

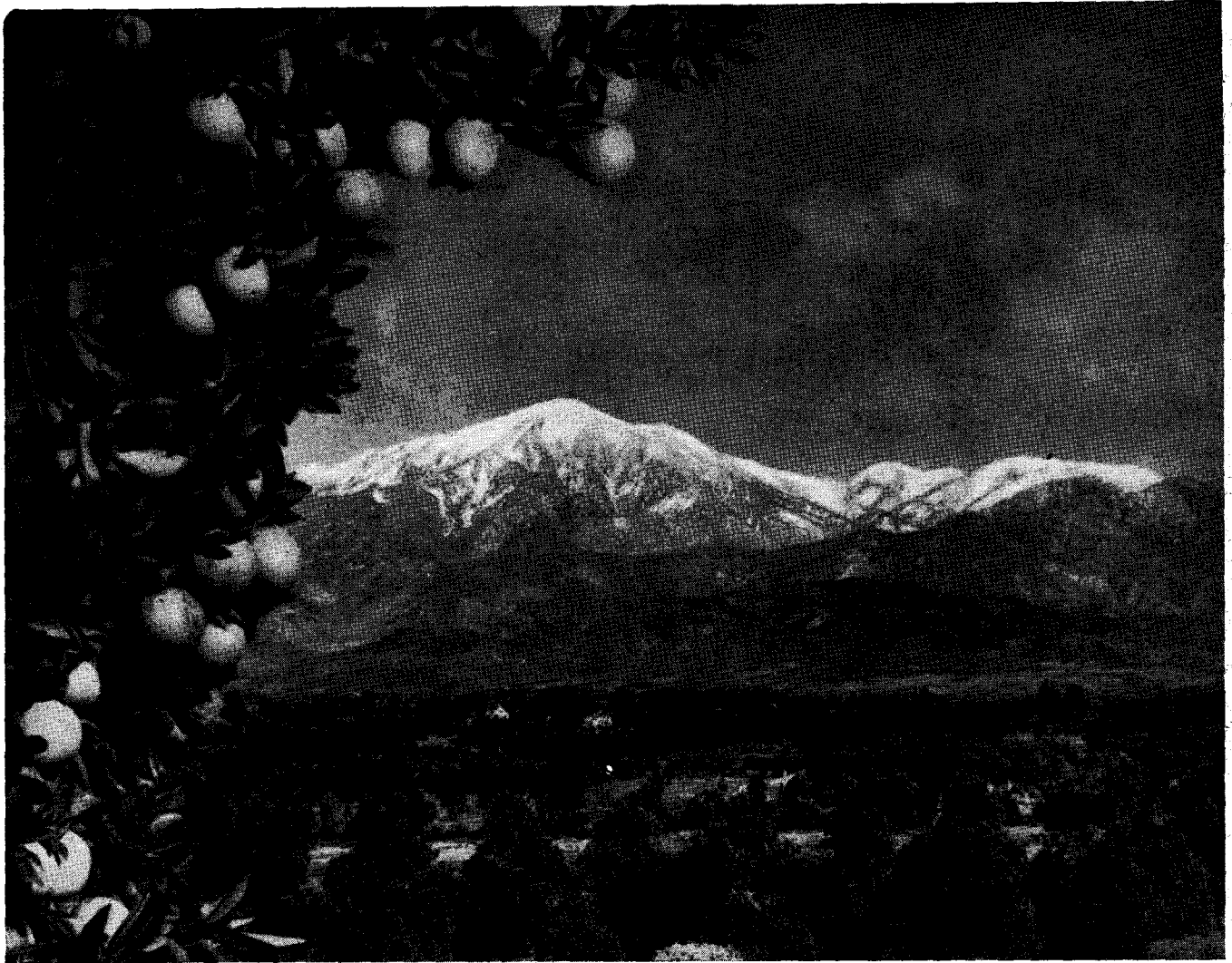
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# The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937



## CALIFORNIA SCENERY

Orthodox Presbyterians travelling to the Church's General Assembly in Los Angeles will find orange groves and snow capped mountains featuring the California part of their trip.

**June, 1949**

VOL. 18, NO. 6



## Your FAMILY ALTAR

### Daily Bible Readings

#### Week of June 27

Friday ..... *Ephesians 4:14-24*  
 Saturday ..... *Ephesians 4:25-32*  
 Sunday ..... *Ephesians 5:1-14*

#### Questions for Sabbath Meditation

1. From what source does the Christian get his faith?
2. How were Jews and Gentiles made members of one church?
3. What were some of the gifts which Christ gave to His followers after He ascended into heaven?
4. What attitude should the Christian have toward the works of darkness?

#### Week of July 4

Monday ..... *Ephesians 5:15-33*  
 Tuesday ..... *Ephesians 6:1-13*  
 Wednesday ..... *Ephesians 6:14-24*  
 Thursday ..... *Philippians 1:1-11*  
 Friday ..... *Philippians 1:12-20*  
 Saturday ..... *Philippians 1:21-30*  
 Sunday ..... *Philippians 2:1-11*

#### Questions for Sabbath Meditation

1. How should husbands and wives regard each other. What is their pattern?
2. Why should children obey their parents?
3. What are the different parts of the Christian's armour? Why is the battle so difficult?

#### Week of July 11

Monday ..... *Philippians 2:12-30*  
 Tuesday ..... *Philippians 3:1-12*  
 Wednesday ..... *Philippians 3:13-21*  
 Thursday ..... *Philippians 4:1-11*  
 Friday ..... *Philippians 4:12-23*  
 Saturday ..... *Colossians 1:1-12*  
 Sunday ..... *Colossians 1:13-29*

#### Questions for Sabbath Meditation

1. What characteristics of the true Christian are to be found in the humiliation of Jesus Christ?
2. What was Paul's estimate of his accomplishments as a Jew?
3. Who is Paul speaking of in Colossians 1:15-22? What does he attribute to this person?

#### Week of July 18

Monday ..... *Colossians 2:1-12*  
 Tuesday ..... *Colossians 2:13-23*  
 Wednesday ..... *Colossians 3:1-13*  
 Thursday ..... *Colossians 3:14-25*  
 Friday ..... *Colossians 4:1-9*  
 Saturday ..... *Colossians 4:10-18*  
 Sunday ..... *I Thessalonians 1:1-10*

#### Questions for Sabbath Meditation

1. To what Old Testament rite is baptism likened by Paul in Colossians 2?
2. Does Paul approve of ordinances made by men and expressed by "touch not; taste not; handle not?"
3. How did the people of Thessalonica receive the preaching of the gospel?

#### Week of July 25

Monday ..... *I Thessalonians 2:1-10*  
 Tuesday ..... *I Thessalonians 2:11-20*  
 Wednesday ..... *I Thessalonians 3*  
 Thursday ..... *I Thessalonians 4:1-9*  
 Friday ..... *I Thessalonians 4:10-18*  
 Saturday ..... *I Thessalonians 5:1-11*  
 Sunday ..... *I Thessalonians 5:12-28*

#### Questions for Sabbath Meditation

1. Did Paul seek to please men in the preaching of the gospel? Why or why not?
2. How was Paul's word received? See I Thess. 2:13.
3. Of what value is the thought of the second coming of Christ to us now?

### The Power of Example

One of the things that strikes us in reading Paul's letters is his appeal to example. "Walk in love, as Christ also hath loved us." "Husbands love your wives, even as Christ also loved the church, and gave Himself for it." "Let this mind be in you, which was also in Christ Jesus." "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." "Ye were ensamples to all that believe in Macedonia and Achaia."

In these cases Paul speaks of good example. But there is also such a thing as bad example. It is always dangerous to follow men as patterns for our lives unless their lives conform to Scripture. The life of Jesus is a perfect

example of Christian conduct because it was in all points the doing of God's will.

It is impossible not to be an example to someone. Fathers and mothers, teachers, pastors, all serve as patterns for youth. Youth is looked up to by younger children. The lives of statesmen and politicians often set the pace for the living of the general public. And actions do speak louder than words. Commands and principles that are not backed up by concrete practice of those principles fall on deafened ears.

Because we are all models of either good or bad behaviour, we do not live unto ourselves. Our conduct must be modelled after Christ's life, if we are to lead others aright. For this reason some have made the mistake of thinking that the example of Jesus is that which saves us. They teach that Jesus gives us a standard for living and that is all we need.

If that were all that Christ Jesus did for us, we would be hopelessly lost in our sins. He, of course, does set a pattern for our living, but more than that, He enables us to live. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God. . . . For we are His workmanship, created in Jesus Christ unto good works, which God hath ordained that we should walk in them." (Ephesians 2:8-10). Bare example without the power to follow that example leads only to despair.

But what great value there is in illustration. Our children learn to speak by imitating parents. One action is more eloquent than many paragraphs. Visual education is not something new. Men have always used it for good or evil. Let Christian parents and leaders realize their God-given task of setting a good example to those who are under their care.

#### Suggestions for prayer:

1. Pray for Bible Conferences to be held during the summer months, that young people may come to know Christ and serve Him.
2. Pray for the Missions Committees that the financial need may be supplied.
3. Pray for the General Assembly of the Orthodox Presbyterian Church July 21-27.

LEROY B. OLIVER.

## The Presbyterian GUARDIAN

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### A Famine of the Word

WE wonder how many there are in America today who are strangers to the sound of the gospel. Millions, no doubt, never hear it. If they should hear it they might consider it foolishness, but that is not the point. The point is that they do not hear it and that for the lack of it their souls are starving.

Meanwhile "the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"—Jeremiah 5:31.

When the sixteenth General Assembly of the Orthodox Presbyterian Church meets in Los Angeles in July, it will meet against the background of a famine of the Word. And the Orthodox Presbyterian Church is singularly qualified today for the work of relief.

One great cause of the famine of the Word is Modernism. Even if people go to church it is likely that they will not hear the gospel at all. They might expect to find a source of spiritual food in the great Protestant churches but that source is largely cut off. Here and there in those churches a compromised gospel may be heard but even that is vague and confusing because it is not a plain contrast of truth against error. From this deceiving and wavering background the Orthodox Presbyterian Church stands away, in abhorrence of Modernism and in freedom from it. Nothing prevents the boldest announcement of the gospel.

Another cause of the famine of the

Word is the common idea that "religion" is unnecessary. People think that they can get along very well without the gospel. If they tune in on their radio to an evangelistic program they calmly move the dial to something else. Their feeling is that while certain folks like religion others are more interested in music or in sports. Many Christian groups fall in with this very error. They make out that the Christian should be sealed off from the world, and thus they banish the gospel from modern life. But the Orthodox Presbyterian Church knows that the Word of God demands the attention of all men and claims the whole of life. It is the one thing necessary for all of the troubles of the world. The Orthodox Presbyterian Church can show that the spiritual food and drink of the Word of God meets every need.

A third cause of the famine of the Word is the inability of Christians to state the gospel clearly. They are not familiar with true doctrine. Therefore much gospel witnessing gives out an uncertain sound and is ineffective. The Arminian form of the gospel, for example, is self-contradictory, and self-contradictory ideas don't lend themselves to plain, reasonable statement. Here the Orthodox Presbyterian Church has a place of special privilege. Committed to the whole counsel of God in its Scriptural system, the Orthodox Presbyterian Church can make plain the simple doctrines of divine grace as few other groups are qualified to do. Or we might say again, America is starving for spiritual food. The Orthodox Presbyterian Church can handle that food, and prepare that food for those who need it, to bring them to spiritual life and health.

A. W. K.

### Plan Now for November Offering

ANNOUNCEMENT has been made of plans for a special thank offering for the standing committees of The Orthodox Presbyterian Church, to be received in November of this year.

The offering will be divided between the Committee on Foreign Missions, the Committee of Home Missions and Church Extension, and the Committee on Christian Education.

A goal of \$15 per member has been set, as the aim of this offering. Each

year the Committees of the church face real financial problems as they engage in the work committed to them by the church. If the goal which has been set is realized, the Committees will be able to carry on their work much more efficiently, to the glory of God.

This is to be a special offering, a sacrificial offering. It should in no wise be made a substitute for the regular contributions to the work of the church's Committees. There are times in the lives of all of us when special circumstances call for a special outlay of money over and above our regular living costs. There is also such a time in our church work. During the past year on several separate occasions the Committees had to make special appeals. It is hoped that through early announcement, and advance planning in local churches, this special thank offering in November will to a large extent obviate the necessity of repeated special appeals.

Begin planning and saving now, that the church may not only maintain the work of the Committees, but may put across this special offering in November.

It is your church and your work. Give as unto the Lord, not unto men.

L. W. S.

### The Church Assemblies

THIS is the season of the year for Reformed and Presbyterian Church Assemblies. The Presbyterian Churches North and South, the United Presbyterian Church, the Reformed Church in America and the Evangelical and Reformed Church have just concluded their annual meetings. From the addresses given and actions taken we may learn something of life and thought in the major bodies in the United States that profess the Calvinistic heritage.

We note:

First, there is considerable emphasis on evangelism. The churches are aware of the widespread secularism of our time, of the threat of communism, of the spiritual illiteracy of our children, of the organized campaign of Rome to capture America. These adversaries do indeed exist and the church must always witness. With many of the pious exhortations we are in formal agreement. But right here is the tragedy of the modern Protestant church. She must bring men to Christ, but what Christ? The

eternal Son of God become flesh or just the man from Nazareth. She speaks of the cross. But does the cross represent a sacrifice to appease divine wrath or some sort of a vague influence which softens men's hearts and draws them to God. The Bible is the Protestant book but is it to be taken literally or mythically. Our church assemblies do not want to face these questions. They wish to retain the religious emotions of an older orthodoxy while embracing the intellectual

tenets of scientific rationalism. Evangelism conducted on this basis may add many members to the church but it cannot bring sinners out of darkness into the marvelous light of saving faith in the Lord Jesus Christ.

Second, the ecumenical tide, the stress on church union, runs strong. The Evangelical and Reformed Church voted to unite with the Congregational Christian. The United Presbyterians and the Reformed Church in America (See "Editorial," page 118)

## Twentieth Commencement At Westminster

*Address by Churchill Features  
Annual Event*

THE auditorium on the Westminster Seminary campus was filled to capacity on Wednesday afternoon, May 11, for the Twentieth Annual Commencement exercises of the institution. The event, usually held in the garden back of Machen Hall, took place indoors because of the weather.

Participating in the ceremonies were the Rev. Messrs. John Botting and D. W. Kerr of Canada, G. M. Van Pernis of Clifton, N. J., Robert K. Churchill of Cedar Grove, Wis., Professor R. B. Kuiper and the Rev. John Clelland, President of the Board of Trustees, who presided.

Mr. Churchill delivered the Commencement address, drawing from the Scripture accounts of the preaching of John the Baptist examples and instruction for the preachers of our time.

The graduating class this year was the smallest in the history of the institution, only two persons receiving the regular Th.B. degree. These were Elmer M. Dortzbach and Edwin H. Palmer. The degrees of Th.M. were awarded to Messrs. Robley Johnston, Marten Woudstra and Paul Schrottenboer, and, *in absentia* for work previously completed, to Chi S. Kim of Korea, Goji Tanaka of Japan, and Harry Boer, at present a missionary in Nigeria.

Frank H. Stevenson Scholarship awards were granted to Mr. Palmer and to Mr. Fred H. Klooster, who received his Th.M. a year ago but continued his studies at the Seminary this year. Both Mr. Klooster and Mr.

Palmer plan to spend the next academic year at the Free University in Amsterdam. The Thomas E. Welmerts Memorial Prize in Old Testament was won by Mr. Paul Pulliam, a member of this year's middle class.

At the meeting of the Board of Trustees held on Tuesday, May 10, the Rev. Edward L. Kellogg of West Collingswood, an alumnus of the Seminary, was elected a member of the Board. The Rev. John Skilton was advanced to the position of Associate Professor of New Testament. The Rev. Robert S. Marsden was continued in the position of Executive Secretary.

Most friends of the Seminary are aware that during the month of April a special campaign was conducted to secure \$17,500 in contributions, in order that a contingent gift in the same amount might be received from an unnamed donor. It was reported at Commencement that the necessary contributions had been secured and the contingent gift received.

The annual Banquet of the Alumni Association of the Seminary was held on Tuesday evening, May 10, at the Emlen Arms in Germantown. Seventy-nine persons attended this most pleasant event. Brief reports concerning their plans were received from persons being granted degrees. Professor Woolley told of the prospects for the coming year. It was indicated that the prospect for a large increase in the student body will raise grave problems of housing. However, arrangements are under way in the hope of solving that problem.

The main address at the Banquet was delivered by the Rev. Egbert W. Andrews, who reviewed the history of mission work in China and stressed the opportunities currently open for work among the students of that land. A second address by the Rev. Robert S. Marsden emphasized the important role which alumni of the Seminary must increasingly play in pointing students to the Seminary, and in securing financial support for its work.

During the business meeting of the Alumni Association officers were elected and brief reports of the Association's activities were heard. The Rev. John P. Galbraith was chosen president, and the Rev. Arthur W. Kuschke Treasurer of the Association. Reports were received concerning the publication of the Westminster Alumni *Annals* and concerning the forthcoming Reformed Ministerial Institute.

## Ladies' Auxiliary Holds Annual Meeting

THE annual meeting of the Women's Auxiliary of Westminster Seminary was held in Machen Hall on the day of the Seminary Commencement. Preceding the business meeting, a luncheon was served to nearly 100 members of the organization.

Mrs. Frank H. Stevenson of Cincinnati, energetic President of the Auxiliary, presided over the business meeting of the organization. The most interesting item of business was the report of the Treasurer, Mrs. J. H. Betzold of West Collingswood. The report indicated that the Auxiliary had raised for the Seminary during the year the sum of \$29,357.94, exceeding its set goal by more than \$4,000.

All officers of the Auxiliary were re-elected for a two-year term. They are: Honorary President, Mrs. Robert Dick Wilson; President, Mrs. Frank H. Stevenson; Vice-Presidents, Miss Marguerite Montgomery, Mrs. Arthur W. Machen, Mrs. Leslie W. Sloat, Mrs. R. R. Stuart, Mrs. H. A. Worcester; Secretary, Mrs. LeRoy B. Oliver; Treasurer, Mrs. J. H. Betzold.

Following the business session, there was an interesting and informative address by the Rev. Egbert W. Andrews on the subject, "What can we do for China?"

The meeting was adjourned in time for the members to attend the formal Commencement exercises of the Seminary.

# Getting Acquainted with California Presbytery

*1949 Assembly of Orthodox Presbyterians to Meet on Pacific Coast July 21*

By ROBERT E. NICHOLAS

**T**HE Presbytery of California, host to the sixteenth General Assembly of The Orthodox Presbyterian Church, looks forward to next July 21 as the time of the realization of a dream of long-standing. When the commissioners from across the country assemble at Biola in Los Angeles on that day it is expected that commissioners from every one of the churches of this western presbytery will be on hand to express a hearty welcome to the brethren in Christ who have joined the westward movement of 1949.

What is this Presbytery of California, then, whose members readily concede it to be the finest in this fair land of ours? While some may wish to dispute that allegation, none can deny that it is the longest of the presbyteries which make up The Orthodox Presbyterian Church, for it reaches from National City and Santee near the Mexican border to Seattle in the north. The latter's First Church is the most recently organized in the presbytery. Still experiencing its growing pains, this small congregation is now pastored by the Rev. Earl Zetterholm, who left a most promising position in the business world four years ago to heed the call of God and prepare at Westminster Seminary for the gospel ministry, to which he was ordained

**F**OR the first time in its brief but eventful thirteen-year history, The Orthodox Presbyterian Church will hold its General Assembly in Los Angeles, beginning on July 21. Here is an introduction to the denomination's churches on the west coast. These churches together will act as host to the Assembly, meetings of which will be held at the Bible Institute.

California Presbytery looks forward eagerly to the Assembly, and warmly and earnestly urges that as many delegates as possible make plans to "go west" this summer.

Unfortunately our picture file on California Presbytery is not complete. Here are some of the men and churches. Mr. Nicholas refers to all in his article.

last December by the Presbytery of California.

Three years ago the presbytery, conscious of its responsibility to the expanding Pacific Northwest region, appointed its own Northwest missionary. The states of Oregon and Washington rank 47th and 48th in the nation in percentage of population on the rolls of any church. Less than 25 per cent of the inhabitants of these

two states have their names on the roll of any religious organization. It is estimated that not more than one person in ten is an active member of an evangelical denomination in this vast region. The Pacific Coast as a whole has had by far the most rapid rate of growth of any area in the country since 1940, and the trend continues scarcely unchanged since the war. At the same time it is reported that among the fastest growing religious bodies are the Seventh Day Adventists and the Mormons here on the West Coast. What a tremendous challenge to The Orthodox Presbyterian Church! Dr. and Mrs. James Brown labored as presbytery's missionaries in the Northwest, supported entirely by the churches of the presbytery, until the Seattle Church was able to secure its own pastor. For the present they are assisting the Valley Church of Santee which is without a pastor since the resignation of the Rev. Delbert Schowalter April 1. The Valley Church was started through the efforts of the Rev. Bruce Hunt who labored in the southern California area prior to his return to Korea. Meeting in a converted dairy barn, its people have hopes of a larger building nearby in the future to serve this growing valley community.



Westminster Church, Los Angeles



Westminster Church, Bend, Oregon

National City, a suburb of San Diego, was likewise one of the several areas where the witness of the indefatigable Bruce Hunt was heard, and as a result the First Church was organized and received by presbytery in the fall of 1947. The Rev. Charles Schaufele, home missionary of the denomination, is pastor, and he and his wife, who has helped some with the teaching, were largely instrumental in getting a Christian day school started last fall. Teacher of the school is Dr. Lawrence Gilmore, Orthodox Presbyterian minister of the Presbytery of Ohio. It may be noted that two ministerial members of the Presbytery of California have been teaching in Christian schools: Rev. John Gray in Ripon, California and Rev. Louis Knowles in Long Beach. Mr. Knowles also serves as assistant to Rev. Henry Coray, pastor of the First Church of Long Beach.

After his return from Manchuria the Rev. Henry Coray was used of God in bringing into being the First Church of Long Beach, and he has been pastor of that church ever since. It has had a notable growth and two years ago entered its new building on San Antonio Boulevard just off Atlantic Boulevard in an area which still finds many new homes being built. This church is associated with the Southern California Council of the American Council of Christian Churches and has achieved a reputation for witness to the historic faith in Long Beach. The



**John F. Gray**

Presbytery of California, by the way, has given serious consideration to the matter of the American Council of Christian Churches at several of its meetings, and at its recent stated spring meeting voted favorably on the overture requesting the ensuing assembly to seek constituent membership in that body.

A neighboring church is the First Church of Manhattan Beach, formerly the Calvary Memorial Church, which withdrew from a community church in protest against Modernism, and during the pastorate of the Rev. Clifford Smith applied for and received admission as a particular church of the presbytery. This church bears the only

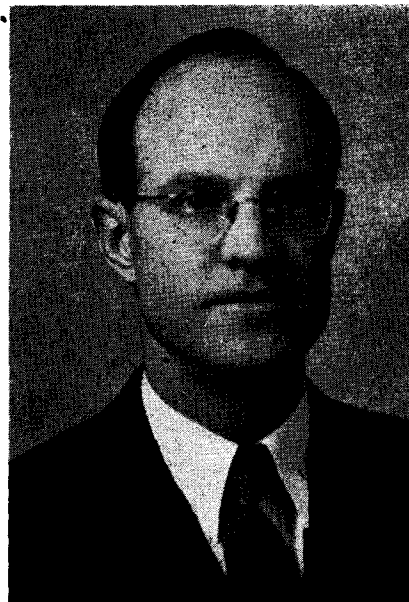
consistent witness for the gospel in a community of several thousand, and now having outgrown its present quarters is about to erect a sanctuary in a central location, under the leadership of the present pastor, the Rev. H. Wilson Albright.

In the southwestern part of the spreading city of Los Angeles is located the Grace Church, which is at present without a pastor. Organized in 1942 by the Rev. Floyd Hamilton, the Rev. Robert Graham was called as pastor the following January. Meeting at first in a rented store, the congregation occupied a large tent during the construction of the present attractive building at 94th and Western Avenues.

The two remaining Los Angeles churches are the two survivors of the original California Presbytery. (The Westminster Church of Bend, organized three days before the Westminster Church of Los Angeles, was originally in the Northwest Presbytery which later was joined to California to form one presbytery.) The Los Angeles Westminster Church now on Eagle Rock Boulevard was formed under the zealous leadership of the Rev. E. Lynn Wade on October 21, 1936. He was succeeded by the Rev. Russell Piper, who in turn was followed by the Rev. Robert Brown. The present building was purchased, complete with hidden microphones, from a spiritualist group. Serving this church now as supply for six months is the Rev. Dr.



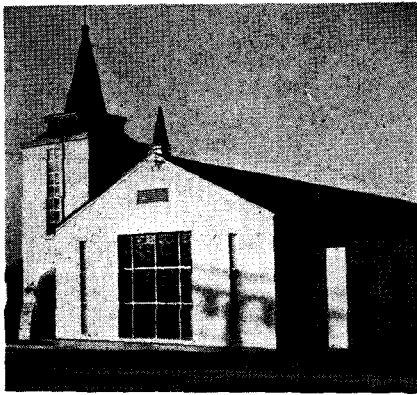
**Lawrence R. Eyres**  
First Church, Portland, Oregon



**Robert E. Nicholas**  
Westminster Church, Bend



**Dwight H. Poundstone**  
Beverly Church, Los Angeles

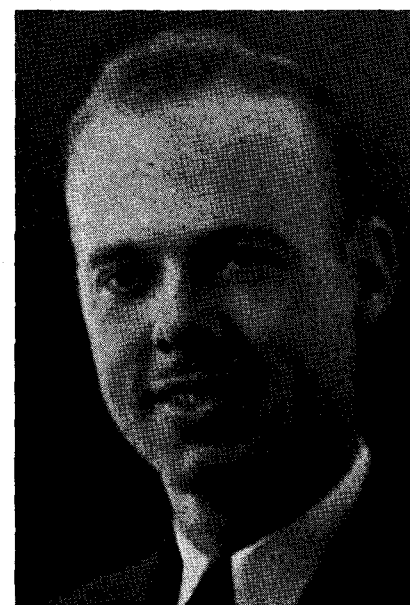


**Beverly Church, Los Angeles**

David Calderwood, who was examined in theology and received into the Presbytery of California at its spring meeting this year. Dr. Calderwood, who had his theological training in North Ireland with the Covenanters, had been a minister in the Presbyterian Church in the U.S.A. where he met with opposition from the Modernists, who threatened to unfrock him when he wished to withdraw from their jurisdiction, but did grant him a letter to the United Presbyterian Church, Presbytery of Los Angeles, a couple of years ago. Learning of The Orthodox Presbyterian Church more recently and finding himself in sympathy with that for which it stood, Dr. Calderwood, as already indicated, has become the most recent addition to the roll of this presbytery.



**Charles G. Schaufele**  
National City, California



**Carl A. Ahlfeldt**  
First Church, San Francisco



**H. Wilson Albright**  
First Church, Manhattan Beach

Although the Presbytery of California experienced a rapid growth at the outset in 1936, as a result of the disruption and secession of 1937 there remained but two congregations in July of that year out of a peak of eight. In addition to the Westminster Church was the Beverly Church which came into existence in August of 1936 with Rev. Donald Blackie as its pastor. Leaving behind a recently completed structure its original members met first in a tent, then in a club room, and for about ten years in an old store building across the street from the present church on Woods at Repetto, not far from the intersection of Beverly and Atlantic Boulevards. During the pastorate of the Rev. Dwight Poundstone, who came to the church directly from Westminster Seminary and has just completed the tenth year of his ministry to the Beverly flock, a building fund was started, lots purchased, and within the past year the congregation has moved into its \$30,000 sanctuary, the first unit of a contemplated program. One of the members of this second largest church in the presbytery is Orthodox Presbyterian missionary-nurse Miss Frances Healy, serving in Eritrea. A former member, Robert Valentine, is a pastor in the Southern Presbyterian Church, and still another member, John Sara, Jr., is now preparing for missionary service.

The two other churches within the state of California are in the Bay area.



**Bruce F. Hunt**  
Missionary in Korea

Younger of the two is the First Church of San Francisco organized in 1940 with the Rev. Robert Atwell as first pastor, who was succeeded in 1943 by the present pastor, the Rev. Carl Ahlfeldt. (The Ahlfeldts, by the way, are rejoicing at the birth of a daughter on May 16.) The congregation has been meeting since 1946 in a large home, remodeled to suit the needs of a church. Through the years this church has had a fruitful ministry of witnessing to medical students and nurses in training, and has carried on an effective young people's work with the help of these and others at city missions and at the Christian Service

Men's center during war years. Also occupying a converted dwelling is the Covenant Church of Berkeley, across the bay from San Francisco. Pastor for the past few weeks has been the Rev. Robert Graham, but the story of Covenant Church is linked with the name of the Rev. Robert Churchill, who was called to be pastor of the church at its inception in 1937, and remained until he recently joined the ranks of famous alumni of the presbytery. Some of his most effective work was among students at the U. of California, and two members of the church, graduates of the university, are at present under care of presbytery in preparation for the ministry.

The state of Oregon has two Orthodox Presbyterian Churches within its borders, and they are affiliated with the Presbytery of California. The First Church of Portland is in the largest city in the state. When the Rev. Lawrence Eyres with his wife arrived as a home missionary in the fall of 1943 they found a nucleus of just four adults, but the church was organized the next summer with eleven communicants and seven covenant children. Today the totals are 47 and 41, indicating that the congregation is composed of growing families; in fact, it is being called a family church and is appealing to families in a section of new homes, reaching over 100 boys and girls through the Sunday School. That which gave the biggest impetus to the work was undoubtedly the forced

move from its rented quarters, and with 22 members of sufficient faith to borrow \$18,400 from five different sources a building program was launched three years ago, and the church now has a most attractive building of its own. People and pastor have taken leadership in the local Christian school movement, and in various ways they have forged to the front in their consistent witness for the Reformed Faith in Portland.

The Westminster Church of Bend, in central Oregon, was formed when the Rev. Glenn Coie and 67 charter members withdrew from the Presbyterian Church in the U.S.A. to organize in October of 1936. Like most other churches of the presbytery which have met in every type of building from a tent or a chop suey restaurant or a house to a barn, the first home of the Bend church was the courthouse, but after it burned the congregation purchased a brick building which had been a printery and bakery. A recent enlarging and remodeling venture under the pastorate of the Rev. Robert Nicholas has provided a far more attractive and useful House of God. The church has extended its witness to the neighboring community of Alfalfa, and the pastor has recently been chosen chairman of a Christian day school society. One of the most significant undertakings through the years has been the sponsoring of a young people's conference each August at Suttle Lake in the nearby Cascades. While young

people used to come from as far away as the Bay area, in recent years the latter have taken part in a Christian Reformed conference. It should also be noted that churches in the Los Angeles area have had an annual young people's conference in the mountains there.

While it may seem that this account is mostly of names and places, it is in reality the story of wondrous things that God has wrought . . . of sacrifice and prayer . . . of missionary vision . . . of unnamed men and women, boys and girls quietly and faithfully serving Christ . . . of a precious fellowship in the two stated meetings of presbytery with the first morning given over to praise and prayer, popular evening meetings, and kingdom business transacted for the glory of God . . . of ruling elders active in local congregations and presbytery . . . of zeal for our Reformed heritage . . . of twelve congregations and fifteen ministers loyal to The Orthodox Presbyterian Church and united in the hope that the coming General Assembly in our midst may see great things done in the name of Christ by this portion of His Church on earth.

### Wisconsin Presbytery Overtures

THE Presbytery of Wisconsin of The Orthodox Presbyterian Church has adopted several overtures to the forthcoming General Assembly. They include a request that its own bounds be extended to include the State of Illinois, a request that official consideration of the doctrinal matters that have been before recent Assemblies be terminated now; and the following which we quote in full:

"Whereas, the 15th General Assembly of the Orthodox Presbyterian Church has entered into fraternal relations with the Christian Reformed Church, and whereas the conference on questions of faith and practice is a valuable advantage of such a relationship, and one which leads to better mutual understanding, now,

"Therefore, the Presbytery of Wisconsin respectfully overtures the 16th General Assembly to commence conferences with the Synod of the Christian Reformed Church in order to explore and compare viewpoints in the two communions, with regard to matters of faith and practice with a view to a better understanding and closer cooperation looking toward possible union between the two bodies."



Delbert C. Schowalter  
Santee, California



Henry W. Coray  
First Church, Long Beach



## In the Footsteps of John Knox

By NED B. STONEHOUSE

London

May 17, 1949

My first letter, sent from Edinburgh, was concerned largely with my experiences and reflections in Oxford, while this one, written in London, will concentrate upon the Edinburgh scene which I left more than two weeks ago. Fortunately I am not a reporter for a daily newspaper! But perhaps even such a reporter also only barely succeeds in meeting his deadlines; I should indeed prefer to keep these ramblings up to date, but newsworthy material is not evenly distributed any more than the opportunities for writing letters. At any rate I have had a very crowded, but richly varied, schedule since I left Oxford, with appointments in Glasgow, Sheffield, Liverpool, Belfast, Cambridge and London in addition to those in Edinburgh. I hope eventually to say something about all or most of these engagements, but space will certainly fail for even a bare chronicle of the events of the past three weeks.

Brief mention must be made of a delightful stopover at Durham on my way to Scotland. I was the guest there for two days and three nights of the Rev. and Mrs. J. W. Wenham. Mr. Wenham, who has taken an active part in I.V.F. programs since his student days, is now vicar of St. Nicholas' Church in Durham. Perhaps the high point of my stay in that city was a two and one-half hour visit to the magnificent cathedral. The ten o'clock service of Scripture, prayers, and praise by the cathedral choir of splendid men's and boys' voices was a reverential introduction to the edifice which might otherwise have impressed me only in terms of architecture and engineering. A two hour tour, conducted most competently and thoroughly by Canon S. L. Greenslade, who is Lightfoot Professor of Divinity in the University of Durham, followed, and was fascinating from beginning to end. The details of the structure—the Norman beginnings, the early Gothic features, including breath-taking vaulting and pillars, the shrine and relics of St. Cuthbert, the tomb of the venerable Bede—all held my attention. But I confess that a modern aspect of the cathedral pulled at my heartstrings fully as much as

its ancient associations and monumental beauty. For there were many reminders of J. B. Lightfoot, to whose work on the Epistles of Paul and the early Fathers I owe so much. Following his career at Cambridge, Lightfoot went to Durham as bishop and held that office for a decade until his death in 1890. Beside the Lightfoot memorial and the Lightfoot Chapter House I enjoyed seeing especially a fascinating desk, on which he must have written his final scholarly works. Westcott and Moule succeeded him in turn, but I can merely mention them here.

When I arrived in Edinburgh on April 24th, I was introduced to a very different scene and atmosphere. Here, too, there were physical and historical attractions of the first rank—the spectacular crags and hills, the Castle, Holyrood Palace and the Abbey, the modern

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**S**ECOND in a series of travel letters by Westminster Professor Ned B. Stonehouse, now on a lecture tour in England and the Netherlands.

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Princes Street. The religious motif seemed, however, to color the entire scene, and this meant, first of all, the influence of John Knox, and, then, the intricate and colorful pattern of subsequent Scottish church history. One never seems in Edinburgh to escape the tension and struggle set in motion by the contemporaneous presence there of Knox and Queen Mary, who remain today cordially loved or hated by many, though time appears on the whole to have moderated judgments concerning both these historic personalities. St. Giles Cathedral, where Knox preached, and the house where he lived for a brief period and which serves as a Knox museum, seem to place Knox astride the Royal Mile which joins the Castle and Holyrood, and symbolizes the stupendous consequences of the reformatory action which he set in motion.

One gains the impression as one seeks to evaluate the present religious situation in Scotland, that that force is largely spent, or has become dormant. The Disruption of 1843, under the leadership of Chalmers, Guthrie and

others was a mighty spiritual movement. But the Free Church of Scotland which dates from that year has passed through dark days. Apparently due to the inroads of the Biblical criticism of the Tuebingen School and kindred movements, soon after the passing of its great leaders this Church lost its first love of strong devotion to the proclamation of the pure Word and relaxed its adherence to the Confession of Faith. This formed the background for a union of the Free Church and the United Presbyterian Church in 1900, and the cycle of union was completed in 1929 when the United Free Church merged with the Church of Scotland.

There were dissenting minorities, however, and among them the one of chief interest here is the body of men of the Free Church who resisted the union of 1900. Fewer than thirty ministers refused to go into the union, and they have often been ridiculed for the stand they felt compelled to take. But the spectacular 1904 decision of the House of Lords recognized that they were in fact the Free Church of Scotland, and that they had a right not only to the name but to all the property held in trust by the Free Church before the Union! The fact that subsequently, by act of a commission of Parliament, the property was divided, does not detract from the glory of the spiritual and moral victory won by the present Free Church. This body has remained a relatively small denomination, though it has grown considerably in the last half century. It has remained true to the principles of the Disruption, and though many lovers of the Reformed Faith might not agree with its principle of the establishment of religion and its principles and practice of worship, one must acknowledge that, to a large extent, the doctrines of the Reformation are asserted and applied most vigorously in this church. This judgment is admittedly based on rather meager study and observation, and is somewhat colored by my personal contacts, but I did rejoice in the fellowship with men of faith and devotion who are leaders as well as with other members of the Free Church.

It was sad indeed that the genial Principal John MacLeod, known to readers of the GUARDIAN because of his lectures at Westminster Seminary in 1939, and who had been one of the ministers of the continuing Free Church (See "Stonehouse," page 115)

## The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

### XXI

#### ITS UNIVERSAL OFFICE

Organizations have officers. The church too has its officers. However, at this point, as at so many others, appears the unique glory of the church. Whereas in other organizations a limited number of persons is wont to hold office, in the church every single member is an officer.

Nor is that the whole truth. There are in the church three offices. They represent Christ, the Head of the church, as prophet, as priest and as king. Now each church member holds not merely one or even two of these offices, but all three. Every single church member is at once a prophet, a priest and a king. That surely spells glory.

We shall consider how this truth is taught in Scripture and how it has fared in the history of the church.

#### In Scripture

The doctrine of the universal office of believers is revealed progressively in Holy Writ. Consequently it is taught much more clearly and fully in the New Testament than in the Old. Yet beyond all doubt it has been true from the very founding of the church that every one of its members was a prophet, a priest and a king.

Man was created in the image of God. That image consisted chiefly of knowledge, righteousness and holiness (Eph. 4:24, Gal. 3:10). By virtue of his knowledge, man was a prophet, for knowledge is a prime requisite in a prophet. By virtue of his righteousness he was a king, for righteousness is a prime requisite in a king. And by virtue of his holiness he was a priest, for holiness is a prime requisite in a priest. When he fell into sin man lost this image of God. However, it is restored in the new birth. It follows that every regenerated person is a prophet, a king and a priest. But that is only another way of saying that every true church member holds that three-fold office, for the membership

of the church is made up of the regenerate.

The universal priesthood of believers is taught repeatedly in Scripture. The eleventh chapter of Numbers tells a most interesting story bearing directly on this matter. Seventy men of the elders of Israel were chosen to assist Moses in governing the people. At an appointed time they were to gather at the tabernacle in order that they might receive the Spirit. Sixty-eight of them did, the Spirit came upon them, and they prophesied. The remaining two, whose names were Eldad and Medad, did not put in their appearance at the tabernacle; nevertheless the Spirit came upon them also, and they prophesied in the camp. Joshua, the son of Nun, reported this irregularity to Moses and said: "My lord Moses, forbid them." But Moses replied: "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them." The fulfilment of that prophetic wish was predicted by the prophet Joel when he said: "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit" (Joel 2:28,29). This prophecy was fulfilled when, on the day of Pentecost, the believers "were all with one accord in one place," cloven tongues as of fire "sat upon each of them," and "they were all filled with the Holy Ghost, and began to speak with other tongues" (Acts 2:1-4).

The universal priesthood of believers is taught no less clearly in Holy Scripture. Perhaps the most striking instance of this teaching is the rending of the veil of the temple at the time of the Saviour's death on the cross. The veil separated the holy place from the holiest of all, where God dwelt between the cherubim. In the old dispensation only one man, the high priest, was permitted once a year, on

the day of atonement, to pass through the veil, and when he did so he had to sprinkle atoning blood upon the mercy seat. But when the great High Priest, Jesus Christ, entered into the heavenly sanctuary with His own blood, God rent the veil from top to bottom. And that meant that henceforth every believer in Christ was privileged to come into the presence of God without the mediation of a priest after the order of Aaron. In a word, every believer was now a priest.

The universal kingship of believers is taught, for one example, in the opening sections of the book of Revelation. Addressing the seven churches in Asia Minor, John wrote: "Unto him that loved us and washed us from our sins in His blood, and hath made us kings and priests unto God and the Father; to Him be glory and dominion for ever and ever. Amen" (Rev. 1:5,6).

In one sentence the apostle Peter ascribed to believers all three offices. Said he: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light" (1 Pet. 2:9). Believers are a priesthood of kings and a royalty of priests. And their work is to proclaim the praises of God, their Saviour. That is the task of prophets.

#### In History

As was just indicated, in the apostolic age the universal office of believers received much emphasis. Sad to say, very soon this doctrine came to be obscured, and after some time it was lost out of sight almost completely.

This office is foreign to the very genius of Roman Catholicism. Rome draws a sharp line of demarcation between the clergy and the laity. The former are said to be spiritual in a sense in which the latter are not. The former are to rule, the latter are to be ruled. The former are to teach, the latter are to be taught. The latter accept in implicit faith what the former teach and must bow unreservedly be-

fore their authority. Of the pope, who is the very embodiment of the church's authority, someone has aptly said: "The pope plus the church equals the pope minus the church." In that equation the church cancels out, which is a way of saying that the pope is everything. As recently as 1907 pope Pius X in an encyclical against Modernism described Presbyterianism as Modernism because it gives the laity a voice in the government of the church.

One of the most significant accomplishments of the Protestant Reformation was that it restored the universal office of believers to the place of honor which it deserves. Already in the twelfth and thirteenth centuries the Waldenses revived this truth of Scripture, and so did certain subsequent forerunners of the Reformation. But in the sixteenth century it became a distinctively Protestant doctrine.

The reformers stressed particularly the universal priesthood of believers. The reason for their singling out this office for special emphasis is apparent. Rome had an order of priests which lorded it over the membership of the church. Luther and Calvin and the other reformers taught that every believer is a priest. But they also stressed the universal prophethood of believers and their universal kingship. Every believer, they insisted, has the right, yea the duty, to apply the touchstone of Holy Scripture to the teachings of the church and, in case these teachings cannot stand that test, to raise his voice in protest. And, instead of merely being governed, the members of the church must have a voice in its government.

The Heidelberg Catechism, which was written in the Reformation age, answers the question "Why are you called a Christian?" thus: "Because I am a member of Christ by faith, and thus a partaker of His anointing, that I may confess His name, present myself a living sacrifice of thanksgiving to Him, and with a free and good conscience fight against sin and the devil in this life, and hereafter reign with Him eternally over all creatures" (Lord's Day XII). That is a beautiful way of saying that every Christian is a prophet, a priest and a king.

Today there is crying need of another revival of this doctrine. Protestantism, which once extolled it, now largely neglects it. To name a number of specific instances of such neglect is not at all difficult.

How few church members today are serious students of Holy Scripture! In how few supposedly Christian homes is the family altar held in honor, at which parents pray with and for their children and teach them the Word of God! How few, on returning home from a preaching service, follow the example of the Bereans and search the Scriptures whether these things are so (Acts 17:11). How few churches find it possible to maintain an active organization of their men! How few organizations of women in the churches, besides sewing and raising money for the church, engage in Bible study! How few church members are capable of leading in prayer in public! How few of the communicant members of the church are qualified to serve as elders or deacons. How few church members realize that it is their solemn duty to admonish their erring fellow-members! How few believers are able to teach the youth of the church and to engage actively in evangelistic effort! How few church members, in times of doctrinal or other controversy, refuse to follow the clergy blindly and insist on studying the issues for themselves!

Much might be added, but enough has been said to make it clear that the universal office of believers is not being exercised nearly as it ought to be.

Nevertheless this office remains a reality. In every age every living member of the body of Christ is in fact a partaker of Christ's anointing and hence a prophet, a priest and a king.

The glory of the Christian church is often veiled but ever present.

### Reformed Ministerial Institute

UNDER the sponsorship of the Alumni Association of Westminster Theological Seminary, a highly successful Reformed Ministerial Institute was held at the Seminary the week of May 16-21. Although several ministerial conferences were held before World War II, this is the first event of this sort to take place at the Seminary in recent years.

The Institute included three hours of lecture courses on each of five mornings, and a "preaching clinic" in the evenings. The lecture courses included three lectures by Professor Woolley

on recent developments in non-Reformed thought, five lectures by Professor Kuiper, each dealing with a different problem that is or may be confronted by a minister in his church work, and five lectures by Professor Murray in the form of a studied exegesis of Matthew 5:17-37, designed to exhibit from Scripture certain principles basic to a proper conception of Christian ethics. In addition there was a single lecture by Mr. Robert Knudsen on the theological position of Professor Tillich of Union Seminary, New York, and a single lecture by the Rev. Egbert Andrews on the history and present outlook of mission work in China.

Nineteen ministers were registered for the full Institute, and a number of others were present for a part of the week. Among those attending were ministers of five denominations, the Reformed Church of America, the Christian Reformed Church, the Orthodox Presbyterian Church, The Presbyterian Church U.S., and the Evangelical United Brethren Church.

The most novel and interesting feature of the Institute, in many respects, was the preaching clinic. By means of a wire recorder, four sermons by as many preachers had been recorded as they were delivered in regular services elsewhere. Each evening one of these sermons was played back, and then subjected to criticism along three lines—the preacher's delivery, the organization of the material, and the actual content of the sermon. Except as individuals may have recognized them, the identity of the preacher in each case was not made known until the session was over, so that the criticism and evaluation could be on an impersonal basis. The general feeling was that this had been one of the most helpful parts of the Institute.

Although plans for the Institute were not made definite until late in the Spring, so that time for the faculty members to prepare their work was short, the lecture courses were excellent.

A committee is already at work preparing plans for a similar Institute to be held next Spring, and the intention is that the Institute shall become an annual affair, to be held at the Seminary the week following Seminary commencement. Ministers of all denominations are urged to hold this week open so that they may attend the Reformed Ministerial Institute in future years.

## MISSIONS

By MRS. RICHARD B. GAFFIN

### Devotional Meditation

EPHESIANS 6:1-4

OUR passage opens with the command to children to obey their parents, but *in the Lord*, for this is right. Then, naturally, all the discipline of a Christian home should be such as to bring the children to submit lovingly to parental authority. In learning to obey his parents in the Lord, because it is right, the child may thus receive, before he can understand it intelligently, the principle of all true piety—holy obedience.

We turn our thoughts to the command to the fathers, who are the divinely ordained head over the mother and all others who may share in the nurture of these children. Ye fathers, we read, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. The children are to be nurtured, cultivated, instructed in the way of the Lord. Thus may the child learn obedience.

The child is to be brought up in the nurture of the Lord. It is never too early to communicate good. The intention is that the Christian life, under the Spirit of God, shall flow into the mind of the child. He should open into conscious life under the soul of the parent. When the ear is open to understanding of words, what words shall the child hear? He has not the capacity to select what sentiments are pouring into his soul. Children have been and can be nurtured so as never to remember the time when they began to be Christian.

The Scriptures often associate children with the character and destiny of their parents. Paul writes of "the unfeigned faith, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded in thee also." There is a power in the good life of these mothers that must needs transmit some flavor of piety. In like manner God is represented as "keeping covenant and mercy with them that love Him and keep His commandments, to a thousand generations."

Christian fathers and mothers, by the grace of God "ye are the light of the

world." How much more a light to minds that are fed by simple nurture from your own. Your child should grow up in your life. He should be a Christian in principle from his earliest years.

### Planning the Program

THE city of Geneva in Switzerland was the home of John Calvin. Thither came admiring pupils from all parts of Europe, to sit at his feet. "The most perfect school of Christ that ever was since the days of the apostles." Every people of Europe was represented among his disciples. The influence of his teachings inspired the Huguenots of France, the Protestants of Holland and Belgium, the Puritans and Independents of England. The whole Anglo-Saxon race in its prevailing character and institutions, bears the impress of his genius, the power of his doctrines and his principles of government.

"Calvinism inspired its converts to cross the Atlantic and sail away from the traditions of the Church, from hereditary powers, from the sovereignty of early kings, and from all dominion but that of the Bible." "He that will not honor the memory and respect the influence of Calvin knows but little of the origin of American liberty."

When the Continental Congress hesitated and wavered at the signing of the Declaration of Independence, Dr. John Witherspoon, a Calvinistic clergyman, arose to say, "There is a tide in the affairs of men. We perceive it now before us. To hesitate is to consent to our own slavery." So intense, universal and aggressive was the zeal of the Calvinistic Presbyterians in the struggle for independence that the movement was spoken of in England as "The Presbyterian Rebellion." One of King George's strong supporters wrote home "I fix all the blame for these extraordinary proceedings upon the Presbyterians." And Horace Walpole said in Parliament, "Cousin America has run off with a Presbyterian parson."

With Communism and totalitarian-

ism taking over the minds of countless millions, including our own neighbors, let us awaken to the fact that we possess the doctrines and principles that through the ages have brought freedom to triumph over tyranny. Let us be very practical. Let us make use of these to meet the needs of the hour.

The Calvinist has always placed superlative emphasis upon the Sabbath and the Family. Upon these depend the permanence and purity of our church and our national life. But everywhere these two sacred institutions are being polluted. The ministers in our churches may be ever so faithful in instructing as to how we may safeguard these bulwarks of Christian society, but are we acting upon their instructions? The responsibility is not one that we can evade. God has placed it before us. We must give account to Him.

Our topic for the next meeting is, "The Family and Missions." We are choosing as a basis for our study a Scotch Calvinistic family, the family in which was reared John G. Paton. He opened the New Hebrides to the gospel, and began a movement to reach the aborigines of Australia. During the late war our boys discovered churches on isolated islands of the Pacific, seemingly unattached to any foreign movement. These may be the fruit of his extensive and concentrated labors.

After a brief sketch of Paton's life, read aloud the narrative of his home environment. Then conduct a discussion centering attention upon the family altar, as it was conducted in this home. Emphasize that it was held with the strictest regularity, morning and evening. "None of us can remember that any day ever passed unhallowed thus; no hurry for market, no rush to business, no arrival of friends or guests, no trouble or sorrow, no joy or excitement, ever prevented at least our kneeling around the family altar, while the high priest led our prayers to God and offered himself and children there."

Note the things prayed for, the influence of the altar in converting lost neighbors. Emphasize that Paton himself was moved to go to the mission

field by the burden for the heathen revealed in his father's prayers. Make an effort to see that every member of the society has an altar in their family. Discussing things is helpful only if we act upon our discussion.

Other questions to be considered are: What did church attendance mean in this family? How was the Sabbath kept in this home? How was discipline administered in this home? And last but not least, what were the habits of the parents? Says Paton, "The outside world may not know, but we knew whence came that happy light as a new-born smile that always was dawning on Father's face: it was a reflection from the divine Presence, in the consciousness of which he lived." And it compelled the son to say, "He walked with God—why may not I?"

Conclude the discussion with an emphasis upon the fact that it is home-life of this kind that will fill our pulpits and mission posts and send into the varying walks of life true servants of our God.

### Suggested Program

TOPIC: *The Family and Missions*

Hymn

Opening Prayer

Devotional Meditation—Ephesians 6:1-4.

News from the Fields

Prayer Circle

Hymn

Introductory Remarks on the Topic

Brief Sketch of John G. Paton

Reading: The Paton family life (As contained in Chapter 1, *Autobiography of John G. Paton*).

Discussion

The Family Altar

The Family church attendance

The Family Sabbath activities

The Discipline of the children

The Head of the Family

Closing Hymn

## The Tithe Box

WHEN we were boys and girls growing up like you, there was a very honorable piece of furniture in our home. It was made of wood from the walnut tree, and it had been my grandmother's. It had a lovely mirror that came so near the floor that we girls could see ourselves in it from tip top to toe end. It had two large drawers and a marble top. Two small drawers were at each end of the marble top. This piece of furniture was called a "bureau."

The bureau was in our mother's room. In one of the small drawers

our father kept his money. In the money drawer there was a small tin box that looked like a chest. This was the "tithe box." It was called the tithe box because into it our father placed a tenth part of every dollar that he received. The word "tithe" means tenth part. If my father earned a dollar, ten cents was put in the box, and if he was given a dollar ten cents went into the box. Some times large sums found their way there.

In those good old days when we were boys and girls growing up we did not have soda water. Daddy bought the candy and it was served after meals. You see, our grandfather had been a doctor. On the other hand, we made ice cream at home by the gallon. Whole bunches of bananas were brought home just as they grew on the tree. Not one had been taken off. We didn't need spending money, but once in a while we got some. When we did, a few pennies were considered sufficient. But there was always plenty in the tithe box.

On Sunday morning, dressed in my Sunday clothes, I would go to the bureau to get my offering to take to church. What pleasant memories I have of this. I never received pennies. There were always big pieces of money to be taken. On special offering days we had a dollar or more. How rich I felt—as indeed I was. Rich, because I was being taught to please God in giving the way He has commanded in His word.

Perhaps you are wondering why our father put the tenth part and the offerings into the tithe box, and why we took it to church on Sunday. Well, I will tell you.

In the Bible God teaches us that we are to bring Him tithes and offerings. He says that we are to save them up through the week as He provides for

us, and on Sunday we are to bring them and give them to Him. The money in the tithe box was really God's money. It could not be given to anyone else. That would have been robbing God, or stealing from Him.

When I was very young I used to pick lima beans from the garden. If there were more than the family could eat, I might sell them. I used to gather the eggs too. I loved to do that. Of the little money I earned I was encouraged to give the tenth part to God. I never told my parents, but sometimes I used to wish that I could keep all that money for myself. That was wicked and wrong, to wish to keep God's money, and I am glad that my parents taught me to give it to Him, and kept me from being one of those who rob God of His tithes and offerings.

## Gaffin Remains in Shanghai

MOST recent word is that the Rev. Richard B. Gaffin, Orthodox Presbyterian missionary to China, is staying in Shanghai and continuing his work among the students. We present here excerpts from a letter written by him May 9, just after the American Navy had moved its ships out of the Whangpoo river. A little before writing he had been in telephone conversation with the Rev. John Galbraith, General Secretary of the Missions Committee in Philadelphia.

"At the time you called, I did not know that the U.S. Navy was going to pull out so fast. Now that they are all gone it makes it all the more certain that those of us who are here will stay through whatever happens . . . I think I told you over the phone that I was moving in with Van Baak and Bruinooge of the Christian Reformed Mission. They sent their wives and children and the single women workers (three) home and they are staying on to continue their language study and wait for Mr. Smit who is still in Jukao. For me it is wonderful the way the Lord has provided for me to come here for with the break up of the universities where I was working out in Kiangwan and their moving into Shanghai I moved here where we are only five minutes from where over one thousand students from Tung Chi U. are concentrated. They are so crowded that it is impossible to have any meet-

### Jot it Down

1. A "Home Sweet Home" is one that is ruled from "the closet."
2. We cannot smooth the ruffled lives of others till our own has been calmed with God.
3. The family should be interested in some mission project. A suggestion? Each member prepare and place his used clothing in a mission box to be shipped by the family to the field.
4. Don't forget Mr. Okada and our Japanese brethren.
5. Every day should be Thanksgiving Day. Swell the Thanksgiving offering to missions in November by laying aside offerings of thanks each day.

ings where they are, but with this big house we are able to have meetings every day right here. We have Bible classes each morning and prayer meetings each evening. Van Baak and Bruinooge are teaching English Bible classes and I have Chinese classes. They are teaching the Gospels and Acts and I am teaching the Pauline epistles. Then during the day there are students coming with whom we talk personally. However, with the closing of my classes in Kiangwan my Bible classes in Shanghai proper continue—College of Fine Arts and South East Medical College on Monday, Comluck Restaurant on Tuesday and Thursday. I have managed to put in four hours each week teaching Beginner's Greek to the students of Pastor Chia Yu Ming's Spiritual Training Seminary which moved from Nanking to Shanghai. . . .

"You have no doubt read in the news reports of the requisitioning of hundreds of privately owned trucks, jeeps and cars and you have probably wondered what about our "Suburban." I have determined to stay right with the car if they should call up my number and I doubt that they will be will-

ing to put up with me as a driver for each car is supposed to furnish a driver. The latest news is that foreign owned vehicles will not be taken. . . . On top of that each car owner has to pay GY \$100,000,000 as a special tax, and I'm afraid that we will not be exempt from that. . . . It will figure out to about US \$30. . . . One of our IVCF Chinese workers was arrested by the garrison soldiers. He was living at the CIM. They came at 1 a.m. and took him and the next day a company of soldiers came and occupied some rooms on the CIM compound. The worker was Samuel Chang. We have no reason to think that he has been doing any subversive activity. Perhaps it was because he and I had tried to contact some of the Christian students who had been arrested some time before and they had taken him in for questioning. . . .

"I must close now for one of the students is coming to go with me to visit a friend of his who is in the hospital. It will be a mission of comfort for the friend is a Christian who is cast down because of his sickness. While in the hospital I shall have opportunity of speaking to many who are not Christians. . . ."

## A Royal Priesthood

### *Israel A Kingdom of Priests*

By EDWARD J. YOUNG

**I**T was in the wilderness of Sinai, the third month after the Children of Israel had left the land of Egypt. They had pitched their tents in the desert, before the mount. It is of course difficult to tell precisely where this was. However, it seems most likely that the place of the nation's encampment was in the valley which is now known as Er-Rahah, before the mountain Jebel es-Safsaf. This is a large plain with divergent valleys, and might very well have served as the center of the nation's camp.

Moses, we are told in the Scriptures, had gone up to God. He had already known that the people were to serve God upon this mountain, for, in the revelation of the burning bush, the Lord had said to him, "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain" (Exodus 3:12a). Hence, he ascended the mount to meet God. Probably, the cloud which had gone

before the people now rested upon the mount.

The Lord reminds Moses of the remarkable deliverance which had recently occurred, "how I bear you on eagles' wings, and brought you unto myself" (Exodus 19:4b). He then discloses the remarkable blessings which He has in store for His people. They are to be a peculiar treasure unto the Lord, and also a kingdom of priests and a holy nation.

### A Kingdom of Priests

When we read this gracious promise of the Lord we first ask what it means. "A kingdom of priests." That is indeed a strange statement. Of course, we may turn to certain New Testament passages and find there expressed also the same thought. Thus, in Revelation 20:6 we read, ". . . they shall be priests of God and of Christ, and shall reign with Him a thousand years." And in I Peter 2:5 we read, "an holy priest-

hood," and this is followed in verse 9, "But we are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." But what does the expression mean?

At first sight it might seem that this word served to designate a kingdom which had a king and subjects, all of which were priests. The word kingdom, upon this interpretation, would include the entire nation of subjects together with its king. In other words, we should understand that there was to be a kingdom, and that all the subjects of this kingdom would be priests. The King Himself would be the Lord. Now, it must be admitted that this is rather an enticing explanation of the phrase. And yet, it involves some difficulty. For one thing, a kingdom which consisted entirely of priests would not express the close fellowship which existed between the king and the subjects, as the phrase evidently intends to express this. Furthermore, the word kingdom has as its primary meaning the thought of kingship. It seems best therefore to reject this interpretation of the word.

If, however, we do now reject this interpretation, what is the correct view to take of the passage? The correct view, it would seem, is to take the phrase in the sense of kingship; thus, a kingship of priests. But, again, we must ask, what precisely does this mean? The meaning might be paraphrased in the following manner, "Ye shall be a royal priesthood." Or, as Luther put it, "kings and priests." Thus, we see that the Lord had destined His chosen people to become, not merely priests, but rather, a regal priesthood unto Himself. It is in this sense, evidently, that John understood the passage, when he wrote those remarkable words in the first chapter of the Revelation, "And hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen" (Revelation 1:6).

It will immediately be apparent that the correct meaning is far richer and more precious than the incorrect. Upon the correct interpretation, we are to understand that the people of Israel were to possess both a regal and a priestly character. They were to be kings and they were also to be priests. It is very important that we should

mark this well, for failure to understand this promise, will lead to a failure to appreciate the true position of Israel in the world.

### The Royal and Priestly Nation

This remarkable promise to Israel is an example of unparalleled grace. Consider the state of Israel at the time when these words of hope were uttered. There, in the wilderness of Sinai, encamped among the rugged peaks of the wild desert, was a people which had just been delivered from bondage in Egypt. Mark that well. From bondage in Egypt. This people was a slave people; a nation of servants. She had as yet no fixed dwelling place upon the earth. There was no enduring culture to which she might point with pride. The mighty Egyptian nation could point to its temples and pyramids. There were enduring monuments which would tell of the nation's greatness. And there were beautiful inscriptions, in a highly complex language, which would reveal a highly advanced civilization. Egypt had much in which to boast. And Canaan also. The inhabitants of the promised land had high, walled cities. The everlasting doors of Jerusalem had never yet been taken by the outsiders. There were giants in the land. And even the Kenites of the Sinai desert and Midian possessed a land. They were herdsmen, and they knew the watercourses and oases of the desert. They occupied a territory.

Israel, however, had nothing. Her march through the desert was marked with weariness, complaining, infidelity and battles. She had no land, no culture, no civilization. And yet to her God had said, "Ye shall be kings and priests unto me." These words become the more remarkable when we examine their meaning.

A priest is a mediator between God and man. As the representative of sinful mankind, he approaches to the holy God. The object of Israel's priesthood and also of its kingship is to be found in the nations of the earth, the Gentiles. Through Israel blessing was to be given to the entire earth. This glorious fact had early been promised to Abraham, when the Lord had said, "In thee shall all the families of the earth be blessed" (Genesis 12:3). Israel, therefore, was to be the mediator of God's blessings to the world. The nation was later to be called the Servant of the Lord, in that she had been chosen of Him to

bear the glorious news of His salvation to the ends of the earth. Israel, in other words, was to have served as a light to lighten the Gentiles and to witness to them that the Lord dwelt in her midst. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:3). In these words the true destiny of Israel was to be found. Thus, the idea of priesthood included a spiritual and intellectual character which laid the foundation also for her kingship. As Keil so aptly remarks, "—the kingship being founded upon the priesthood, and the priesthood completed by the kingship."

In what sense, however, was Israel to be a kingdom of priests? Even in the Old Testament times Israel was the kingdom of God. Of course, the full realization of the promise could not be until the true king, even Jesus Christ, had come. The kingdom is, of course, of a spiritual nature, but it is also more than that. Jesus Christ is now reigning, and He has founded upon this earth a kingdom which is His Church. We who are members of His kingdom are lords over the entire earth. For all the earth is ours, and we are Christ's, and Christ is God's. Yet, even more than this is intended. One day God's people shall reign in triumph. Sin shall be completely put down, and the enemies of the elect will be no more.

Hence it is that Israel is also to be a holy nation. By this is meant not merely that Israel was to be separated from the other nations. That was included but also far more. Israel was to become a holy nation, a nation which should be characterized by the fact that she stood in a covenant relation with the Lord. She was to be sanctified, her sins were to be forgiven, and the righteousness of the holy Lord was to be hers.

It must be obvious to a careful reader of the Bible that these remarkable promises include far more than a mere physical supremacy over other nations. Those interpreters of the Bible who see for God's people only a limited reign of physical blessing have really missed the meaning of the words spoken here. It was far more than this that the Lord intended for His own. He was the God of the covenant, the God Who had chosen Israel. And He had chosen her in order to accomplish His purposes, namely, the ultimate salvation, sanctification and glori-

fication of all His people. In order to prepare the way for the coming of the One Whom He would send into the world, God chose one nation, even Israel. This was to be a holy nation, a kingdom of kings and priests.

When we consider how high was the calling which God gave to this nation, we are the more appalled at Israel's stubbornness and rebellious character. For Israel forgot the Lord that chose her. She despised the covenant, and went after other Gods whom she had not known before. God, however, remained faithful to His promises. At a time when Israel had sunk most deeply into degradation; at a time when a foreign power held sway over Palestine; at a time when the Law of God was being made vain by the traditions of men; at a time when the kingdom seemed completely to have departed; then at such a time there was born of the Virgin Mary the true King and the true Priest, even the Anointed One.

### Stonehouse

(Continued from page 109)

in 1900, was not present, for he had gone to his eternal home in 1948. But it was a great pleasure to become acquainted with Principal Miller and Professors Ross, McKenzie, Renwick and Finlayson of the Free Church College, as with the Rev. John Shaw, for many years clerk of Assembly, G. N. M. Collins, known among us for his contributions to the GUARDIAN as well as for other historical writings, and who has been chosen to be Moderator of the forthcoming General Assembly, and several others. In Glasgow I was to renew contact with the Rev. Alexander MacDonald, present Moderator, whom I had met at the Calvinistic Congress in Amsterdam last July. I learned that the Free Church would be represented, at the Reformed Ecumenical Synod to be held next August in Amsterdam, by three of these men, McKenzie, MacDonald and Collins.

One of my special privileges was to preach in three of the churches, Elder Memorial of Leith, St. Columba's in Edinburgh, and Duke's Street in Glasgow. St. Columba's is a historic church, among its distinguished ministers, besides Mr. Collins, the present pastor, being Thomas Guthrie. Preaching from Guthrie's high canopied pulpit was a unique and happy experience.

I also especially enjoyed the opportunity of preaching to a fine audience in the Glasgow church where a spiritual awakening appears to be taking place under the ministry of Mr. MacDonald.

My principle reason for being in Edinburgh, however, was not to reminisce on church history or even to preach, but to deliver four lectures in the Free Church College. In fact, the invitation extended by the Senatus to give a course of lectures had been one of the principle reasons for my undertaking my journey across the sea. Perhaps there will be interest in the fact that the general theme of the course was "The Witness of Luke to Christ" and the titles of the successive lectures were "Christianity according to the Prologue," "The Gospel and the Historical Beginnings," "Preaching and Conflict at Nazareth," and "The Witness to the Passion and Resurrection." It was a real privilege to present these studies before the Faculty and students of the Free College and others who attended.

I had to leave Scotland all too soon, and I particularly regretted that I could not journey to the Scottish highlands to the native country of my esteemed colleague, Professor John Murray. There was a measure of compensation in the thought that he had been a student in Edinburgh and Glasgow, and had often visited and preached in the lowlands, and that many of the sturdy and warm-hearted Christians whom I met were also highlanders by

birth or descent.

It may be appropriate to round off this letter with a brief description of my visit to Sheffield from May 2nd to 4th. There I became personally acquainted with F. F. Bruce, who had just been elected Editor of the *Evangelical Quarterly*, with Professor Ross as Assistant Editor. Mr. Bruce is also a Scot, as his name suggests, was educated principally at Aberdeen and Cambridge, and has held teaching positions at the Universities of Edinburgh, Leeds and Sheffield. At the last named institution he is Head of a recently organized Department of Biblical Studies. This fact is itself rather extraordinary since this University is traditionally quite secular, but the new Education Act, to which I referred in my previous letter, has had its influence also in this sphere. My lecture here was given as a University lecture, under the auspices of this department, the first so arranged. About fifty people attended, which was thought quite encouraging, and several took part in the discussion period which followed the formal discourse. The days in Sheffield, as guest of the Bruces, passed very swiftly, but there were some fine opportunities for discussion of questions of common concern. On Wednesday morning, May 4, I turned west toward Liverpool and Belfast, and I hope to tell something of my experiences there in my next letter.

Sincerely yours,  
NED B. STONEHOUSE.

## Orthodox Presbyterian Church News

**Los Angeles, Calif.:** The Rev. Robert E. Nicholas of Bend, Oregon was guest preacher at Beverly Orthodox Presbyterian Church on April 24. Mr. Nicholas was in Los Angeles for the spring meeting of the Presbytery of California. . . . Beverly's pastor, the Rev. Dwight H. Poundstone, was installed as pastor-counsellor of the Los Angeles County Christian Endeavor on May 1.

**Schenectady, N. Y.:** At its corporation meeting held March 30 the congregation of Calvary Church voted to assume full responsibility for the pastor's salary. The church is thus now completely self-supporting. At present

some renovations to the church basement, including the building of a nursery, are in progress. Pastor Raymond Meiners recently spoke to the IVCF chapters in Syracuse and Cornell Universities. Sound films depicting the life of Paul were shown at the church evening services May 1 and 8. The use of gowns by both choir and pastor was inaugurated at the Easter Sunday service.

**Berkeley, Calif.:** Three adults and five covenant children were received into Covenant Church at the April Communion service. On May 15 the pastor, the Rev. Robert H. Graham, began a series of 10 sermons on "Our

Presbyterian Heritage." At a congregational meeting May 5 the Trustees were authorized to prepare a report on plans for a new building, the report to be submitted to the congregation at an early date.

**Rochester, N. Y.:** The congregation of Covenant Church gathered on April 29 at 2 p.m. for the ground-breaking ceremony for their new church building. The pastor, the Rev. H. V. DuMont, was assisted in the service by the Rev. John J. DeWaard of Memorial Church. The contract for the new building has been awarded to Mr. Dirk Heuseveldt, himself an elder of Memorial church. It is hoped the new building will be ready for use in the fall. Covenant and Memorial Churches held a union service on May 15, with the Rev. Raymond Meiners of Schenectady as guest preacher.

**Franklin Square, N. Y.:** On May 13 the Rev. Leslie A. Dunn of Wildwood, N. J. visited the Franklin Square Church and gave an illustrated talk on the work of the Boardwalk Chapel in Wildwood. Four children were baptized on May 8. Several cartons of clothing were recently sent by the women's missionary society to the Rev. John Davies in Gresham, Wisconsin.

**San Francisco, Calif.:** On May 1 Navy Chaplain Lynne Wade preached at the morning service of First Church. His message was a stirring challenge to meet present missionary privileges and responsibilities. Pastor Carl Ahlfeldt and Mrs. Ahlfeldt are rejoicing in the birth, May 16, of a daughter, Susan Rebecca.

**Middletown, Del.:** A delegation of 37 women from the Middletown Woman's Home Demonstration Club attended the service of Grace Church on May 1.

**Oostburg, Wis.:** The Fourth Annual Women's Missionary Conference was held at Bethel Church on April 28. Delegates from every church in the Presbytery of Wisconsin attended. Speakers were Missionary Egbert Andrews, the Rev. and Mrs. John Davies, and the Rev. Robert K. Churchill. Catechism and Bible classes have recessed for the summer. About 70 young people are enrolled in these classes. The Baccalaureate service of the local high school was held in Bethel Church on May 22.

**Gresham, Wis.:** The pastor of Old Stockbridge Church, the Rev. John Davies, was the speaker on the Morn-



ing Devotions program of Station WTCH in Shawano. He was assisted by individuals or groups from the church for the musical period following the devotional talk. About 80 persons were present at the church on April 28 when the Rev. Egbert W. Andrews spoke and showed slides of the work in China.

**Ringoes, N. J.:** Elder William A. Brewer of Calvary Church, now 88 years of age and blind but still active in the church, this year completed 60 years of service as an elder. Members of Calvary Church are wondering whether perhaps this is a record for elders of the denomination. Various organizations of the church have sent packages of bandages to Miss Healy in Eritrea, and of clothing to Mr. Shaw in Kentucky and Mr. Hunt in Korea. Missionaries Mahaffy and Andrews have addressed services in the church recently.

**Evergreen Park, Ill.:** The exterior of the new building of Westminster Chapel has been finished, and it is hoped the interior may be completed for services by July 1. Of the \$2,000 needed for interior furnishings, nearly \$400 has already been received. The Rev. and Mrs. Francis Mahaffy were present for services on Sunday, May 8. The Junior Mission Band is preparing a box for Miss Healy in Eritrea. Pastor George Marston recently spent two weeks visiting his father in Iowa. During his absence the Rev. Albert Jabray of the Evergreen Park Christian Reformed Church, Mr. Walter DeJong of the Englewood Christian school, and the Rev. Edmund Clowney of La Grange, conducted the services at Westminster.

**Philadelphia, Pa.:** At the congregational meeting of Calvary Church it was determined to ask the Trustees of Westminster Seminary for permission to use the facilities of the Seminary for the services of Calvary Church. The church is at present using an auditorium on Harvey Street in Germantown, and the desire of many members is for a new location in a more suburban residential area. A large number of new houses has been built in the Glenside, Oreland, North Hills area and Calvary Church has on several occasions considered relocating in that neighborhood. The Seminary Trustees granted permission for the use of the premises for two years. Beginning July 3, services of Calvary Church of Germantown will be held at the Seminary.

## Bruce Hunt Finds New Doors Opening in Korea

**I**N a letter under date of May 7 Orthodox Presbyterian missionary Bruce Hunt reports that new doors are opening for his work, at the same time that the General Assembly of the Korean Presbyterian Church is placing hindrances in his pathway.

It appears that our interpretation, in the previous *GUARDIAN*, of the brief *RNS* report of the Korean Assembly was overly optimistic. The Assembly did give official recognition to Dr. Park's seminary in Seoul. But it told the Presbytery in the Pusan area to "be careful" about recommending men to the Korea Seminary there. Last year the Assembly had refused recognition to Korea Seminary. The Pusan Presbytery at first concurred, but later reversed itself and now does recommend men to the Korea Seminary. It is thus going contrary to the declaration of the 1948 Assembly, and it is for this reason apparently that the Assembly this year told it to "be careful." Just what those words mean in the context is uncertain.

The Assembly also stated, with no reasons attached and no form of trial, that the Presbytery at Pusan was to have nothing to do with Bruce F. Hunt and the missionaries associated with him. In spite of the fact that the Korean Presbyterian Church was officially on record as receiving missionaries from the Orthodox Presbyterian Church, it was alleged privately by some at the Assembly that Mr. Hunt belonged to a heretical group. Actually Mr. Hunt is not currently connected officially with the Korean Presbyterian Church, so that the declaration means little. However, since he is frequently being invited to preach in particular churches—at the request of local sessions—the matter is being pressed in some circles. On one recent occasion he was prevented from preaching in a local church in a rural community, by what he described as sheer mob methods. Again Mr. Park of the Seminary was requested not to come to a church where he was scheduled to speak.

The Presbytery in Pusan, however, is largely sympathetic to Mr. Hunt and to Korea Theological Seminary. It continues to recommend men to the Seminary, and this year sent two overtures to the Assembly. One asked that all ministers and elders ordained under the

non-Presbyterian Japanese controlled churches be re-examined. This was referred to the presbyteries for their consideration and action if they saw fit. A second overture sent up by the Pusan Presbytery asked that the Chosen Seminary be brought more into conformity with true Presbyterianism. This was referred to the Seminary Trustees.

Meanwhile Mr. Hunt is continually on the go. One paragraph in Mr. Hunt's letter reads, "This week in addition to my 22 hours of Seminary teaching, I had four nights taken up with some special meetings put on by the High School Christian students of the city. They called it a theological conference and asked me to speak three nights on the very simple subject of "Calvin and Schleiermacher's respective understandings of the essence of Christianity. . . ." We had around 200 and more high school and college students present on two of the three nights that I was speaking on these subjects. One night we had a terrible rain. I expected no one but we had 80 present, and last night we had 100 present for an originally unscheduled question night. . . . Today, Saturday, I spoke to 60 high school students on the subject of doing personal work with their fellow students. Tomorrow I'm taking the family and a young Christian American to a union open air meeting for four country churches where I speak. In the evening I speak in one of the larger churches of the city. Tomorrow we are starting a church in our Seminary auditorium, and our faculty have been asked to help with another new group that has just started in the city. The week before Easter we were able to get services started in the large Korean Army hospital. We had around 120 at the services on the first two Sundays when I spoke, and one of our Seminary students is keeping the work going. . . . So while the Assembly cracks down, the doors seem to open wider and wider and we have more and more work of a more and more far reaching nature to do."

Mr. Hunt also reported that he had had an interview with President Rhee of Korea. Shortly after an announcement had been made that the Vatican was sending an ambassador to Korea, President Rhee visited Pusan. The students of Korea Seminary drew up a

petition to the President, asking that he not accept this Vatican delegate. Two students with Mr. Hunt went to present the petition to President Rhee. Although the high dignitaries of the city and province were present, President Rhee broke the prearranged order and called Mr. Hunt forward to speak with him personally. The students were also allowed to present their petition. So the Seminary was able to make its testimony to the highest official of the land, in the presence of other high officials.

## Editorial

(Continued from page 104)

moved toward union. The Presbyterian Church in the U.S.A. called for a general union of Prebyterian and Reformed denominations. "Ecumenicity" is the great slogan of contemporary Protestantism, at least on the higher levels. The church is the Body of Christ. We are One in Him. Our divisions are a scandal. Let us unite. So they say. We agree that there is a spiritual unity in the true church and that this unity ought to show itself in outward union. But we charge the high leaders of Protestant churches with trying to build a Protestant Rome. They are trying to form one vast church united organizationally but not doctrinally. In essence this is a carnal and external view of the church. Such a church substitutes ponderous and creaking machinery for the *elan* of the Holy Spirit. What is the use of seating all Christians at one communion table if they do not agree on what the elements mean or on the One with whom they commune?

Third, a shining exception to the criticisms above is found in the address of Dr. C. Darby Fulton as retiring moderator of the Southern Presbyterian Assembly. He points out that denominational differences are trivial compared to differences within as a result of doctrinal aberrations. He calls for an end to vagueness and disagreement on the essential principles of the Church's faith. He urges catechism teaching, Bible study, knowledge of the Confession of Faith, plain preaching of the way of salvation and the reasons for the faith that is in us. Here we feel is one who speaks the language of the New Testament.

J. P. C.

## Boardwalk Chapel to Open

THE nightly preaching of the saving gospel of Jesus Christ on the Boardwalk at Wildwood, N. J., will begin again for another summer season on June 19. On that date the Boardwalk Chapel, sponsored by the Presbytery of New Jersey of The Orthodox Presbyterian Church, and directed by the Rev. Leslie A. Dunn of Calvary Orthodox Presbyterian Church of Wildwood, will open.

Among the speakers scheduled for this coming season are the Rev. Messrs. Leslie Sloat, Robert Eckhardt, Everett C. DeVelde, Richard W. Gray, J. Marcellus Kik and others. Assisting in children's work and music will be Miss Charlotte Milling of Kirkwood during the month of June, Miss Alice Anderson during July and Mrs. Earl Shoemaker during August. Mr. John Beerly plans to help all summer with his trumpet. A picture program each night will be presented by Mr. Dunn.

Services at the Chapel are conducted each night from about 7:45 to about 10:45 p.m. On Sunday evenings the regular evening service of Calvary Orthodox Presbyterian Church is held at the Chapel.

The Boardwalk Chapel was erected four years ago at a cost of eleven thousand dollars. Remaining indebtedness on the property at present is \$2,000. No special appeals are made for funds at the Chapel, and the work is dependent upon voluntary contributions of persons interested in the program. Speakers during the summer receive no remuneration, though they are provided with rent-free living quarters during the period of their stay.

Persons interested in securing further information concerning the Chapel are invited to write to the Rev. Leslie A. Dunn, 207 E. Davis Avenue, Wildwood, N. J., and contributions for the Chapel may be sent to the same address.

## Northern Presbyterians Change Organization

THE General Assembly of the Presbyterian Church in the U.S.A. has adopted the main features of a proposal for extensive changes in the organizational structure of the denomination. Outstanding among the proposed changes are a reduction in the

number of Synods from 40 to 12, featured by regional rather than state boundaries, a regrouping of the presbyteries, and making the present General Council into a permanent executive committee of the church.

A committee has been making studies in the field of reorganization for two years, and the report received at this year's Assembly will still require several years before it actually is consummated. No extended insight is required to see that the changes will serve to strengthen the overhead control of the church, and to take the administration away from the people. When the General Council was erected in 1923 there was churchwide opposition to its establishment. Turning it into a permanent executive committee will simply place more and more control of the church in the hands of fewer and fewer men.

The Assembly turned down two proposals, one of which would have delegates to the Assembly elected for two years rather than one, and another of which would have had the Assembly meet only once in two years. It also rejected an overture to replace the Westminster Confession with the Brief Statement of the Reformed Faith found in the Presbyterian Hymnals, as being all that is required of ministers.

Since the Southern Presbyterians have decided to postpone union with the Northern Presbyterians for at least another four years, the Northern church was up against it as to what could be done in the field of church union. Finally they came through with a proposal for a general church union of groups more or less holding to Presbyterianism. Such groups include the United Presbyterians and the Reformed Church of America, currently uniting between themselves, and the Evangelical and Reformed and the Congregational Christian Churches, also currently completing a merger. So the proposal is that in due course the Northern and Southern Presbyterians and these four other denominations shall become one church. Back in 1918 a similar program for general union of all relatively reformed churches in the country was proposed. The Presbyterians took the lead, and a suggested basis of union was set up. But because it omitted any clear statement on any essential Christian doctrines, it was vigorously fought by such men as Dr. Machen, Dr. Warfield, Dr. Allis and other members of the faculty of Princeton Seminary, and it was defeated in

1921. Perhaps the northern Presbyterians will have better "success" this time.

### Southern Presbyterians Also Reorganize

THE General Assembly of the Southern Presbyterian Church has also adopted a reorganizational plan for the church. The chief feature of the plan is the erection of a General Council which will have large authority in directing the life of the church. The Council will handle the church's publicity, will conduct research into various areas of the church's life, and will prepare and promote the benevolence budget.

The Southern Assembly also approved a report of its committee concerning greater cooperation with the Northern Presbyterians. Last year's Assembly imposed a moratorium on church union proceedings with the Northern body for five years. The Southern Church's Committee on Interchurch Relations, however, submitted and publicized this year a report which practically involved union with the Northern church in all but name. Opponents of the union program charged that this report was a clear violation of the intent of the moratorium adopted last year. However, the Assembly approved the report, and apparently the two denominations are going to have the makings of a trial marriage, without any official ceremony.

A layman, W. E. Price, of Charlotte, N.C., was elected Moderator of the Southern Assembly.

### Northern Baptists Consider Union

WITH the ecumenical movement in full swing, the Northern Baptists have proposed for consideration by their member churches a change in their name and a union of all Baptists in America. The proposed name, not yet officially adopted, is the American Baptist Convention. It is suggested that invitations be sent to other Baptist groups, including the Southern Convention, two Negro Baptist denominations, and other minor groups. Since the Northern Convention is already talking union with the Disciples of Christ, the new organization, if it ever gets established, would have a total of some 15 million members, the largest unified Protestant group in the country.

### 9 Million Scriptures in 1948

A REPORT to the American Bible Society indicates that well over 9 million copies of the Scriptures, in 151 languages, were distributed throughout the world in 1948 by that organization. This includes the distribution of portions as well as of whole Bibles. One item in the report was that the American Society had given ten tons of raw coffee to the Finnish Society, which had sold the coffee for more than \$100,000, this money to be used to rebuild the Finnish Bible House, destroyed in the war.

### Church Building Boom

MORE than a billion dollars worth of new Protestant church buildings and improvements are now being planned by architects throughout the country, according to the director of the Interdenominational Bureau of Architecture in New York. The estimate is based on data from various denominational agencies. About one fifth of the total will be for additions to present structures for educational or social work. It was explained that in most cases the new construction will be on traditional lines, with very few congregations accepting extreme modernistic exterior designs.

### Amish Exempt from Penna. School Law

A DECISION of some importance was handed down in Somerset County Court recently when Judge Norman T. Boose declared that the Pennsylvania compulsory school attendance law of 1937 cannot be enforced against the Amish, under the Constitutional guaranty of religious freedom.

The State law requires children to attend school until the age of 18. The Amish held that their religion would not permit them to send boys and girls to the same classroom at the age of 15, and claimed that high school was a waste of time and that the children were needed on the farms. Several Amishmen have been imprisoned for opposing the school authorities in this matter. The school district involved in the present case has filed an announcement of its intention to appeal the decision to the State Supreme Court.

### Church Union for Conservative Baptists

AT the annual meeting of the General Association of Regular Baptists in Cleveland, it was decided to appoint a committee to meet with the Conservative Baptist Association in a move toward merger of the two bodies. Such a merger would bring together more than 1,000 churches across the country. At the same time the GARB voted to affiliate with the American Council.

### Plan for National Protestant Newspaper

PLANS are under way for the establishment of a national weekly Protestant newspaper. Church leaders meeting in Kansas City early in May voted into existence a corporation which is to purchase and operate the paper. A campaign to raise two million dollars for the paper is under way, and as soon as \$650,000 is on hand the paper will begin its appearances, with a tentative date of early in 1950 already set.

Announced plans indicate the group expects to buy "The Protestant Voice," a paper now published in Fort Wayne, Ind. Among those interested in the project are J. W. Montgomery of *The Protestant Voice*, Dr. Robert W. Searle of the Protestant Council of New York City, Mark Dawber of the Home Missions Council, Samuel M. Cavert of the Federal Council of Churches, Henry S. Leiper of the World Council and William Ward Ayer of Calvary Baptist Church in New York.

One of the speakers at the meeting declared, "We need a strong national paper that can reach the inside of the homes of the masses. We are having as much difficulty reaching the masses here in this country with religious information as we are in getting our message through to the people in Russia behind the Iron Curtain. We need a national paper that looks like a newspaper and reads like one with interesting, everyday articles and pictures."

The personnel of the organization, drawn from various religious groups but largely from church Councils, gives little assurance that the new paper would either know or speak the views of true Protestantism, or of true Christianity. The idea sounds attractive, but we doubt that the project has much prospect of overwhelming success.

**Zondervan to Reissue Christian Literature**

THE Zondervan Publishing House in Grand Rapids has inaugurated a \$100,000 publishing project, calling for the reissue of numerous religious works of past decades now generally out of print. Included are such volumes as the Schaff-Lange Commentary on the Holy Scriptures, 24 volumes; Addison Alexander's Commentaries on Psalms, Isaiah and other books; John Brown's Discourses and Expositions, Eadie's Commentaries, and works of Krumacher, Jowett, Lightfoot, F. B. Meyer, Perowne, Spurgeon, Stalker and others. Zondervan is also sponsoring a \$2,000 Christian text book contest, for works on the college level.

**Christian School Educational Foundation**

A CHRISTIAN School Educational Foundation was set up by Christian school leaders at a meeting in Chicago on April 29th. The purpose of the Foundation is to further the interests of Christian education by encouraging and financing educational activities such as research and the publishing of Christian school textbooks. The proposal for the establishment of this Foundation was initiated at the Convention of the National Union of Christian Schools in 1948. An appeal for funds for this work was made last fall, and \$124,000 was received. Director of the Foundation's activities is Dr. John van Bruggen of Grand Rapids.

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