Muir, students at Westminster Seminary, and another student, Mr. Robert Valentine conducts pastoral visitation.

Knox Church, Philadelphia: A White Christmas Service was held on December 19th in conjunction with the regular Sunday school service. All attending brought a gift, wrapped in white paper, which was laid under the Christmas tree. These gifts were later

sent to the Helping Hand Mission for distribution to poor children. . . . A reception for Dr. and Mrs. William E. Welmers, was held on December 29th. A Christmas gift was presented to Dr. Welmers and his family.

Faith Church, Harrisville: Despite epidemic conditions in the town, the Sunday school had a good attendance on December 20th at its Christmas celebration. An offering of fifty dollars was received for missions.

New Hope Church, Branchton: Copies of the 1944 Prayer Calendar have been ordered for every member of the congregation. The Senior Machen League packed a box for a home missionary and sent a Christmas gift to an aid-receiving church.

The Rev. Edwards E. Elliott of St. Andrew's Church, Baltimore, reports that the Rev. David Freeman is conducting evangelistic services for Jews at Baltimore's Sears Roebuck Community House. The meetings have been advertised in the Jewish press, and are scheduled for each Tuesday evening in January. . . . Mr. Elliott also states that the report of the Committee on Local Evangelism has been read by some Baltimore ministers and heartily approved.

Presbytery of Wisconsin

BETHEL Church, Oostburg: Newly-elected ruling elders who were installed on January 2nd are Abram Smies and James De Zoute; deacons installed are Elmer Nyenhuis and John P. Daane. Lewis Smies and Walter Davies retired as active elders; Mr. Smies has an unusual record, for he has been clerk of session since the 1936 founding of the church and not once has he been absent from a session meeting. Retiring deacons are Harold Eernisse and John Ver Velde. . . . The name of Bethel Presbyterian Church has now been changed to Bethel Orthodox Presbyterian Church. . . . The financial report of the church was most encouraging. The Sunday school has recently sent to THE PRESBYTERIAN GUARDIAN the largest single contribution ever received by the magazine from any Sunday school—fifty dollars. The GUARDIAN has also been given a liberal place on the benevolence budget of the church. . . . Sixteen men of the church are now serving in the armed forces. . . . Robert Owen, fifth son of the Rev. and Mrs. Oscar Holkeboer, was born on December 13th.